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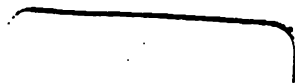
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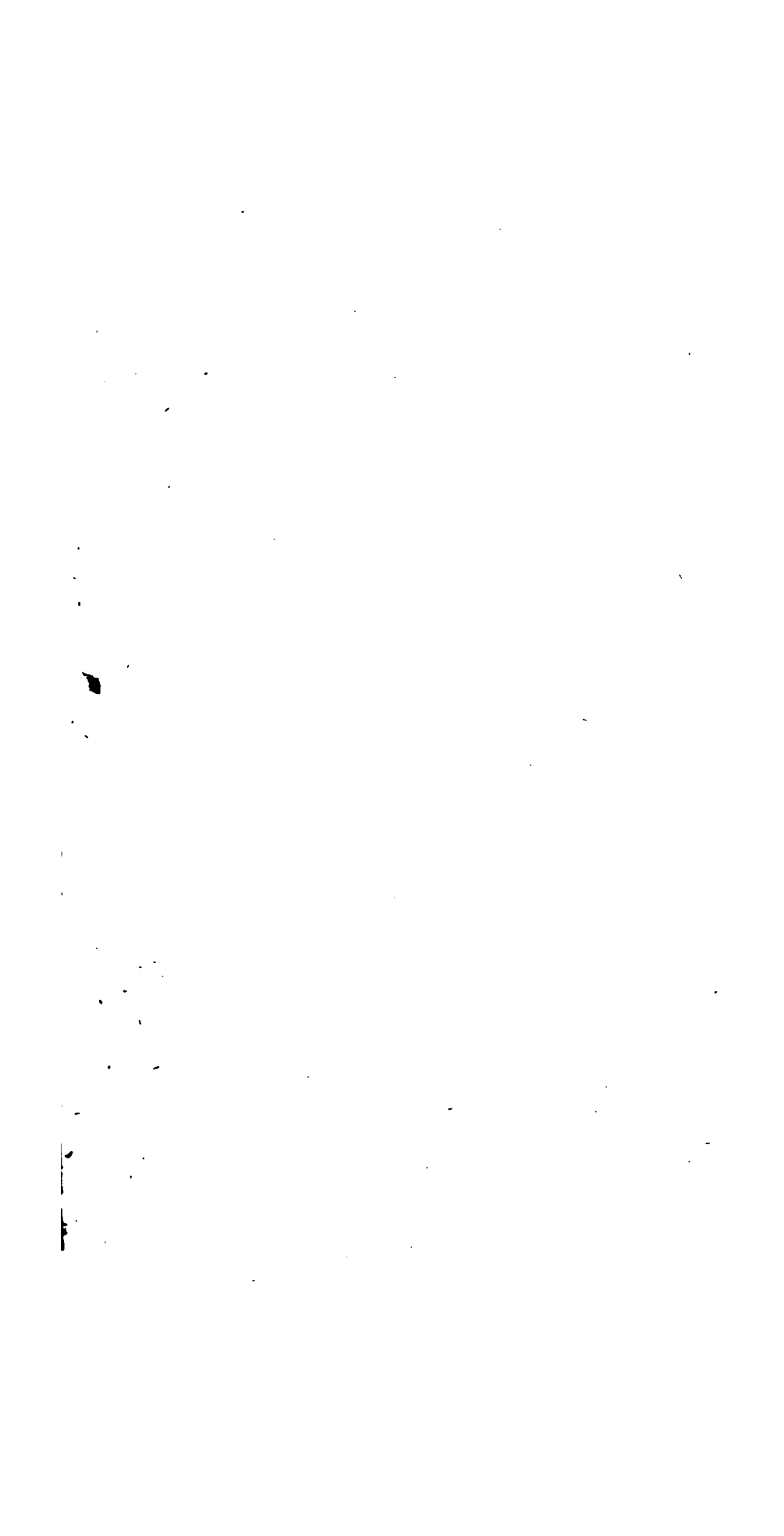












THE  
BRITISH CRITIC,  
*A NEW REVIEW,*

FOR  
JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, AND DECEMBER.

M DCC XCV.

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*Flectere, non odium cogit, non gratia suadet.*

CLAUD.



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VOLUME VI.

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London :

PRINTED FOR F. AND C. RIVINGTON,  
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# P R E F A C E.

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THE plan of our half-yearly Preface is now so fully known, and, we may add, so generally approved, that we shall waive the ceremony of introduction or apology. Our readers will find, in the present account, that even the extraordinary circumstances of the times, unfavourable, from various conspiring causes, to literary efforts, have not been able to repress the ardour of our countrymen; and that many works have claimed our notice, in almost all the paths of learning, to which the fostering air of general tranquillity was not wanting, to complete their growth or excellence. Zealous to promote these useful labours, we now recall them into view, and briefly recapitulate the praise, for which we have before assigned the reasons.

## DIVINITY.

If we are to begin with that which is most important in the publications belonging to this class, the claim of *Dr. Macknight's Translation of the Apostolic Epistles* \* to be mentioned first will not admit of a doubt. This laborious work, accompanied by every species of illustration which the contents can be supposed to require, will afford an admirable exercise for the student, and a weighty object of consideration for the practised scholar in theology. As a compi-

\* No. V. p. 457. and VI. 607.

lation of the most valuable tracts, illustrating the doctrines of our national church, we cannot too strongly recommend the *Scholar armed against the Errors of the Times* \*, to which, in consideration of its various and excellent contents, we have allotted an extensive account; not so much with a view of criticizing works already approved, as with a desire to revive the memory and elucidate the history of productions, many of them controversial, the origin of which, the indolence of the times has suffered to become obscure.

That the institution of *Bampton's Lectures* at Oxford is well supported, we found a respectable proof in *Mr. Wintle's Sermons* †, preached under that appointment, on the expediency, prediction, and accomplishment of the Christian redemption. A Lecture of this kind could not certainly be better placed than in an university, where the rising abilities of men are first developed and best known. Could our wishes add to the success of this, it would be infallibly secured. Nor can any thing more immediately tend to produce that desired effect, than the *Advice of Dr. Napleton* ‡, lately published in the same university, in which he carefully explains the qualifications and duties of a Minister of the Church of England. With such admonition, and such opportunities to follow it, a student may be expected to proceed to the most useful exertions. As a work modestly addressed to the uninformed, rather than the learned, we may mention with respect the *Sermons of Mr. Hawker on the Holy Ghost* §. They evince many good qualities in the writer, and tend to encourage them in the reader. In *Mr. Hawtrey's Appeal to the New Testament* || against the Socinians, the doctrinal part is in many places strong and original; the conjectural is proposed with diffidence and piety. The volume of *Sermons* published by *Mr. Benson* ¶ is such as deserves to be men-

\* No. V. p. 481. VI. 637. † No. II. p. 145. ‡ No. III. p. 255. § No. II. p. 116. || No. IV. p. 394. ¶ No. V. p. 525.  
tioned



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tioned among the useful and honourable additions to this class of writings: nor must *Mr. Davy's* laborious effort be forgotten, who, though he disclaims originality, in his *System of Divinity*\*, has every claim to praise on the substantial plea of utility. The commentaries on the *Book of Psalms*, (as *Dr. Horne's* and others) have usually been referred to the more recent translation printed in our Bibles; that published by *Mr. Travell*†, has the peculiar advantage of being accommodated to that which is in daily use in the Liturgy, and is adapted by its plainness expressly to the use of the unlearned, who may wish to have this part of their devotions made more clear. It is one of several useful works, which the same author has produced, with similar intentions. It was an undertaking of no small merit to recall the *Homilies* of our church to general notice, which has been done effectually by *Sir Adam Gordon*‡; he has modernized their language with great skill, and in that form submitted them to the consideration of the present readers of divinity. The volume entitled *Family Lectures*§ contains a large collection of good sermons, at a moderate price, which is the only praise to which it could aspire. To the enumeration of single sermons we never can allot much space. Those most worthy of attention in the present volume will be found to be, *The Bishop of Peterborough's on Jan. 30*¶, and those of the *Bishop of Rochester*\*\* , and *Dr. Rennel*††, on different public occasions.

## HISTORY.

Within the period to which this Preface refers, we have seen a most curious piece of original history, brought forward from the dust of libraries, by the judicious care and diligence of *Mr. David Macpherson*.

\* No. VI. p. 561.      † No. VI. p. 625.      ‡ No. III. p. 283.  
 § No. IV. p. 428.      ¶ No. I. p. 70.      \*\* No. IV. p. 423.  
 †† No. V. p. 546.

This is a Chronicle of Scotland, or, as it is styled in the work itself, *The orygynal Cronykil of Scotland*\*, written by Andrew of Wyntown, Prior of Loch Levin, at the end of the fourteenth century. It is a metrical history, comprising, after the manner of those times, a sketch of the history of the world, but of which the editor has judiciously published only the parts that refer to Britain. The whole is highly curious, both as a record of great authenticity, and as a specimen of the language and versification of that period in Scotland. It is published from a MS. in the Royal Library, at the British Museum, collated with several others, in a manner highly creditable to the editor, for beauty as well as accuracy. We cannot expect often to record any thing of equal curiosity with this; but we have also to mention several respectable publications in the line of history. Among these, the first that occurs to our recollection is the continuation of *Mr. Andrews's History of Great Britain*†, a most useful work in point of arrangement, and highly entertaining in matter, particularly in the notes, which are replete with anecdote: this second part of Vol. I. carries down the history to the accession of Edward VI. Though we cannot approve of the politics and temper of the *Memoirs of the Reign of George III.*, by *Mr. Belsham*‡, we should be guilty of injustice were we not to mention it as a well-written and able work. Nor can we accuse it of being unfaithful, except in the colour given to many transactions, which we consider as that of prejudice. *The Sketch of the War with Tippoo Sultaun*§ is at present an unfinished work. To the present volume *Mr. Muckenzie* intends to add a second, which will render it a complete and useful account of a very memorable war.

The second volume of *Mr. Payne's Epitome of History*|| concludes a work in which much general in-

\* No. IV. p. 337. † No. II. p. 122. ‡ No. V. p. 499.  
§ No. I. p. 54. || No. III. p. 273.

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formation is concisely delivered, in very good language. But the author has an able rival in *Mr. Adams*, who, in his *View of universal History*\*, has displayed similar powers, not however without some taint of democratical opinions. As a document usefully subsidiary to the eventful History of the American War, the collection of *General Washington's Letters*† deserves to be pointed out: nor will the original *Annual Register*‡, carried on, as it undoubtedly is, by the person whose labours in it have been so long approved, fail to be treasured up by the collector of materials for future chronicles. The *History of the Mission of the United Brethren*§, in North America, from the German of *Loskiel*, might perhaps have stood as properly among the books on divinity; it is, however, a history, though confined in its object to the purposes and fortunes of the Mission, and is, in many respects, a curious record. The translator, *Mr. La Trobe*, has performed his task with ability. With much political discussion interspersed, *Mr. Playfair's History of Jacobinism*|| contains, in fact, a History of a considerable part of the French Revolution: and the author shows himself in this, as in all his late publications, a determined enemy to the crimes and cruelties of the faction whose machinations he here detects. Such has been the recent produce of the field of history.

## BIOGRAPHY.

In this congenial soil, we have here noticed only one production of consequence, which is *Mr. Bisset's Lives of Addison*¶, and the other writers of the Spectator, prefixed to an edition of that work. They are written with a good deal of ability and critical discrimination, and might, as we hinted before, be pub-

\* No. IV. p. 346. † No. III. p. 232. ‡ For 1791. No. III. p. 247. § No. III. p. 264. || No. IV. p. 409. ¶ No. III. p. 289.

lished



lished to more advantage in a separate form. A very small work, belonging to this class, should be mentioned on account of its convenient form; this is a *New Biographical Dictionary*\*, abridged from the large dictionary, and fitted for the pocket. When the larger work receives the necessary additions, as speedily it will, this also may be augmented from it.

An entertaining variety of biographical matter is comprised in the *Anecdotes of distinguished Persons*†, &c. published in three volumes, by Mr. Seward. Such anecdotes, as far as they are original, may serve as useful materials for future biographers; where they are only extracted from lives already written, they at least furnish an agreeable amusement for a leisure hour.

#### ANTIQUITIES,

The continuation of one of the most splendid and scientific works that our country has produced, the *Antiquities of Athens*‡, by Messrs. Stuart and Revet, very auspiciously commenced our present volume. Of this book, which so happily combines the interest of the several topics of classical antiquity, foreign travel, and architectural elegance, the public is yet to expect another part. The present volume is compiled and illustrated by Mr. Revet, from the drawings of the late Mr. Stuart and Mr. Revet, assisted by the remarks of the latter, and includes several pleasing and important objects. We do not find, within the compass of our present six numbers, any thing more belonging to this class, except the two letters of Mr. Major, illustrative of some curious *Norman Tiles*§, marked with armorial bearings of great antiquity. From these, aided by other considerations, the writer concludes the custom of using such distinctions to be prior to the crusades.

\* No. III. p. 322.    † No. II. p. 178.    ‡ No. I. p. 1.  
§ No. VI. p. 682.

#### TOPOGRAPHY.

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### T O P O G R A P H Y.

Very nearly allied to the preceding class, and consisting indeed principally of historical and antiquarian information, is the work of *Mr. Lysons*, entitled the *Environs of London*\*, the first volume of which was noticed in one of our earliest numbers†, the second and third are here examined, and the fourth is speedily to follow. The work is continued with a laudable spirit of research, and includes much entertaining matter.

### T R A V E L S.

As readers are never wanting for publications of this class, so is there very seldom a deficiency of travellers, who are willing and able to amuse, if not instruct, the world, by the accounts of what they have seen. Among these writers, *Mr. Beaumont* has distinguished himself eminently by the magnificence of his publications, and the beauty of his plates. His *Travels through the Maritime Alps*‡ exhibit a capital specimen of art, both in the printing and in the views, the latter presenting to the eye the richest and most uncommon scenes, delineated with much taste and skill. The same species of merit, less sumptuously displayed, and more confined to architectural objects, is obvious in the *Travels through Portugal*§, by *Mr. Murphy*; who has the advantage also of representing the manners of a people, much less known in this country than might be expected, from the intercourse which has long subsisted between the two nations, in commercial matters. From their account of countries much less accessible, particularly Japan, and from the scientific information they offer to the natural historian, unaided by any external embellishments, *Pro-*

\* No. V. p. 465. † Vol. I. p. 173. ‡ No. II. p. 97.  
§ No. V. p. 509.

*fessor*

*Jeffor Thunberg's Travels* \* derive their value. The fourth volume, being published after the rest, is here noticed. *Mr. Campbell*, in his *Journey over Land to India* †, describes in part a new route, and, on the whole, gives an account, not unentertaining, of what befel him throughout his progress. If the contents are not in every instance necessary for the information of the reader, they, at least, exhibit the character of the writer. *Mrs. Radcliffe* relates her *Journey* ‡ through countries frequently described before, the sketches of which she has delineated not with the pencil, but the pen. Her powers of description are great, and the opportunities she takes of exerting them are frequent. Even our own country continues to supply matter for descriptive tours. It did so in part to the lady just mentioned, though the chief substance of her book refers to the continent: it did so altogether to *Mr. Skrine* §, and to *Captain Budworth* ||, the former choosing an instructive, the latter an amusing, style. But the remarks of a foreigner, on the light in which our country and its manners appeared to him, are always curious, and give interest to a small volume of travels, translated from the *German* of *Mr. Moritz* ¶, a Prussian clergyman; though we cannot but regret the mortifications to which our insolence of wealth, or too great fondness for it, exposed him in his humble mode of travelling on foot.

## POLITICS,

In the class of politics we shall not at present recall many productions to notice; the pieces it has offered have been chiefly fugitive, though, in some instances, valuable. Less temporary in its nature than any other we shall now mention is, *Mr. Drummond's Review of the Governments of Sparta and Athens* \*\*. The

\* No. V. p. 473. † No. II. P. 112. ‡ No. IV. p. 363.  
 § No. IV. p. 351. || No. IV. p. 446. ¶ No. III. p. 320.  
 \*\* No. V. p. 521.

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maxims there displayed are the deductions of wisdom from experience; and the knowledge of history and antiquity, which forms the basis of the work, is such as must at all times be creditable to the writer, and useful to the reader. On the immediate politics of the day we have noticed a few tracts of merit and importance. Among these an honourable place is due to those of *M. D'Ivernois on the War\**, and on *the Assignats†*, in both of which the author evinces a political sagacity, to which much attention is due. The pamphlet attributed to *Lord Auckland*, containing *Remarks on the fourth Week of October, 1794‡*, is also one of those that display accurate observation, and sound judgment; that are useful at their first publication, and deserve to be remembered afterwards. *Mr. Gifford's Letter to Lord Lauderdale§*, is an able specimen of controversy; is replete with useful information, and strong argument, not to mention other yet more poignant materials. Nor has *Mr. Bowles*, so long distinguished in political contest, exercised his pen in vain: his tracts on *the Dangers of a premature Peace||*, and on *Political Constitutions¶*, exhibiting the same qualities that have recommended his former writings. Some *Letters on Emigration\*\** to America, by an anonymous writer, contain information, apparently from fact, of a salutary nature to some unsettled spirits here: while a writer, on that side of the water, whose tract, entitled *A Little Plain English††*, has been reprinted in London, very ably defends Great-Britain, and the President of the United States, against the aspersions of the Gallicized party in that country. It appears, from the evidence of this and other pamphlets, that the internal enemies of both countries are of a similar complexion; and that whatever is conducive to their real interests, is certain, in both places, to encounter censure.

\* No. II. p. 193.      † No. V. p. 514.      ‡ No. VI. p. 646.  
 § No. I. p. 177.      || No. I. p. 51.      ¶ No. VI. p. 628.  
 \*\* No. I p. 81,      †† No. VI. p. 589.

## LAW.

Numerous as the volumes are already, which treat on the modes of proceeding in our several courts, it is singular enough, that *the Practice of the Court of Exchequer, upon Proceedings in Equity*, should not have formed the subject of any publication till it was taken up by *Mr. Burton Foulcr\**, who has ably supplied the deficiency. Other works in this line, lately noticed, are rather republications of books already established, than new productions; and though, from the peculiar nature of law books, they usually require to be mentioned, it is not necessary here to recapitulate them. *Mr. Williams's Justice*, mentioned in a former Preface†, is now completed‡; we do not indeed see, in general, any reason for preferring it to the work of Burn, so long established, but it must be considered as the production of a respectable competitor.

## POETRY.

In this place, before we proceed to books of pure science, we have been used to notice works of imagination; which arrangement, if it does not elucidate the connection of different classes, serves at least to enliven the narrative. In the poetical line, we have an opportunity of recording several respectable publications, two of which were imported from a sister kingdom. These are the two collections of poems by *Mr. Boyd§*, translator of Dante's *Inferno*; and *Mr. Preston||*, author of *Democratic Rage*, a Tragedy, and of many celebrated satirical Poems. On our own side of the Channel, in one instance, two writers, (*Mr. Lovell* and *Mr. Southey¶*) united to produce a volume of some merit: but *Mr. Cole\*\** was able

\* No. VI. p. 578.    † Vol. III. p. xiii.    ‡ No. I. p. 60.  
 § No. I. p. 57.    || No. II. p. 155.    ¶ No. II. p. 185.  
 \*\* No. VI. p. 584.

to furnish a volume of his own, and also to deserve commendation. Other productions in this class have been of less extent; *Mr. Fawcett's Art of War\**, or rather unqualified satire on war, evinced a talent which even a warrior must respect, though the author respects not the warrior. Among the smaller detached Poems, the *Matilda†* of *Mr. Richards* is highly moral and pathetic; the Poem of *Mr. Hurdis*, Professor of Poetry at Oxford, *on the Marriage of the Prince of Wales‡*, is animated and ingenious; and the *Elegy on the Death of Sir William Jones*, by *Mr. Hayley§*, is a just and affectionate, if not a very spirited tribute of praise, to the merits of an eminent man. In the class of Satires, nothing ranks altogether on an equal footing with the *Mæviad||*, by the author of the celebrated *Baviad*, though more tempered than that poem, by a mixture of skilful panegyric; but the *Jeu d'Esprit*, published as an *Epistle from Kien Long¶*, has also poetical merits, which counterbalance, in some degree, the objections to which it is liable, from the misapplication, in a few instances, of its sarcastic wit.

The translation of *Brown's Poem on the Immortality of the Soul*, by *Mr. Lettice\*\**, deserves not to be omitted in a retrospect of this nature; and with that we shall close our present statement of poetical exertions, excepting such as belong to the peculiar walk of

## THE DRAMA.

Here we find almost the whole of our commendation occupied by the efforts of one man. Amidst the variety of Dramatic attempts, which are suffered, or even applauded, in the present state of our theatres, there are few that deserve to be mentioned more than once in any literary record. With much carelessness,

\* No. IV. p. 420.    † No. I. p. 68.    ‡ No. IV. p. 418.  
 § No. VI. p. 604.    || No. II. p. 130.    ¶ No. III. p. 230.  
 \*\* No. III. p. 277.



and many deficiencies of plot and conduct, *Mr. Cumberland* still writes good sense, and invents situations that are interesting. Three of his comedies have been noticed in the course of this half year; *The Jew*\*, *The Wheel of Fortune*†, and *First Love*‡. All of these have originality, though not much comic liveliness; and, without applying to them a rigour of examination, which the dramatic habits of the age are totally unfitted to bear, are not unworthy of a man long practised in the art of writing. *The Mountaineers* of *Mr. Colman*§, may be considered as the careless effusion of a man of genius, capable of doing greater things, if they were demanded of him; but content to produce, like others similarly situated, what he knows will satisfy his auditors. The Drama of *Philoctetes*||, though it has never been tried on the stage, and is not perhaps, in all respects, calculated for it, is written with more care than many that succeed in representation.

## NOVELS.

We have seen lately but few productions, under this title, possessed of qualities to rescue them from that oblivion to which the majority of their species is daily hastening. *The Democrat*¶, attributed to *Mr. Pye*, small as it is, belongs undoubtedly to the excepted few. Its scanty pages, and thin, small volumes, contain more real humour, and just satire, than are found in wading through many sheets of the ordinary manufacture. It is a pity that the writer abridged our amusement, by becoming so soon weary of his own. Among the rest of the novels which are mentioned in this volume, if we feel an inclination to distinguish any one, it is the *Cypriots*\*\* , written by the author of the *Minstrel*, and possessing, in many respects, an equal claim to praise. The writer certainly displays, in no inconsiderable number, the qualities that lead to eminence in this branch of composition.

\* No. I. p. 11.

† No. III. p. 262.

‡ No. VI. p. 633.

§ No. I. p. 44.

|| No. IV. p. 375.

¶ No. VI. p. 669.

\*\* No. VI. p. 672.

## NATURAL PHILOSOPHY.

Taking this title in the most extensive sense, we shall be able to arrange under it several important publications. As giving a general and introductory view of the whole subject, there cannot easily be produced a work of more utility and merit than one, in speaking of which we must unite our just commendations, with regret for the loss of its author. This is the *Lectures on natural and experimental Philosophy*\*, by the late Mr. George Adams, who had scarcely delivered to the world those volumes, in which he had most laudably connected the praise of the Creator, with a survey of the general laws observable in his visible works; when, as if he had been exactly permitted to finish an appointed task†, he was bid to cease from his labours, and admitted to a world of purer science. Our commendations, we trust, soothed some moment of sickness before the ear grew dull: they are now of no importance to him; but we renew them, because they are gratifying to ourselves, and may be useful to others. The praise of one is often the incitement to many.

Τῷ μὲν τε κλέος ἐνυρὺ διὰ ξεῖνοι Φορέεσι  
Πάντας ἐπ' ἀνθρώπους, πολλοὶ δὲ μιν ἐσθλὸν ἔαπον.

The value of *Euler's Letters to a German Princess*‡, as an introductory book of science, has long been admitted and known; to publish a translation of them was therefore to enrich our language with a very welcome accession; and the labours of Dr. Hunter will, doubtless, be rewarded by the public patronage.

In Natural History, a most splendid work has appeared, entitled *Aranei*, or, *A natural History of*

\* No. I. p. 17.

† Mr. Adams had purposed to republish his *Essays on the Microscope*, in the same size with the work here mentioned, to which, he says, "it will be a proper supplement, manifesting the wisdom of God in the minute parts of the creation." Lect. xxiii. p. 538, note.—The work, however, is complete without that addition.

‡ No. VI. p. 628.

*Spiders*†, published by Mr. Thoma Martyn, and eminently conspicuous for the beauty of its delineations, of objects not usually considered as beautiful. *The Naturalist's Calendar*‡, by the late Mr. White of Selborne, contains an arrangement of observations, which will be agreeable to every lover of Natural History, and useful to the student in it. The progress of Dr. Shaw's entertaining *Naturalist's Miscellany*§, is such as is consistent with its former reputation; were additional praise wanting, it might be given without impropriety. Of *Mineralogy*, Mr. Schmeisser has produced a *System*||, in two volumes, which, though it may not be the best, when that of Mr. Kirwan shall be completed, will always fill a respectable place, till the change of system shall perhaps render both works obsolete. The tract of Mr. Wales, on the *Method of finding the Longitude at Sea by Time-keepers*¶, is a most useful practical work for navigators. It is also elementary, and will be resorted to, with advantage, by the student in that science.

## TRANSACTIONS OF SOCIETIES.

Our account of the *Transactions of the Royal Irish Academy*, Vol. V.\*, being as yet incomplete, we shall forbear to characterize them here. The *Royal Humane Society*, twenty years after its institution, has published a volume of *Transactions*††, which proves satisfactorily how well it has been employed in that interval. The *Society of Arts*, in its *twelfth Volume of Transactions*‡‡, exhibits some useful plans, and imparts some interesting information.

## MEDICINE.

There is little in this branch that is important. The first work that occurs to us is, the descriptive illustration of the late Dr. Hunter's splendid and valuable publication on the *Gravid Uterus*§§, completed by

† No. IV. p. 405.

‡ No. I. p. 75.

§ No. VI. p. 658.

|| No. IV. p. 360.

¶ No. IV. p. 413.

\* No. VI. p. 577.

†† No. III. p. 313.

‡‡ No. IV. p. 402.

§§ No. II. p. 127.

Dr.

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*Dr. Baillie.* The *Medical Histories and Reflections*<sup>i</sup>, by *Dr. Ferriar*, Vol. II. form an able continuation of a work commenced with credit; nor can a similar praise be denied to the third Volume of *Mr. Howard on the Venereal Disease*<sup>l</sup>. We mentioned, with commendation, *Dr. Chisholm's Essay on the Malignant Pestilential Fever of the West-Indies*<sup>\*\*</sup>; and, as the subject requires much attention, we again recommend it to the faculty. What *Dr. Gordon* has offered on the melancholy subject of *the Puerperal Fever*<sup>††</sup>, if not conclusive, may yet be useful: and, though we did not in all points adopt the opinions of *Mr. Adams*, in his *Observations on Morbid Poisons*<sup>‡‡</sup>, we would by no means deny him the praise of research and ingenuity.

### GREEK LITERATURE.

We could not suffer the second edition of *Mr. Parkhurst's Greek Lexicon*<sup>§§</sup>, improved and augmented as it is, to pass by us unnoticed, nor can we here omit it. As particularly subsidiary to the study of the sacred writings in the New Testament, it might perhaps have been classed as properly with books of divinity; but since it was not there spoken of, we introduce it now, and recommend it cordially to all who want assistance in that important exercise. The Hypothesis of *Dr. Vincent*, concerning the *Greek Verb*<sup>|||</sup>, is conceived with so much ingenuity, and supported by so much learning and acuteness, that it must be regarded as a curious matter of speculation, even by those who are not willing to adopt it. The extent of application, which his principle appears to have, is certainly a circumstance of weight. *The Greek Version of Pope's Messiah*, by *Mr. Plumptre*<sup>¶¶</sup>, as one of those literary exercises, in which the writer contends with the reader for the palm of classical knowledge and elegance, and with the original author, in the expression of his

|| No. VI. p. 654.

†† No. III. p. 240.

|| No. I. p. 630.

¶ No. I. p. 15.

‡‡ No. IV. p. 386.

¶¶ No. IV. p. 353.

\*\* No. II. p. 133.

§§ No. I. p. 6.

own thoughts, has much merit. The public in general, perhaps, has little desire to see our own poets interpreted in Greek.

## MISCELLANIES.

Of the useful kind are, the *Account of the Management of the Poor in Hamburgh*§, and *Dr. Lettsom's Hints*|| respecting their condition here. Of the interesting kind are, *Mr. Beloe's Miscellanies*¶, in which, to gratify a variety of tastes, there is a volume of poetry, a volume of extracts from various Greek and Latin authors, and a volume of Oriental tales. *Mr. Norgate's Essays*\*\* are of the same mixed kind, but do not extend beyond a single volume. The *Essay of Mr. D'Israeli, on the Literary Character*††, is a pleasing, if not a profound work, and enlivened, occasionally, from the author's ample store of anecdotes. We shall here conclude our recapitulation, and dismiss our readers to the mixed repository they will find in the volume itself. Here they have seen only commendation; there they will find, on the one hand praise, on the other censure; distributed, we hope, according to the real merits of each case.

Hic locus est partes ubi se via scindit in ambas—  
Hac iter Elytium : *librorum* at læva malorum  
Exercent poenas, et ad impia Tartara mittit.

§ No. III. p. 281.

\*\* No. III. p. 269.

|| No. III. p. 295.

†† No. IV. p. 383.

¶ No. II. p. 104.

# T A B L E

TO THE

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THE  
BRITISH CRITIC,  
For JULY, 1795.

— No man is the Lord of any thing  
(Though in, and of him, there is much confiding)  
Till he communicate his parts to others. SHAKESPEARE.

ART. I. *The Antiquities of Athens, measured and delineated by James Stuart, F. R. S. and F. S. A. and Nicholas Revet, Painters and Architects. Vol. III. Large Folio. 5l. 5s. in Sheets. Nichols. 1794.*

THERE is not perhaps any work which has done more honour to the study of the arts in this country, in the eyes of foreigners, than the splendid and scientific publication of Mr. Stuart, which is destined to receive its completion long after the death of the author. The effect produced upon the mind by this interposition of mortality, in a work so full of elegance, in some degree resembles that of the first plate to chap. 4, in Mr. Stuart's first volume: where, in sight of one of the most curious and elegant specimens of Attic art, the choragic monument of Lysicrates, sits a melancholy recluse, in deep and solemn meditation, with a crucifix and a skull before him. The vanity of human grandeur, the frailty of our monuments, and the futility of our anxious hopes, are strongly urged upon us:

B

and

BRIT. CRIT. VOL. VI. JULY 1795.



and we recollect, in spite of ourselves, the truth of the famous medical aphorism, which expresses the slow progress of art, and the brevity of life.

The first of these volumes appeared in 1762; the second bears the date of 1787, but was not published till three years after the death of the author, which happened in 1787; being completed by the care of Mr. Newton of Greenwich. A particular account of the defects in Mr. Stuart's papers, and the manner in which they were supplied, was prefixed to that volume. Mr. Newton also being dead, (so hostile has mortality been to this work) the publication of the remainder was undertaken, at the request of Mrs. Stuart, by Mr. Revely, who has executed this part of his task in a manner worthy of his ingenuity and architectural knowledge. As it is always satisfactory in such cases to know what part of the work proceeds from the original author, and what is supplied from other materials, we shall extract Mr. Revely's candid explanation of these points.

"When the materials were first delivered to me, several chapters were fairly transcribed; to most of them, however, additions have been made, and other chapters have been since entirely collected from loose papers. Of the former description are chapters, the first, third, fourth, fifth, and ninth; and of the latter are the second, sixth, seventh, eighth, tenth, eleventh, and twelfth, together with the addition of several plates, and all the maps. As from this description the reader may apprehend that he has before him rather a production of mine than an original work of Mr. Stuart's, it is proper to mention, that the first step taken, and indeed the only one that could render Mr. Stuart's materials (consisting of numerous memorandum-books and loose papers) intelligible, was, to form a general index to the whole; and, with this assistance, no difficulty was found in collecting Mr. Stuart's opinions on each subject. I hope therefore it will appear that I have spared no pains to do justice to the subscribers, and supporters of this invaluable work; as well as to the ability of its ingenious and accurate author."

Mr. R. then proceeds to specify exactly the observations he has added of his own. Nothing could be more judicious and satisfactory than the method here described, which, though laborious, was perhaps the only plan by which the full advantage could have been made, of those confused materials which the latter infirmities of Mr. Stuart had rendered him unable to arrange. We shall take an early opportunity in the course of this article to give our readers a specimen of the manner in which the editor has executed what he thought it necessary to add. It is satisfactory to know that among the persons who contributed their assistance to Mr. Revely in continuing this work, was Mr. Revett, the original joint labourer with Mr. Stuart, from whom have been derived, in the course of the work, many important

portant points of information. It is observed also, in a note upon the preface, (p. x) in justice to that gentleman, that a mistake has been committed in several of the architectural plates, by inserting Mr. Stuart's name as draughtsman, instead of that of Mr. Revett, who really drew them; an error discovered too late to be corrected in its proper place. Mr. Revelly, as the nature of his work almost exacted of him, strongly censures the decision of Sir William Chambers, against the study of Grecian models in architecture. The expressions of the worthy knight on this subject are indeed rather violent and unguarded; but, without entering into this argument, in which there seems but little foundation for a real contest, we shall extract the ingenious defence of the ancient Grecian Doric, as it is penned by the editor of this volume. It clearly explains some difficulties which naturally occur on a hasty contemplation of the views of the Parthenon at Athens, the ruins of Pæstum, and other similar monuments.

"There is a masculine boldness and dignity in the Grecian Doric, the grandeur of whose effect, as Sir William justly observes of the Roman antiquities, can scarcely be understood by those who have never seen it in execution; and which, if understood, would certainly supersede a whole magazine of such objections as the above\*. The column has no base, because its great breadth at the bottom of the shaft is sufficient to overcome the idea of its sinking into its supporting bed. The general basement is composed of three steps, not proportioned to the human step, but to the diameter of the columns it supports; and forms one single feature extending through the whole length of the temple, and of strength and consequence sufficient to give stability and breadth to the mass above it. The columns rise with considerable diminution, in the most graceful, sweeping lines, and, from the top of the shaft, projects a capital of a style at once bold, massive, and simple. The entablature is ponderous, and its decorations few in number, and of a strong character. The awful dignity and grandeur in this kind of temple, arising from the perfect agreement of its various parts, strikes the beholder with a sensation, which he may look for in vain in buildings of any other description." Pref. p. xiii.

The nature and causes of this sublime effect are then explained with great judgement. But we must proceed to the body of the work. This volume then presents to the public, first, the excellent map of Greece, and the coast of Asia Minor,

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\* Namely, Sir William's reproaches of "gouty columns, narrow intercolumniations, disproportionate architraves," &c. Sir W. speaks, rather inaccurately, of the Parthenon, as less *considerable* than the church of St. Martins in the Fields. Whereas the former is in length 227 feet, the latter only 161. The Parthenon is in breadth 101 feet, St. Martins 80, &c. He adds (*Dii vobiscum fidem!*) that the Parthenon would be improved by a *steeple!!!*

4 *Stuart's Antiquities of Athens. Vol. III.*

by M. de la Rochette, published by Faden. 2. A plan, on a large scale, of the Antiquities of Athens, as surveyed by Mr. Stuart, and engraved from an accurate drawing left by that artist. 3. An actual Survey of Attica, taken also by Mr. Stuart; with a list of the 174 ancient *Demoi*, spoken of by Eustathius, and illustrated as far as the author had been able to trace that difficult subject. These are placed as introductory matters. Then follows, 4. *Chap. 1.* On the Temple of Theseus, accompanied by twenty-four plates. 5. *Chap. 2.* On the Temple of Jupiter Olympius, with three plates. 6. *Chap. 3.* On the Arch of Theseus, or of Hadrian, with ten plates. 7. *Chap. 4.* On the Aqueduct of Adrian, four plates. 8. *Chap. 5.* On the Monument of Philopappus, eleven plates. We here seem to leave Athens, and to be introduced to the description of a few select monuments from other parts of Greece; but this order is not preserved, and we get back unaccountably to Athens. We find then, in the 9th place—*Chap. 6.* On the Temple at Corinth, accompanied by four plates. 10. *Chap. 7.* The Bridge over the Ilissus\*, and the Stadium Panathenaicum, three plates. 11. *Chap. 8.* The Odeum of Regilla, one plate. The small remains of this building being at Athens, the description certainly comes in here irregularly: and, indeed, the Bridge over the Ilissus and the Stadium Panathenaicum, should have been connected with the account of Athens, and the Temple of Corinth, reserved for these supplemental delineations. This defect in arrangement is chiefly reprehensible, as a fault which might have been most easily avoided†. 12. *Chap. 9.* Of a Ruin at Salonicha, called the Incantada, with thirteen plates. 13. *Chap. 10.* On the Island of Delos, five plates: though, by some accident, four only are enumerated and described in the letter-press‡. There is subjoined also a plan of Delos. 14. *Chap. 11.* Of an Ionic Colonnade, near the lantern of Demosthenes, two plates. Here again we are at Athens,

Modo me Thebis modo ponit Athenis  
Ut magus.

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\* So it should be printed. In this volume it is printed throughout, erroneously, *Ilissus*.

† Mr. Stuart's first plan was to give the Antiquities of Athens, including the Bridge over the Ilissus, in two volumes; and to dedicate a third to the Antiquities of Eleufis, Megara, Sunium, &c. See Vol. I. Preface vi. He afterwards changed the plan; but, in winding up the work, it would certainly have been right to keep the distant ruins distinct from the Attic. Perhaps, however, the contents of the fourth volume, which is promised, will explain this seeming fault.

‡ This defect is supplied in the errata.

15. To conclude the whole, we have, in *Chap. 12.* a short account of some antiquities of Athens, which, from their ruined state, are less considerable than the rest. Two of these, however, Mr. Stuart could speak of only by report, their situation forbidding an examination. He explains the circumstance in the following manner :

“ Besides the ruins already described in this volume, several less considerable remains are to be seen in different parts of Athens. Of these the Gymnasium of Pompey occupies by much the largest space ; detached fragments of its ruined walls remain in that part of the city near the Bazar, and are there intermixed with a number of habitations, many of them the residence of Turkish families, among whom an extreme regard for the honour of their women renders access difficult, and a diligent research impracticable. This was, however, the less to be regretted, since, from the fullest information we could, after the strictest enquiry, obtain, we were assured, that not any fragment of sculpture or architectural ornament was to be found there. There is likewise a building, near the tower of the winds, that attracted our notice ; it is of undoubted antiquity, and not void of elegance ; but, as it was inhabited by a Turkish lady, a widow, respected for her exemplary life, her austere manners, and extensive bounty, we did not press with unbecoming solicitation for admission into her house ; for, had she complied, it would have been esteemed a high breach of Turkish decorum ; this, together with her most religious detestation of all who were not true believers, effectually excluded us, and disappointed our curiosity. We, however, measured and made drawings of the external face, next to the street, but have not been able to form so much as a guess at its original name or destination ; but the fragment of an inscription on its frieze, proves it to have been a public edifice, and its form shews that it was not a temple.” P. 63.

This little trait of manners is a luminous point for the general reader, in a book of architecture.

One of the most singular architectural circumstances that caught our attention in examining this publication, is the form of three Doric columns belonging to the Temple of Apollo at Delos. They are fluted, for a space not broader than a small moulding, at the top and bottom of the shaft, while the whole intermediate part is not only plain, but projects beyond them, and gives the effect of a fluted column inclosed in a case of plain stone. The conjecture given in the description of the plate is very ingenious. “ It is possible that on solemn occasions the plain part was covered with tapestry.” From the great religious magnificence, of which this temple was the scene, we conceive this supposition to be much more than a mere possibility ; it is probably the truth. The grandest monument described in this volume, is the Temple of Theseus. The most beautiful, and, in some respects singular enough, is the

the Incantada of Salonicha. It consists of five elegant Corinthian columns, on the entablature of which is supported an attic, consisting of four square columns, corresponding with four of those below, (the fifth being broken down) and adorned with figures in alto relievo. When we speak of this as beautiful, we mean as restored by the ingenuity of the artist; for in the view which represents its present state, it appears a good deal disfigured, and a great part of the Corinthian columns is concealed by the accumulation of earth. To recommend such a volume as this must be altogether superfluous. The accuracy and knowledge of Mr. Stuart are well known, and the fidelity of this editor has been fully explained in the account we have produced from his preface. Were this otherwise, the purchasers of the first and second volumes would of course continue their sets by adding this; the great and material difference is, that under the present circumstances, they will make the purchase with satisfaction.

ART. II. *A Greek and English Lexicon to the New Testament; in which the Words and Phrases occurring in those sacred Books, are distinctly explained, and the Meanings assigned to each, authorised by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament, and from the Greek Writers. To this Work is prefixed, a plain and easy Greek Grammar, adapted to the Use of Learners, and of those who understand no other Language than English. The second Edition, Corrected, Enlarged, and Improved. By John Parkhurst, M. A. formerly Fellow of Clare-Hall, Cambridge. 4to. Lexicon, 793 pp. Grammar, 94 pp. 11. 18s. Robinsons. 1794.*

THE former edition of this laborious performance, which appeared in 1769, has been for many years out of print, and has been frequently sought after by persons desirous of making so valuable an addition to their libraries. These circumstances, we presume, encouraged the venerable author to present the public with a second and considerably improved edition.

In our Review for September 1793, we noticed the third edition of Mr. Parkhurst's Hebrew and English Lexicon; and spoke of it with the approbation it appeared to us to deserve. We are happy to find our judgment in this respect confirmed by the extensive sale which that Lexicon has already experienced; and as the work now before us is upon a similar plan,

plan, it is with pleasure we announce, that in point of execution we do not think it inferior to the other. To give our readers some notion of what they may expect from it, we shall have recourse to the Prolegomena of our ingenious author.

“ Proper names, he says, being excepted (of which, however, I have inserted some of the principal) the reader will here find all the words which occur in the New Testament, whether Greek, Oriental, or Latin, placed in alphabetical order; together with the gender and genitive cases of substantives, and the terminations of adjectives, which respectively denote the manner in which they are declined. As to the verbs, I had once some thoughts of adding the first futures, perfects, and other principal tenses, as Schrevelius has done; but upon further consideration, I judged it would be more for the benefit of the learner, whenever he was at a loss for the tenses of a verb, carefully to attend its characteristic, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

“ I have further endeavoured accurately to distinguish the primitive from the derived words; and that the reader may instantly, by a glance of his eye, discern the one from the other, the former are printed in capitals, the latter in small letters.”

After some judicious remarks on the common faults of etymologists, Mr. Parkhurst then proceeds:

“ The truth of the case is plainly this; that whatever were the nature of that confusion at Babel, yet it is as evident as any matter of fact can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the northern tongues, where one should least expect to find them. And in relation to the Greek in particular, I will venture to add, after long attention to the subject, that almost all the Greek primitives, which virtually include the whole language, may be naturally and easily deduced from the Hebrew. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon, with respect to such primitives as are used in the New Testament; and these, it must be observed, comprehend a very large part of all the radicals in the Greek language. And though I am far from presuming, that in such a number of derivations no oversights have escaped me, and though I have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

Quas aut incuria fudit  
Aut humana parum cavit natura——

that can, with any equitable judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

“ By

“ By the Greek primitives, being thus throughout referred to their Hebrew Radicals, the relation between these two languages is clearly shewn : and I cannot but hope this part of my work may both prove a recommendation of it to those who already understand Hebrew, and incite others to undertake the *easy task* of acquainting themselves with the rudiments of that original tongue.

“ When the primitive words in Greek are once settled, it is no difficult matter for a person tolerably skilled in the language to refer the derivations and compounds to their respective radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business,”

Recounting the assistances he has used in compiling his Lexicon, Mr. Parkhurst thus expresses himself :

“ In deriving the Greek primitives from their Hebrew originals, I have received considerable help from Thomassin's *Methode d'étudier et d'enseigner la Grammaire et les Langues*. I have however seen but too frequent reason to dissent from the derivations proposed by that writer, and have often substituted others (more probable, I hope) in their room. In the explanatory part, besides continually consulting the best Lexicons, and many of the best commentators and critics (a list of whom is subjoined) I have also carefully perused several of the best Greek authors in the original, with a direct view to the improvement of this work. The writings of Josephus in particular have furnished many passages for illustrating not only the phraseology, but likewise the histories and predictions of the New Testament.”

It would be injustice to our learned and indefatigable author were we not to add, to the above account of his Lexicon given by his own pen, that in the prosecution of his work he appears to have been particularly attentive to the several religious and philosophical sects mentioned in the New Testament, and to have given such sketches of their respective tenets and peculiarities as can hardly fail of being both entertaining and instructive to the younger student. Of this he may be convinced, by referring to the words *Φαρισαῖοι, Σαδδουκαῖοι, Σαμαριτῖναι, Στωϊκοί, Ἐπικυρητοί, &c.*

In an advertisement to this second edition of the Lexicon, Mr. P. informs us, that in this some parts of the preceding edition, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate Kypke's *Observationes Sacræ* ; and from works lately published in our own language, such as Bishop Pearce's Commentary, Mr. Bowyer's *Conjectures*, (4to edition, 1782) Dr. George Campbell on the Four Gospels, Michaelis's *Introduction to the New Testament*, translated by the learned Mr. Marsh, and by him enriched with many critical and instructive notes.

notes. That the most material and best authenticated *various readings*, particularly from Mill's, Wettstein's, and Griesbach's editions of the Greek Testament are here fairly, though briefly, presented to the reader's consideration and judgment; and may, it is hoped, incite the more advanced student diligently to consult those elaborate and critical editions; and may particularly induce him to peruse Mr. Marsh's excellent publication abovementioned; and that, in the whole, about an hundred and ten pages are now added to the Greek and English Lexicon.

Of the manner in which our author applies his reading to the illustration of the New Testament, we shall now present a specimen or two, which however we do not think at all superior to many others that might have been produced. To the word Γαλιλαῖος we were more particularly led, because it is a new article added to this edition.

“ Ἀπονιπτομαι, Mid. from ἀπο *from*, and νιπω *to wash*.

Το ἡνσθ, as the hands. occ. Mat. xxvii. 24; where it has been supposed by some, that *Pilate*, in *washing his hands*, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governour, and especially one of *Pilate's* character, should shew any regard to what he would most probably esteem an instance of *Jewish superstition*. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the *Gentiles*, who held that *the hands were polluted by human blood* (comp. under Καθαρίζω IV.) and *were to be cleansed by washing with water*. Thus in *Homer*, Il. vi. line 266,  *Hector*, when returned from battle, tells his mother, that he feared to offer libations to *Jupiter*, with *unwashed hands*, for that it was not lawful for one *polluted with blood* to perform religious services to that god.

ΧΕΡΕΙ Δ' ΑΝΙΠΤΟΙΣΙ Διὶ λείπειν αἵθροπα οἶνον

Ἀζομαι· ὅδε πῃ ἐστὶ καλαινέει Κρονίωνι

Αἱματι καὶ λυθρῷ ΠΕΠΛΑΛΛΜΕΝΟΝ εὐχίτασθαι.

So *Aeneas*, in *Virgil*, *Aen.* ii. line 719, speaking of the *Penates* or *household gods*, &c.

*Me bello è tanto digressum* & cæde recenti  
Attrectare nefas; donec me flumine vivo  
Abluero.—

*In me 'tis impious holy things to bear,  
Red as I am from slaughter, new from war;  
'Till in some living stream I cleanse the guilt  
Of dire debate, and blood in battle spilt.*

DRYDEN.

And the Scholiast on *Sophocles' Ajax* Flagell. line 665, says, ἔθος ἡ παλαιαίς, ὅταν ἡ ΦΟΝΟΝ ΑΝΘΡΩΠΟΥ ἢ ἀλλας σφαῖρας ποιοιεν, ὅλατι ΑΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΙΝ ΤΟΥ ΜΙΑΣΜΑΤΟΣ. It



was customary with the ancients, after having killed a man, or other animal, to wash their hands in water, in order to cleanse themselves from the pollution. See also *Elfner* and *Wolffius* on Mat. xxvii. 24."

"Γαλιλαῖος, υ, ὁ, from Γαλιλαία *Galilee*, a country to the north of Judea, so called after its Heb. name גליל, Isa. ix. 1. & al. *A Galilean*, a native of Galilee. Luke xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at Nazareth, and employing a great part of his public ministry in that country. And as the Apostles and first disciples of Christ were chiefly *Galileans* (see Acts ii. 7.) and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by Judas the *Galilean* (see Acts v. 37. and *Josephus* Ant. lib. xviii. cap. 1. § 1. and § 6. lib. xx. cap. 4. § 2. and cap. v. § 1. and De Bel. lib. ii. cap. 8. § 1.) hence the Heathens called the Christians *Galileans*, in hatred and contempt. Thus doth *Epictetus* in *Arrian*, lib. iv. cap. 7. So *Lucian*, or whoever was the author of the *Philopatris*, satyrizes St. Paul under the denomination of ὁ Γαλιλαῖος, the *Galilean* (*Lucian*, tom. ii. p. 999.) And we are informed by *Socrates*, the ecclesiastical historian, lib. iii. cap. 12, that the emperor *Julian* usually called Christ *Galilean*, and the Christians *Galileans*. Γαλιλαῖον εἰσθεὶς ὁ Ἰουλιανὸς καλεῖν τὸν Χριστὸν, καὶ τοὺς Χριστιανούς Γαλιλαίους; and by *Gregory Nazianz*, Orat. iii. p. 81, that he even made a law that the Christians should be called *Galileans*, Γαλιλαῖες ἀντὶ Χριστιανῶν—καλεῖσθαι νομοθέσας. Comp. *Suicer's* Thesaurus in Χριστιανός ii. 2.

"Mat. xxvi. 73, *Thou art a Galilean, and thy speech discovereth thee*. The dialect of the *Galileans* seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which *Strabo*, l. b. xvi. p. 1103. edit. *Amstel*, takes notice, Ταῦτα μὲν προσκρήματα (i. e. of Judea), τὰ πολλὰ δ' ὡς ἑκάστα εἰσὶν ἀποφυλῶν οἰκημένα μικρῶν, ἐκ τε Ἀσσυρίων ἔθνων, καὶ Ἀραβίων καὶ Φοινίκων; whence their country is called *Galilee of the Gentiles*, Isa. ix. 1. Mat. iv. 15. 1 Mac. iv. 15. The *Thalmudists* in the Tract *Ἐרוך*, tell us, "As for the men of Judea, because they were accurate in their language (לשון עברית), the law was confirmed in their hands; but as for the men of *Galilee*, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the *Galileans* did not in speaking distinguish *τὰς* a lamb, *τὰς* *uol*, *τὰς* *a be-af*, and *τὰς* *uine*. See more on this subject in *Buxtorf's* Lexicon *Thalmud.* &c. under גליל, and in *Westein's* Note on Mat. xxvi. 73."

To sum up our opinion of this laborious and important work in a few words, it appears that the author has endeavoured not only to make it entertaining to his readers, but that in explaining the original language of the New Testament, he has studiously endeavoured to preserve his high character for accuracy, perspicuity, and impartiality. Such has been

been his useful and laudable attempt ; and we have the utmost satisfaction in pronouncing our opinion that he has completely succeeded.

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ART. III. *The Jew: A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Esq. Third Edition. 8vo. 1s. 6d. Dilly, 1795.*

THE writers of the Drama are subject to laws, which, however upheld by general criticism, are sometimes superseded by public feeling. We deem the comedy before us an example of this generous licence ; and cannot but refer a considerable portion of the applause it has acquired, to the peculiar circumstances under which it addresses the humanity of the public. The fable is grounded upon certain incidents, which tend to place in an honourable light a description of people too generally stigmatized as base and corrupt. The design is, therefore, deserving of every encomium ; and the extraordinary success with which it has been attended, may be esteemed a proof, that liberal sentiment holds no mean rank in the catalogue of our national virtues.

As a drama, however, the production before us cannot claim any distinguished merit. The events are not combined with perfect art, nor are the characters moulded with sufficient attention to probability. That a Jew should possess the feelings of a man and the virtues of a Christian ; that such a Jew, if opulent and wealthy, should be secretly charitable, and make an indigent Christian his heir, are surely probable things, in defiance of vulgar prejudice ; but that with qualities like these should be connected avarice abroad and parsimony at home, usury in his contracts and cruelty to his domestics ; that his good deeds should take so perfectly the resemblance of bad ones ; and that his humanity, alive to strangers, should be dead to those of his own household, are circumstances which appear to pass the line of probable events. Admitting them credible, they would offer such an unnatural alliance of the best, with the worst qualities, as would effectually violate the properties of comedy ; whose office it is to reflect the features of human life in its more usual and general forms.

The brawling of a hungry knave, which occurs in several scenes, forms also so strong a feature in the plot, that we cannot consider the Jew as having completely performed his part, in omitting at the general disclosure of his virtues, to explain or improve the establishment of his kitchen.

The

The language and sentiments are indeed, throughout, correct and animated. The expressions of Sheva are abundant in feeling and philanthropy. His concluding address is rendered with the greatest felicity of thought and language.

“ *Sir S.* It is a mine of wealth.  
(Speaking of the wealth which Sheva has made over to Charles, his son-in-law.)

*Sheva.* Excuse me, goot Sir Stephen, it is not a mine, for it was never out of sight of those who search'd for it: the poor man did not dig to find it; and where I now bestow it, it will be found by him again. I do not bury it in a synagogue, or any other costly pile; I do not waste it upon vanity or public works: I leave it to a charitable heir, and build my hospital in the human heart.” P. 75.

The following scene, which develops still more the character of this benevolent Jew, will serve as a proper specimen of the piece.

“ *Sheva.* Aha! I am very much fatigued: there is great throng and press in the offices at the Bank, and I am aged and feeble.

*Sir S.* Hold, Sir!—Before I welcome you within these doors, or suffer you to sit down in my presence, I demand to know explicitly, and without prevarication, if you have furnish'd my son with money secretly, and without my leave?

*Sheva.* If I do lend, ought I not to lend in secret? If I do not ask your leave, Sir Stephen, may I not dispose of my own monies according to my own liking? But if it is a crime, I do wish to ask you who is my accuser? that, I believe, is justice every where, and in your happy country I do think it is law likewise.

*Sir S.* Very well, Sir, you shall have both law and justice. The information comes from your own servant Jabal. Can you controvert it?

*Sheva.* I do presume to say my servant ought not to report his master's secrets; but I will not say he has not spoken the truth.

*Sir S.* Then you confess the fact—

*Sheva.* I humbly think there is no call for that: you have the information from my foot-boy—I do not deny it.

*Sir S.* And the sum—

*Sheva.* I do not talk of the sum, Sir Stephen, that is not my practice; neither, under favour, is my foot-boy my cashier. If he be a knave, and listen at my key-hole, the more shame his; I am not in the fault.

*Sir S.* Not in the fault! Wretch, miser, usurer! you never yet let loose a single guinea from your gripe, but with a view of doubling it at the return. I know you what you are.

*Sheva.* Indeed! 'tis more than I will say of myself.—I pray you, goot Sir Stephen, take a little time to know my heart, before you rob me of my reputation. I am a Jew, a poor defenceless Jew; that is enough to make me miser, usurer—Alas! I cannot help it.

*Sir S.*

*Sir S.* No matter; you are caught in your own trap: I tell you now my son is ruin'd, disinherited, undone. One consolation is that you have lost your money.

*Sheva.* If that be a consolation, you are very welcome to it. If my monies are lost, my motives are not.

*Sir S.* I'll never pay one farthing of his debts; he has offended me for life; refus'd a lady with ten thousand pounds, and married a poor miss without a doit.

*Sheva.* Yes, I do understand your son is married.

*Sir S.* Do you so? By the same token I understand you to be a villain.

*Sheva.* Aha! that is a very bad word—villain. I did never think to hear that word from one, who says he knows me. I pray you now permit me to speak to you a word or two in my own defence. I have done great deal of business for you, Sir Stephen; have put a pretty deal of monies in your pocket by my pains and labors; I did never wrong you of one sixpence in my life: I was content with my lawful commission.—How can I be a villain?

*Sir S.* Do you not uphold the son against the father?

*Sheva.* I do uphold the son, but not against the fader; it is not natural to suppose the oppressor and the fader one and the same person. I did see your son struck down to the ground with sorrow, cut to the heart: I did not stop to ask whose hand had laid him low; I gave him mine, and rais'd him up.

*Sir S.* You! you to talk of charity!

*Sheva.* I do not talk of it; I feel it.

*Sir S.* What claim have you to generosity, humanity, or any manly virtue? Which of your money-making tribe ever had sense of pity? Shew me the terms on which you have lent this money, if you dare! Exhibit the dark deed, by which you have mesh'd your victim in the snares of usury; but be assured I'll drag you to the light, and publish your base dealings to the world. [*Catches him by the sleeve.*]

*Sheva.* Take your hand from my coat—my coat and I are very old, and pretty well worn out together—There, there! be patient—moderate your passions, and you shall see my terms; they are in little compass: fair dealings may be comprised in few words.

*Sir S.* If they are fair, produce them.

*Sheva.* Let me see, let me see!—Ah, poor Sheva!—I do so tremble, I can hardly hold my papers—So, so! Now I am right—Aha! here it is.

*Sir S.* Let me see it.

*Sheva.* Take it—do you not see it now? Have you cast your eye over it? Is it not right? I am no more than broker, look you: if there is a mistake, point it out, and I will correct it.

*Sir S.* Ten thousand pounds invested in the three per cents. money of Eliza, late Ratcliffe, now Bertram!

*Sheva.* Even so! a pretty tolerable fortune for a poor disinherited son not worth one penny.

*Sir S.* I'm thunderstruck!

*Sheva.* Are you so? I was struck too, but not by thunder. And what

what has Sheva done to be call'd villain?—I am a Jew, what then? Is that a reason none of my tribe shou'd have a sense of pity? You have no great deal of pity yourself, but I do know many many noble British merchants that abounds in pity, therefore I do not abuse your tribe.

*Sir S.* I am confounded and asham'd; I see my fault, and most sincerely ask your pardon.

*Sheva.* Goot lack, goot lack! that is too much. I pray you, goot Sir Stephen, say no more; you'll bring the blush upon my cheek, if you demean yourself so far to a poor Jew, who is your very humble servant to command.

*Sir S.* Did my son know Miss Ratcliffe had this fortune?

*Sheva.* When ladies are so handsome, and so goot, no generous man will ask about their fortune.

*Sir S.* 'Tis plain I was not that generous man.

*Sheva.* No, no, you did ask about nothing else.

*Sir S.* But how, in the name of wonder, did she come by it?

*Sheva.* If you did give me money to buy stock, wou'd you not be much offended were I to ask you how you came by it?

*Sir S.* Her brother was my clerk. I did not think he had a shilling in the world.

*Sheva.* And yet you turn'd him upon the world, where he has found a great many shillings: The world, you see, was the better master of the two. Well, Sir Stephen, I will humbly take my leave. You wish'd your son to marry a lady with ten thousand pounds, he has exactly fulfill'd your wishes; I do presume you will not think it necessary to turn him out of doors, and disinheret him for that.

*Sir S.* Go on, I merit your reproof. I shall henceforward be asham'd to look you or my son in the face.

*Sheva.* To look me in the face is to see nothing of my heart; to look upon your son, and not to love him, I shou'd have thought had been impossible.—Sir Stephen, I am your very humble servant.

*Sir S.* Farewell, friend Sheva!—Can you forgive me?

*Sheva.* I can forgive my enemy, much more my friend."

Upon the whole, while we censure the dramatic defects, with which we think this comedy chargeable, we cannot but unite in the public approbation of its laudable design. Mr. Cumberland has sufficiently secured his rank in the temple of dramatic fame, not to be censured for descending occasionally from his classic elevation to sacrifice at the altar of humanity.

The general moral of the piece is well conveyed in four lines of the author's own prologue.

'Tis but this simple lesson of the heart—  
Judge not the man by his exterior part:  
Virtue's strong root in every soil will grow,  
Rich ores lie buried under piles of snow.

ART. IV. *Practical Observations on the Natural History and Cure of the Venereal Disease. In Three Volumes. Vol. III*  
By John Howard, Surgeon. 8vo. 231 pp. 6s. Baldwin, 1794.

THE two former volumes of these observations have been long before the public, and are deservedly in high estimation. In this volume, which concludes the work, the author has given the history and cure of Gonorrhœa. This part appears to be executed with equal perspicuity and judgment. On the question so long and so often agitated, whether gonorrhœa is a branch of, and derived from the venereal disease, the author gives no decided opinion, but evidently inclines to those who believe it is; although there are some strong discriminating symptoms. The regular lues venerea, is rarely attended with inflammation, which is a constant symptom of gonorrhœa. The lues venerea is never cured spontaneously, but always goes on, more or less rapidly ravaging the constitution, until it is opposed, and its power subdued by mercury, its only specific. Gonorrhœa, on the contrary, frequently ceases spontaneously, and may be generally cured by a moderately antiphlogistic regimen. Mercury being, perhaps, never absolutely necessary to its cure.

The author first takes a view of the doctrines that have prevailed in the cure of gonorrhœa, and particularly examines those of Sydenham, Boerhave, and Astruc, which, although defective in some points, deserve still to be studied, as containing almost every thing that is now known on the subject.

He divides gonorrhœa into two stages. The first continues until inflammation begins to subside. The second is again divided. In the first part of this stage, although inflammation is subsiding, it may be easily revived, on the application of any irritating cause. In the second part there remains only the gleet. A different mode of cure, the author says, must be adapted for each of these stages.

As inflammation is the first and most urgent symptom, giving energy to the poison, increasing its virulence, and power of injuring the parts, the first indication is to appease and quiet this symptom. For this purpose the author conceives, bleeding to be invariably necessary; in full habits, from the arm, and afterwards by leeches applied to the hæmorrhoids: in very weak and debilitated habits, the latter may be sufficient. The diet should be low and cooling; and as complete a state of rest and quiet as can be complied with, should be enjoined.

The

The patient should make plentiful ablutions of warm water, and bladders filled with warm water should be applied to the perinæum, or, which would be infinitely more efficacious, should use a warm bath. Lenient purges and plenty of cooling diluting drinks should be taken. Injections of warm water may be advantageously employed; and, where the inflammation is great, opium, either by the mouth or in glisters, should be administered. From this method steadily pursued, the greatest advantages may be expected. The disease will be mitigated, and very much shortened in its duration, and the painful symptoms will be either obviated or appeased. When the inflammation is subsided, we may with safety and advantage have recourse to mercury, which, before that period, is almost universally mischievous. It may be either used in the ointment, and rubbed into the femora and perinæum, or given by the mouth. In either way it will shorten the duration of the disease. This effect, the author thinks, is not produced by its antivenereal power, as it never requires such a quantity as to affect the mouth. Calomel, given in small doses, for a few nights, is known to correct the discharge of external ulcers, and induce a disposition to heal. The same effect he thinks it has on the mucus of the urethra. During the use of mercury, rest, a cooling diet, opening medicines, and opium are to continued, but not be so rigidly as in the first or inflammatory stage. To this treatment, the bark and terebinthinate medicines may succeed, where they are not contra-indicated by some disease, or peculiarity of constitution. If the above method should not succeed in removing the inflammation, the author recommends a blister to the perinæum. In mixed cases, the above method may be pursued with equal propriety, only the mercurial course must be pushed further, and continued until the lues is also cured.

This method, the author acknowledges, is tedious, compared with the mode frequently now adopted, of curing by injections. But, as when gonorrhœa is suddenly suppressed, and hernia humoralis, inflammation of the perinæum, &c. supervene, we are obliged to have recourse to this method, he thinks, there can be no doubt of the propriety of using it in the first instance. Injections, however, may, under certain circumstances, be safely used. He then examines the different substances or ingredients that have been used this way, selects those he thinks most eligible, and points out the proper subjects and times for using them.

The author is aware that this doctrine is not calculated to gain him proselytes among the bulk of patients, who wish only to

to get rid of the most troublesome symptoms, and can neither bear confinement, nor restriction of any kind. "To the regular professors of the science of physick, therefore, he says, I appeal, and to them only, to refute or confirm what, with respect to the cure of this disease, has been candidly submitted to their decision:" and from them we have no doubt of his obtaining a favourable verdict.

The observations which follow, on stricture in the urethra, enlarged prostate glands, induration and fistula in perinæo, and on puncturing the bladder, are exceedingly valuable. But, for them we shall refer our readers to the work, which will abundantly recompense a careful perusal.

The volume concludes with an account of the professional labours of Mr. Pott, which the writer was well qualified to execute, having assisted him in his business many years. He begins this part with an eulogium on the character of Sydenham, in which every one acquainted with the writings of that great man, will readily acquiesce. But it is not, perhaps, easy to see the agreement in their characters. In their fate they certainly differed: Sydenham having suffered great opposition and obloquy, from his contemporaries, which Mr. Pott escaped; and the former, never having experienced that patronage, or attained that affluence the latter enjoyed through life. They were esteemed, however, men of great genius and industry, and their works will for ever be held in the highest estimation.

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ART. V. *Lectures on natural and experimental Philosophy, considered in its present State of Improvement. Describing, in a familiar and easy Manner, the principal Phenomena of Nature; and shewing that they all co-operate in displaying the Goodness, Wisdom, and Power of God.* By George Adams, Mathematical Instrument Maker to his Majesty, and Optician to his Royal Highness the Prince of Wales. In Five Volumes. The fifth consisting of the Plates and Index. 8vo. 1l. 10s. Author, 1794.

THE form of Lectures, for an elementary book, brings with it several advantages. The writer is continually reminded of the necessity of making his instructions as plain as if they were to be delivered orally to a class of young pupils; and upon the reader a kind of dramatic effect is produced, which, while it gives life and interest to the work, is not attended by any



of the disadvantages of fiction. Mr. Adams has long laboured so successfully in compiling elementary books of science, that credit will easily be given him for success in this undertaking, however arduous; and that it was so, in no small degree, will appear, when it is considered that the task he set himself was no less than to extend a plan, something similar to that of Derham in his *Physico Theology*, &c. so as to comprise a regular and systematic instruction, in the most important branches of natural science, with all its modern improvements. This design had long been matured in his mind, and has now been executed at a time when, to unite philosophy with Christianity, is to perform a noble act of patriotism, and to give to Europe at large an admirable subject for its imitation. The more our pretended philosophers have laboured to disjoin science from religion, or to make them enemies, the more incumbent is it upon better reasoners—upon those who follow Newton in his modesty and piety—to prove their close alliance, and to lead the student in the path of truth, from the visible works, to the invisible perfections of the Deity. That this was the great wish of Mr. A. will appear from his own account of his motives.

“ The plan of this work occurred to me about twenty-five years ago; I was then for a short time in France and Switzerland, an eyewitness to the zeal and industry with which principles were there propagated under the veil of philosophy, that are subversive of all order and religion. I observed that philosophical societies were formed, and forming, to extend the influence, and to augment the importance of writings directly opposed to divine revelation.

“ It was evident from the works of these pretenders to philosophy, that they investigated nature only with a view to darken the mind, and prevent mankind from considering any thing as real, but what the hand could grasp, or the corporeal eye perceive. For you find them continually embracing every opportunity to ridicule our belief in Moses and the prophets, and censuring us for admitting the evidences, or believing the truths of revelation; though it is a revelation which justifies itself from the creation of the world, which declares every truth that a wise man would wish to hear; though it is supported by divine authority, and confirmed by all the assurances that human testimony can afford, or the rational mind require.

“ Alarmed at what I saw, and what I read, it appeared to me of the utmost importance to contrive means effectually to repel notions so pernicious to mankind, and so repugnant to truth. I conceived that the best method of defeating their destructive purposes, and depriving them of their baneful influence, would be by shewing that they were neither friends to philosophy, nor had any right to the title of philosophers; that this end would be answered by exhibiting a system of philosophy, which should point out their errors, and shew that no operation in nature would authorize the conclusions that they had attempted to deduce; that physics, properly understood, would ever

go hand in hand with religion, and all its branches converge in God, the center of all truth, the source of all perfection.

"With these views, I began to collect materials for such a work. But on my return to England, the tenets of these men and their practices being removed from my view, I laid aside the design, nor did I think of resuming it, till I saw the attempts that were made here to propagate the same principles by the same means; till I saw a philosophical society publishing tracts hostile to good order, and the best interests of mankind; till I had reason to think that men were perished by republicans, and brought forward in various situations to give credit to their party; till it was publicly avowed, that the men who were pursuing here the schemes that have made France a scene of ruin and desolation, "were known to be *philosophers*, and friends of *humanity*, superior to the creed of any sect, and *indifferent* to the dogmas of any popular faith." It was then high time to shew, that true philosophy was no friend to their principles; for in a proper sense, it implies a love of wisdom; and its end is to promote truth, and disseminate happiness; whereas modern philosophers make it the ornament of folly, the badge of infidelity, the road to anarchy and rebellion.

"To answer these great purposes, I resumed my plan, and have endeavoured to render the useful and important truths discovered by natural and experimental philosophy familiar and easy; to bring together that knowledge which is dispersed in many volumes; and to concenter in one work the labours of the wise men of different countries and ages.

"It has been my intention to render this work a source of useful and active entertainment to young persons; and at the same time that it opened their minds to enlarged views of nature, and the universe, it should point out the true methods of reasoning in philosophy, and teach them to distinguish what is sound and solid therein, from what is hollow and vain; that it should lead them, from a consideration of the works of God, to acknowledge and reverence his power, wisdom, and goodness; and prove that natural philosophy affords no support to the wretched system of materialism, but concurs with religion in endeavouring to enlighten the mind, to comfort the heart, to establish the welfare of society, and promote the love of order.

"I wished so to execute this work, that while on the one hand it instructed those who know nothing of these delightful sciences, it might on the other not be useless to those who are more conversant in them, by presenting the subject in a point of view in which it has been seldom noticed by other authors, and treating of some branches that have been altogether neglected by the writers on natural philosophy. Whether I have been so happy as to succeed in my designs; whether I have been able to place these subjects in a clear and plain light, and thus open a wider gate to the fair field of knowledge, must be left to the decision of an intelligent public." Preface, p. vii.

We do not hesitate to say, that to us Mr. A. appears to have executed this difficult task with much ability. We think with him, that wherever *Sturm's Reflections* have been ap-

proved, these lectures should be well received, as pursuing the same kind of plan in a more instructive and scientific manner.

This work is comprised in fifty-two lectures, which are distributed in the following manner. The first five lectures are on *air*, and the consequent properties of sound, &c. Then follow four on *fire*, subjoined to which are two, on the nature and properties of *elastic fluids*. These eleven lectures occupy the first volume. The 12th and 13th treat of *water*. Lecture 14, which certainly ought to have been the first, is entirely on *the true method of reasoning in philosophy*, the rules for which are so laid down, as to prove the author, if such proof were wanted, fully qualified to teach. The ensuing lectures (from the 15th to the 23d inclusively) are on the subjects of *optics*, light, colours, and optical instruments. The 24th and 25th lectures are on the nature of *matter*, and on *materialism*. At the 26th we enter upon the study of *mechanics*, which is continued in the subsequent lectures, concluding with the 32d. In the 33d lecture the author takes up *hydrostatics*, which, with the consideration of specific gravities, and hydraulics, occupy three lectures. The 36th begins the subject of *astronomy*, and this, with its collateral topics, is extended to the end of the 45th lecture. The four lectures ensuing are devoted to *electricity*; the 50th to *magnetism*; and the 51st and 52d, which conclude the work, to *meteorology*. The fifth volume contains a copious and useful index, with an abundant supply of plates to illustrate the whole work. Two inconsiderable errors appear in the mechanical execution of the first volume, which we mention, because they might otherwise occasion some inconvenience. The division between the third and fourth lecture is omitted, as well as the title of the latter, which ought to stand in p. 125, before the title of the subdivision "*Of Observation and Experiment*." The title of Lecture XI. is also wanting in the table of contents. It ought to stand at the top of page xxiii.

We may consider this publication at large, as divided into two parts; the one, the philosophy itself, the subject matter of instruction; the other, which is the smaller, but not the least important, consisting of philosophical and religious reflections, deduced from, or interwoven with, the scientific information. Of each we shall give a specimen. In the former of these divisions Mr. Adams appears of course, for the most part, as a compiler; science not being to be drawn from the resources of any single mind, but collected from the various authorities of those who have investigated or discovered philosophical truth. In the latter part also he very judiciously selects from the best writers, such passages as illustrate or confirm

from his own reflections. From Lord Bacon, and from Mr. Jones's *Physiological Disquisitions*, he borrows most largely; and it will easily be presumed, that from these sources, no trivial or unimportant observations are obtained. Many other works are also cited for similar purposes, displaying no small range of very various reading, and much attention to apply that reading to good purposes. Tatham's *Scale and Chart of Truth*, in particular, is quoted, with very strong commendations. (See Vol. I. p. 200.) But we might to add also, that where Mr. Adams writes from himself, he appears always in a very respectable light. It will be said, perhaps, by some readers, that now and then he too completely advances into the province of the divine; and it may be so, for modern taste; but, after the explanation of his motives, which we have already cited, this can hardly be the case, with respect to the reason of the thing. He is justified by his plan, and the plan is certainly beneficent and useful.

In giving our specimens, we shall first select one from among the general reflections; and afterwards the history given by Mr. Adams, of a very remarkable experiment, which, after filling the world with wonder, is now almost forgotten. The 14th lecture\*, which we have said should have stood first, would afford an excellent example of the abilities of this lecturer, in giving general instructions; but, by its great length, and the close connection of its parts, we are prevented from supplying ourselves there. We shall take a passage on a similar subject, which appears in the sixth lecture.

#### “ OF PHYSICAL PRINCIPLES.”

“ The evidence of the external senses is obviously the primary principle from which all physical knowledge is derived.

“ But whereas nature begins with causes, which, after a variety of changes produce effects, the senses open upon the effects, and from them, through the slow and painful road of experiment and observation, ascend to causes.

“ Man appears upon the stage of this material system as upon a visionary theatre, in which he looks only upon the exterior of things, as the eye upon a flower that is full blown; or upon an insect in all the pride and beauty of its colours, without observing immediately the different stages through which they have passed, the different forms they have assumed, the different changes they have undergone; and without descending to the seeds and principles from which they spring, and which, upon examination, will be found totally different both in form and colour. In like manner are the senses, the ultimate cri-

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\* On the method of reasoning in philosophy.

teria of all physical knowledge, liable to be imposed upon and deceived in regard to the qualities and causes, the powers and operations of physical bodies.

"The senses are therefore to be assisted by observations taken with diligence and circumspection; and to be undeceived by different analyses, which divest nature of her external and compounded form, and lay open her internal mechanism and construction: their errors and misconceptions are to be rectified by the use of experiments of different kinds, which penetrate her inmost recesses, and descend to her remotest causes. By the application of such assistance they are enabled, but not without difficulty, to leave behind the fallacious, to pass from one appearance to another, and, as far as human search can go, to judge of the realities of things.

"The information which the senses give us, as Lord Bacon, the great friend and father of philosophers, has observed, is to be examined and corrected by various methods; for though they deceive us on all occasions, they themselves discover the errors into which they lead: but, whereas the errors lie immediately before us, the indications of them are to be sought at a great distance.

"The senses are subject to a two-fold defect; they either desert, or else deceive us. Many subjects elude their cognizance, however well they be disposed and free from impediment; either from the capacity of the whole object, or the extreme minuteness of its parts; from the distance of its situation, the slowness or velocity of its motion, its familiarity to the eye, and from many other causes. And again, where they fully apprehend their object, they are not to be securely relied upon; for the testimony and information of the senses depend on the analogy and constitution of man, and not on those of the universe; so that to say that sense is the adequate measure or competent judge of things, is an assertion founded in mistake.

"To obviate the imperfections of sense, philosophers are under the necessity, by much labour and attention, of calling in aid from every quarter, in order to supply the deficiencies, where the senses fail us; and also to regulate and rectify them where they vary in themselves. This is effected not so much by the use of instruments as by the help of experiments; for experiments are more penetrating and subtil than the senses, even when assisted by instruments of the most exquisite contrivance. "I mean," says Lord Bacon, for he is still speaking to you, "such experiments as are ingeniously invented, and applied with skill and address, to the elucidation of every thing which is the subject of inquiry.

"Philosophers do not therefore rely upon the perception of the senses, immediately applied as in their proper and common exercise, but bring the matter of judging to this issue; That the senses judge of experiments, and experiments of things: thus experiments are in fact as the religious guardians of the senses, from which every thing in sound philosophy is originally derived, and the skilful interpreter of their oracles; so that whilst others only pretend, true philosophers in reality cultivate and support the evidence of sense.

"It may, therefore, be laid down as a maxim, "That no physical effect is really explained or understood, unless it be deduced from a physical

a physical cause; the existence and operation of which can be experimentally demonstrated." Men have no right to assume the character of lawgivers to the works of God, but must be content to borrow from them all the laws of philosophy." Vol. I. p. 200.

In the 34th Lecture, connected with the doctrine of specific gravities, we find Mr. Adams's History of Air-Balloons, which being given concisely and well, cannot fail to be acceptable to our readers. After speaking of the plans for flying, and particularly of Bishop Wilkins's impracticable methods, he proceeds thus.

"The only person who brought this scheme of flying to any rational principle, was the jesuit Francis Lang, cotemporary with Bishop Wilkins; he being acquainted with the real weight of the atmosphere, justly concluded, that if a globular vessel was exhausted of air, it would weigh less than before; and considered that the solid contents of vessels increase in much greater proportion than their surfaces; he supposed that a metalline vessel might be made so large, that when emptied of its air, it would be able not only to raise itself in the atmosphere, but to carry up passengers along with it; and he made a number of calculations necessary for putting the project in execution: But though the theory was here unexceptionable, the means proposed were certainly insufficient to accomplish the end; for a vessel of copper, made so thin as was necessary to make it float in the atmosphere, would be utterly unable to resist the external pressure, which being demonstrated by those skilled in mechanics, no attempt was made on that principle.

"In the year 1766 Mr. Henry Cavendish ascertained the weight and other properties of inflammable air, determining it to be at least seven times lighter than common air. Soon after which it occurred to Dr. Black, that perhaps a thin bag, filled with inflammable air, might be buoyed up by the common atmosphere, and he thought of having the allantois of a calf prepared for this purpose; but his other avocations prevented him from prosecuting the experiment. The same thought occurred some years afterwards to Mr. Cavallo; and he has the honour of being the first who made experiments on the subject. He first tried bladders, but the thinnest of these, however well scraped and prepared, were found too heavy. He then tried Chinese paper; but that proved so permeable, that the vapour passed through it like water through a sieve. His experiments, therefore, made in the year 1782, proceeded no farther than blowing up soap-bubbles with inflammable air; which ascended rapidly to the ceiling, and broke against it.

"But while the discovery of the art of aërostation seemed thus on the point of being made in Britain, it was all at once announced in France, and that from a quarter whence nothing of the kind was to have been expected. Two brothers, Stephen and John Montgolfier, natives of Annonay, and masters of a considerable paper manufactory there, had turned their thoughts towards this project as early as the middle of the year 1782. The idea was first suggested by the natural  
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ascent of the smoke and clouds in the atmosphere; and their design was to form an artificial cloud, by inclosing the smoke in a bag, and making it carry up the covering along with it.

"Towards the middle of November, that year, the experiment was made at Avignon, with a fine silk bag, of a parallelopiped shape. By applying burning paper to the lower aperture, the air was rarified, and the bag ascended in the atmosphere, and struck rapidly against the ceiling. On repeating the experiment in the open air, it rose to the height of about seventy feet.

"Soon after this one of the brothers arrived at Paris, where he was invited by the Academy of Sciences to repeat his experiments at their expence. In consequence of this invitation, he constructed, in a garden in the Faubourg of St. Germain, a large balloon of an elliptical form. In a preliminary experiment, this machine lifted up from the ground eight persons who held it; and would have carried them all off, if more had not quickly come to their assistance. Next day the experiment was repeated in the presence of the members of the Academy; the machine was filled by the combustion of fifty pounds of straw, made up in small bundles, upon which twelve pounds of chopped wool were thrown at intervals. The usual success attended this exhibition; the machine soon swelled, endeavoured to ascend, and immediately after sustained itself in the air, together with the charge of between four and five hundred weight. It was evident that it would have ascended to a very great height; but as it was designed to repeat the experiment before the king and royal family at Versailles, the cords by which it was tied down were not cut: but, in consequence of a violent rain and wind, which happened at this time, the machine was so far damaged, that it became necessary to prepare a new one for the time that it had been determined to honour the experiment with the royal presence; and such expedition was used, that this vast machine, of near sixty feet in height, and forty-three in diameter, was made, painted with water-colours both within and without, and finely decorated, in no more than four days and four nights. Along with this machine was sent a wicker cage, containing a sheep, a cock, and a duck; which were the first animals ever sent through the atmosphere. The full success of the experiment was prevented by a violent gust of wind, which tore the cloth in two places, near the top, before it ascended; however, it rose to the height of 1440 feet; and, after remaining in the air about eight minutes, fell to the ground at the distance of 10,200 feet from the place of its setting out. The animals were not in the least hurt. The great power of these aerostatic machines, and their very gradual descent in falling to the ground, had originally shewed that they were capable of transporting people through the air with all imaginable safety; and this was further confirmed by the experiment already mentioned. As Mr. Montgolfier, therefore, proposed to make a new aerostatic machine, of a firmer and better construction than the former, Mr. Pilatre de Rozier offered himself to be the first aerial adventurer.

"On the 21st of November, 1783, therefore, M. Pilatre determined to undertake an aerial voyage, in which the machine should be fully set at liberty. Every thing being got in readiness, the balloon was

was filled in a few minutes; and M. Pilatre placed himself in the gallery, counterpoised by the Marquis d'Arlandes, who occupied the other side. It was intended to make some preliminary experiments on the ascending power of the machine: but the violence of the wind prevented this from being done, and even damaged the balloon essentially; so that it would have been entirely destroyed, had not timely assistance been given. The extraordinary exertions of the workmen, however, repaired it again in two hours, and the adventurers set out. They met with no inconvenience during the voyage, which lasted about twenty-five minutes: during which time they had passed over a space of above five miles.

From the account given by the Marquis d'Arlandes, it appears that they met with several different currents of air; the effect of which was, to give a very sensible shock to the machine, and the direction of the motion seemed to be from the upper part downwards. It appears also, that they were in some danger of having the balloon burnt altogether, as the Marquis observed several round holes made by the fire in the lower part of it, which alarmed him considerably, and indeed not without reason. However, the progress of the fire was easily stopped, by the application of a wet sponge, and all appearance of danger ceased in a very short time.

"This voyage of M. Pilatre and the Marquis d'Arlandes may be said to conclude the history of those aerostatic machines which are elevated by means of fire; for though many other attempts have been made upon the same principle, most of them have either proved unsuccessful, or were of little consequence. They have therefore given place to the other kind, filled with inflammable air; which, by reason of its smaller specific gravity, is both more manageable, and capable of performing voyages of greater length, as it does not require to be supplied with fuel, like the others.

"The success of this experiment, and aerial voyage, made by Messrs. Rozier and d'Arlandes, naturally suggested the idea of undertaking something of the same kind, with a balloon filled with inflammable air. Thus there are two kinds of air balloons; one containing heated air, and the other inflammable air. Hot air occupies a much greater space than cold air; inflammable air, at a given temperature, is much lighter than the common air of the atmosphere. The machine used on this occasion was formed of gores of silk, covered over with a varnish made of caouthouc, of a spherical figure, and measuring twenty-seven and an half feet in diameter. A net was spread over the upper hemisphere, and was fastened to a hoop, which passed round the middle of the balloon. To this a sort of car, or rather boat, was suspended by ropes, in such a manner as to hang a few feet below the lower part of the balloon; and, in order to prevent the bursting of the machine, a valve was placed in it; by opening of which some of the inflammable air might be occasionally let out. A long silken pipe communicated with the balloon, by means of which it was filled. The boat was made of basket-work, covered with painted linen, and beautifully ornamented; being eight feet long, four broad, and three and an half deep; its weight an hundred and thirty pounds. At this time, however, as at the former, they met with great difficulties



difficulties in filling the machine with inflammable air, owing to their ignorance of the most proper apparatus; but at last, all obstacles being removed, the two adventurers took their seats at three quarters of an hour after one in the afternoon of the 18<sup>th</sup> of December, 1783. Persons skilled in mathematics were conveniently stationed, with proper instruments, to calculate the height, velocity, &c. of the balloon. The weight of the whole apparatus, including that of the two adventurers, was found to be 604 $\frac{1}{2}$  pounds; and the power of ascent, when they set out, was twenty pounds; so that the whole difference betwixt the weight of this balloon, and an equal bulk of common air, was 624 pounds; but the weight of common atmosphere, displaced by the inflammable gas, was calculated to be 771 pounds, so that there remains 147 for the weight of the latter; and this calculation makes it only five times lighter than common air." Vol. III. P. 443.

Mr. Adams then proceeds in the detail of this ascent, and afterwards that of Mr. Baldwin from Chester: but here we are obliged to desert him, on account of the great extent to which such a flight would carry us.

In chemistry Mr. A. is an advocate for the old doctrine of phlogiston, and consequently an opponent of the modern French system of Lavoisier and others. A very strong argument on this subject is introduced into the eighth Lecture, (Vol. I. p. 345) in which the author undertakes to prove the reality of Phlogiston by the decomposition of water, the very experiment on which the other doctrine is founded: and in the 11<sup>th</sup> Lecture, (p. 505) he gives an abstract of Mr. Wieglib's dissertation on the same side of the question. On this point, as on a dispute not yet brought fully to a conclusion, we shall not attempt to pronounce: but we think Mr. Adams places it in a strong point of view, in very few words, when he says, "that this substance (Phlogiston) has not weight, can only be received as an objection by those who admit the universality of gravitation in matter, but can have no influence upon those who deny this principle." p. 353. We confess that the hope of getting rid of a substance, the *addition* of which made other bodies lighter, has been a strong motive with us to wish for the establishment of the French system; but we wait with patience the result of further arguments and further experiments to decide so difficult a question.

We cannot conclude our account of these Lectures without observing, that for a man immersed in business, and liable to all its interruptions, to write so much and so well as a philosopher, appears to us a very extraordinary phenomenon. For though the business Mr. Adams follows, requires and leads to philosophical knowledge, it operates like any other business, to consume that time, without command of which it seems impossible to undertake the arduous task of delivering written instructions.

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This difficulty, however, Mr. Adams is in the habit of surmounting, and we wish him that success which his merits, and his excellent intentions deserve.

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ART. VI: *The Works of William Hay, Esq.* 2 vol. 4to. 1l. 15s. Doddsley, 1794.

WHENEVER, and in whatever form, we view a monumental record to the memory of a beloved friend, or revered progenitor, a complacency of feeling is excited, which in some measure disarms the rigour of criticism. We are well aware that the amiable exercise of the social feelings, when accompanied by any thing resembling superiority of mind, and with the claim of elegance of manners, induces nearer beholders to place in the most exalted view, the talents which are seen, and the virtues which are felt. They indeed who contemplate the character of an author from the examination of his works, and have neither curiosity nor occasion to learn any thing of his mental qualities, but from the representation of others, cannot be expected to be loud and warm in their commendation, unless impressed by the unequivocal proofs of taste, genius, or erudition.

Mr. Hay, in his life time, published the greater part of the contents of the present volumes, and received from them no mean degree of reputation. But as, with little exception, they were calculated to answer purposes of a local or temporary nature, it is no dishonour to his memory to observe, that the appearance of his writings in their present splendid dress, will not so much increase the author's fame, as exhibit an honourable memorial of the publisher's affection and gratitude. The performance of Mr. Hay, by which he was best known, and indeed from which his credit as a writer was established, is his celebrated Essay on Deformity, and which, all circumstances considered, prove him to have been a man of acute observation, and of the most undissembled good humour. He also possessed some skill as a poet, and his translations of Martial have a great portion both of facetiousness and spirit. To each of the present volumes there is an appendix, in which is to be found the works of Mr. Hay, not before published. These consist of a charge to the grand jury, of the Eastern division of the County of Sussex, and of some posthumous poems. We observe nothing in the former which particularly demands

demand's our attention; of the latter, that which follows may be considered probably as the best specimen.

ON THE 21<sup>ST</sup> OF OCTOBER.

" Sure on that hour that gave Lucinda birth,  
Unusual harmony prevail'd on earth,  
Winds gentler blew, the season grew more mild,  
Leaves ceas'd to fall, and lowring Chloris smil'd;  
The feather'd tribe resum'd their vernal airs,  
As prelude to a song more sweet than theirs.  
Now, in their stead, Lucinda's tuneful voice  
Recalls the Spring, and bids the heart rejoice;  
Where is the wretch so tasteless to be found,  
That hears her sing, and does not bless the sound;  
More sweet, more pleasing, more transporting far,  
Than new-bought titles to his lordship's ear,  
To shepherd's the first note of Philomel,  
Or to th' impatient son his father's knell!  
Lost in attention to th' enchanting strain,  
None know a pleasure else, or feel a pain;  
Lovers then cease a while to hope or fear:  
Chloe forgets the brilliant on her ear,  
The priest his bottle, or the world to come,  
And Florio that he has a wife at home.  
Why seek we voices from th' Italian coast;  
When Britain may her own Lucinda boast:  
Hence, Foreign slaves! I hate the warbling note  
Forc'd from a strumpet's, or an eunuch's throat,  
Exalted harmony from Virtue springs,  
And then 'tis heaven when an angel sings:  
The listening seraphs, leaning from their sphere,  
May one so like themselves with pleasure hear,  
When to their choirs Lucinda shall ascend,  
To join their music, hers she need not mend;  
Her voice well suited to her soul and frame,  
Sweet as her looks, and clear as is her fame:  
But cease, my Muse, too forward to commend!  
Justly to praise, were greatly to offend.  
But think, yet think, or you Lucinda wrong;  
Her least perfection is her heavenly song.  
Still may this day Lucinda happier find;  
Long may she live, to charm all human kind:  
Then, from the mourning world, in ease retire,  
And, singing, like the silver swan expire."

ART. VII. *An historical and moral View of the Origin and Progress of the French Revolution; and the Effect it has produced in Europe. By Mary Wollstonecraft. Volume I. 8vo. 522 pp. 7s. Johnson. 1794.*

THE historical part of this work, and the reflections deduced from it, we shall consider separately. When we had advanced in our revision of it as far as the second chapter, it occurred to us, that we could communicate the best idea to the public of the quantity of original historical information it contains, by collating it with the account of the same events collected in the New Annual Register for 1791. This, with one or two additional observations, will decide on the character of the writer as an historian. The first article of the collation stands as follows :

*Wollstonecraft, p. 109, &c.*

I. The third estate, having constituted themselves a national assembly, now proceeded to business, with calm prudence, *taking into consideration the urgent necessities of the state.* Closely attending to their instructions, they first pronounced, *that all taxes not enacted by the representatives of the people were illegal; and afterwards gave a temporary sanction to the present,* to avoid dissolving one government before they had framed another. They, &c.

II. They then turned their attention to the object next in importance, and declared, *that as soon as, in concert with his Majesty,*

*N. Annual Register, p. 10, 11\*.*

P. 10, (a) l. 33.—I. The deputies of the people, with such of the clergy as had already joined them, announced themselves to the public by the denomination of the National Assembly. (b) l. 4.—Its first resolutions, while they were declaratory of the constitutional power vested in the representatives of the people, had also a regard to the urgent necessities of the state. They pronounced all levies, imposts, and taxes, unconstitutional, which were not enacted by the formal consent of the representatives of the nation; that consequently the existing taxes were illegal and null; that notwithstanding this, they in the name of the nation, gave a temporary sanction to the present taxes and levies—, &c.

II. P. 10. (b) l. 24.—The assembly proceeded to declare, "that as soon as in concert with his Majesty, it should be able to fix and

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\* In the citations from the Annual Register, the first column in every page is denoted by the letter (a); the second by (b).

they should be able to fix the principles of national regeneration, they would employ themselves to examine and liquidate the national debt; meantime the creditors of the state were declared to be under the safeguard of the honour of the French nation. These decrees concluded with a resolve, that the assembly, now become active, should dedicate its first moments to inquire into the cause of the scarcity that afflicted the kingdom; and to search for a remedy the most prompt and effectual.

III. The nobles, bishops, and, in fact, the whole court, now seriously began to rally all their forces; convinced that it was become necessary to oppose their united strength against the commons, to prevent their carrying every thing before them.

IV. The chamber of the clergy had been engaged for several days, in discussing the question where they should verify their powers. A number of them, during this discussion, appear to have advanced feeling their way: for when they now came to divide, the majority decided for joining the National Assembly.

V. Alarmed by the prospect of this junction, one of the members of the chamber, which almost arrogated to itself the prerogative of legislation, that of the nobles, proposed an address to the king, beseeching him to dissolve the states general.

determine the principles of national regeneration, it would take into formal consideration the national debt, placing from the present moment the creditors of the state under the safeguard of the honour and faith of the French nation." These decrees conclude with a resolution, "to inquire into the causes of the scarcity, which at that period afflicted the kingdom, and into the means of remedying and averting that calamity." The firm, &c.

III. P. 10. (b) l. 39.—The firm and temperate conduct of the National Assembly awed at first, but did not entirely disconcert the aristocratic party, which assiduously employed every artifice to elude the blow with which they were threatened.

IV. The chamber of the clergy had been engaged for some days in discussing the manner in which they should verify their powers; and a number of the curés had, during the discussion, presented their writs or titles to the assembly, and returned to their own chamber to defend the popular cause. At length, on the 19th of June, a majority of that body voted for the verification of their powers in common with the National Assembly; which, &c.

V. P. 11. (a) l. 7.—Which so much alarmed the court party, that it is confidently reported that M. d'Espremenil proposed, in the chamber of the nobles, an address to the king; beseeching him to dissolve the states general.

This comparison, in our notes, we had extended much further: in most instances the similitude is more disguised, which is chiefly effected by a very easy process, that of striking out the subordinate circumstances of leading events: at other times some

Some additions of this kind are made, but they are very few and unimportant; if we except some extracts from the speeches of Mirabeau. The account of the capture of the Bastille, is dilated and overloaded with ornament; reminding us of that hybrid species of composition, an epic in prose. The charge conveyed in the Annual Register against the Prince of Lambesc, for having, by an act of unmanly ferocity, given rise to the first insurrection in Paris, is here candidly done away.

We regard Mrs. W.'s mode of *composing* history, as a proof how far we have improved in the mechanical processes of manufactures; much as we are indebted to the invention of our forefathers, it is flattering to us to think, that in what we have added to the riches they have left us, we have shown ourselves not unworthy of them. Mr. Dryden, in the character of Bayes, is made to exult in the discovery of the regula duplex; whereby he was able to produce new compositions by changing verse into prose, and prose into verse: by this third species of transversion, exhibited in the practice of Mrs. W. joined with the two former, we have a regular triplex. And on the whole, this work, as far as it goes, is now to be considered as an abridgement of the history of the French revolution given in the New Annual Register, with moral, political, and miscellaneous reflections.

But it is in a style of more seriousness, that we feel ourselves reluctantly compelled to reprobate this lady's new doctrines in morality. It is in these terms she mentions the duty of children to parents: "Who will dare to assert, that obedience to parents should go one jot beyond the deference due to reason enforced by affection?" Hence all obedience to parents being derived exclusively from two other sources, not *one jot* thereof is due to them as such; or results from the relation of child to parent. A principle which always would have been, and we trust always will be received, with the reprobation of human kind; however little we may be disposed to palliate parental tyranny, or even the parental caprice; which is often cruel. The seducers of married women have always been deservedly ranked in the vilest class of libertines: their infamous agents have been looked on with loathing and abhorrence. Yet the mischief each of these perpetrates, is confined to a narrow circle. What will indignant virtue say of a woman, publicly advancing principles, the only practical consequence of which must be to extend private vice, and almost generalize depravity? "Who will coolly maintain," says she, "that it is just to deprive a woman, not to insist on her being treated as an outcast of society, of all the right of a citizen, because her  
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revolting heart turns from a man whom, a husband only in name, and by the tyrannical power he has over her person and property, she can neither love nor respect; to find comfort—"Where? in a separation? in returning with unblemished character to her former friends? No! 'tis another asylum which is here marked out for her; to be found "in a more congenial and humane bosom." The refusal of this indulgence Mrs. W. censures as one of those "prejudices in the present constitution of society which *blast the blossoms of hope*." On these, and all other such opinions, we have this to add;—our office sometimes calls us to censure what we think may mislead the public taste: a superior duty calls for our indignation against what corrupts the heart\*

Of the political reflections interspersed in this work, some account must likewise be given: it cannot be expected that the whole, or even a great part of them, can be here stated or examined; we shall therefore select a point so principal for our consideration, that it must be evident that far the greater part of the writer's system, with respect to the late revolution in France, must stand or fall with it. And in what is to be said upon it, the Reviewer shall appear only in the back ground: Mrs. W. shall be principally the commentator upon herself; one remark at the conclusion excepted. In the fourth chapter she has given a description of the state of a society, in which a revolution, by force, is *not* to be attempted. Her opinion on this point is as follows—1. When governments are in a state of progressive amelioration; 2. And the improvement of political science, are preparing the way for general happiness; 3. When the degrading distinctions of rank are vanishing by degrees; 4. And the liberty of the individual is increasing, in consequence of a general dissemination of knowledge: then a speedy destruction of remaining obstinate prejudices, by force, will probably retard the objects intended to be forwarded; whilst the tumult of internal commotion, leads to the most dreadful consequence—the immolating of human victims.

There would have been nothing to make us withhold our assent from this political canon, if the writer had omitted one of the articles included in it. But if we apply to it the

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\* What is to be expected from the *liberality* of this lady's principles, she tells us very early in her book. At page 17 she says, "We must get entirely clear of all the notions drawn from the wild traditions of original sin: the eating of the apple, the theft of Prometheus, the opening of Pandora's box, and other fables, too tedious to enumerate, on which priests have erected *their tremendous structures of imposition*," &c. She appears, consequently, a complete convert to the *sublime doctrine of perfectibility*, (see p. 72) explained at large in the Brit. Crit. vol. I. p. 312, &c.

facts which she afterwards states, it leads directly to a condemnation of the French revolution, so far as it was effected by force. For in a sketch of the History of Political Science in France before that period, she informs us, that

“ No sooner had the disquisition of philosophical subjects become general, in the select parties of amusement, extending by degrees to every class of society, than the rigour of the ancient government of France began to soften ; till its mildness became so considerable, that superficial observers have attributed the exercise of lenity in the administration, to the wisdom and excellence of the system itself.” P. 498.

Here we see the two first conditions, laid down above, fulfilled : the government was in a state of progressive amelioration ; and the progress of science had increased the happiness of society. We advert now to the two last : What Mrs. W. chooses to call, the *degrading* distinctions of rank, were also vanishing :

“ For the folly of distinctions was rapidly wearing itself out, and would probably have melted gradually, before the rational opinions that were continually gaining ground.” P. 106.

And lastly, from the same source, the liberty of individuals had risen into existence ; for

“ The amelioration of the government of France, arose entirely from a degree of urbanity acquired by the higher class ; which insensibly produced, by a kind of natural courtesy, a small portion of civil liberty.” P. 486.

It follows, therefore, from the writer's own principles, that the state of France was such, that no violent revolution ought to have been attempted : this is the conclusion to which Mrs. W's premises ought to have led her. It might have been further confirmed to her by the following observation, which occurs in p. 510 : “ It is not going too far to advance, that the French were, in some respects,” (namely, those of character and manners) “ the most unqualified of any people in Europe, to undertake the important work in which they are embarked.”

There is, however, a remark which immediately follows one of the passages cited above, which we do not choose (to use a military term) to leave behind us. The substance of it is as follows : although a small portion of civil liberty had, in the latter years, arisen in France ; political liberty never could have been generated, under the system which then obtained. But to us it seems most probable, that, when a constitution,

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34. *Wollstonecraft's View of the French Revolution.*

or part of a constitution, becomes incongruous to the spirit of the people, and that of the ordinary administration of government conjointly, it will not be of long duration: and, that a revolution had taken place in each of the latter, is admitted by Mrs. W. She holds, likewise, the necessity of two chambers of legislation: we might, therefore, have expected, that she would have shown very fully, upon what grounds those who laboured to prevent the establishment of that fatal precedent, a single national assembly, are to be held enemies to their country. The existence of the plot of the cabinet, for the dissolution of the assembly, and silencing the rebellious deputies by imprisonment or death, requires proofs somewhat more authentic, than the vaunts or threatenings of certain unnamed individuals, though described as courtiers: (p. 128 142) the existence of which vaunts, for aught we here see to the contrary, or have elsewhere seen, stands upon the authority of other anonymous individuals, of no description at all. When Mrs. W. informs us, that "the depraved and volatile French, proudly and ignorantly determined to follow no political track," but "fixed upon a system, of itself calculated to disorganize government, and throw embarrassment into all its operations;" we are at a loss to discover the grounds of that severity with which she here treats the attempt to quell, by military force, a mob collected to establish by violence a system of such a tendency, and which must be followed by a bloody and ferocious anarchy. Against the king and queen of France, and, through them, against kings and queens in general, Mrs. W. spares no severity that her mind suggests. She seems to believe all calumnies, and to wish to have them believed. The following sentence, on particular and general accounts, cannot be too much reprobated: "*But death seems to be the sport of kings*; and, like the Roman tyrant, whose solitary amusement was transfixing flies, *this man (Louis) whose milkiness of heart* has been perpetually contrasted with the pretended *watrinefs of his head*, was extremely fond of seeing those *grimaces made by tortured animals*, which rouse to pleasure sluggish, gross sensations." Is this a tale to be repeated without authority, and in such words?

Mrs. W., in writing her reflections, seems to have considered each part of the history separately; her attention, very frequently, not being extended to what precedes or follows her immediate subject; so as to modify the conclusion she draws from it, by the collateral lights which such a process might afford. Hence her conceptions are not digested into the diversified, but concordant parts, of a whole; nor resemble, in any degree, the operations of an extensive and firm judgement.

Sometimes

Sometimes she reasons solely upon what she calls first principles; at other times, her sentiments are exclusively formed, on what has passed under her observation: and the deductions from these two sources refuse all blending, or union with each other.—This volume contains likewise much trite declamation.

There is great singularity also in the style, which requires its share of examination. The prevalent fault of it is, that it is more florid than the tone of the subject allows; mixing too much of that of the novelist with that of the historian; the dignity of whose matter very ill accords with tinsel and tawdriness. The most brilliant passages written in this manner, appear to us to be here misplaced: of this sort are the following extracts from Mrs. Ws. Description of the present State of Versailles:

"How silent now is Versailles—the solitary foot that mounts the sumptuous stair-case, rests on each landing-place; whilst the eye traverses the void, almost expecting to see the strong images of Fancy burst into life—the train of the Louises, like the posterity of the Banquoës, pass in solemn sadness, pointing at the nothingness of grandeur, fading away on the cold canvass, which covers the nakedness of the spacious walls—whilst the gloominess of the atmosphere gives a deeper shade to the gigantic figures, that seem to be sinking into the embraces of death"—"the oppressed heart seeks for relief in the garden; but even there, the same images glide along the wide neglected walks—all is fearfully still—I tremble lest I should meet with some unfortunate being, fleeing from the despotism of licentious freedom, hearing the snap of the guillotine at his heels: merely because he was once noble, or has afforded an asylum to those whose only crime is their name." P. 161.

In the following instance, however, if we admit of the truth of the opinion, which the image employed is intended to illustrate, it will be found to possess that legitimate elevation, which history readily admits, though it does not affect. It has the requisite degree of brevity, force, and clearness. "They (the Commons) firm and resolute, though fearing the court, like a (*dying*) savage, mortally wounded by his enemy, might, during the agonies of death, aim a desperate stroke at them, took the most prudent precautions," &c. Sometimes Mrs. W. falls into the grosser faults which follow the affectation of the figurative style. We may rightly say, to balance the powers of a constitution; or that certain laws or principles are the pillars of liberty: but Mrs. W. thus confounds these two images, (p. 276) "*Poizing* thus the *pillars* of equal liberty, the discussion, &c." Again, we very well understand what is meant by laying the foundation of a constitution; but we read in p. 484, of "*laying the main pillars*"

pillars of the constitution." Nor does a composition receive much ornament from such passages as the following: "From their abortive attempt to crush liberty in the egg, the shell was prematurely broken." (p. 81) "those litigious practitioners, *who thicken like spawn on putrid bodies* when a state is become corrupt." As a disciple of the school, which deduces what it calls the doctrine of civil liberty, from what it calls abstract principles, Mrs. W. endeavours by the perpetual praise of philosophy, to impress a belief that these doctrines are philosophical: and attempts indirectly to establish her authority to decide in all such matters, by the repeated use of certain technical terms of different branches, which she introduces awkwardly and erroneously enough. A geometrician would smile at the use of the word (ratio) in the following sentence; the advance of knowledge "towards simple principles, is invariably in a ratio, which must speedily change the tangled system of European politics:" (p. 122) and a second example of the same kind occurs, p. 497—the optical term, focus, seems to be used either for a medium or a perspective glass, but which cannot be determined: (p. 123) "forgetting every selfish consideration, the rich and the poor saw through the same focus." And we read in another place, of crowns drawing into a focus, the hard earnings of the poor. The natural historians will likewise accuse her of confounding genus with species, or rather variety, when she says the privileged orders stood up for ancient usurpation, as if they were the natural rights of a particular GENUS of man: (p. 68) and when she informs us, that the discoveries of Newton were made by the application of the analysis of ideas, she appears to have ranked him among the metaphysicians; unless by ideas she here understands the phænomena of nature.

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ART. VIII. *An Essay on Colonisation, particularly applied to the western Coast of Africa, with some free Thoughts on Cultivation and Commerce; also brief Descriptions of the Colonies already formed, or attempted, in Africa, including those of Sierra Leona, and Bulama; by C. B. Wadstrom. In two Parts. Illustrated with a nautical Map, (from Lat. 5°. 30' to Lat. 14° N.) and other Plates. 4to. 196 pp. 12s. G. Nicol, &c. for the author. 1794. Part 1st.*

MR. Wadstrom, as he informs us in his introduction, undertook a voyage to Africa, with Dr. A. Sparrman, and Capt. Arrhenius, under the patronage of the late king of Sweden:

den : his particular object was to observe the state of society among the natives. He returned by the way of England the following year ; and was examined by the privy-council, on a plan then under consideration, for settling a peaceable commerce with the Africans : he recommended a colony to be sent to that continent, and testified his readiness to engage in such an undertaking.

In the first chapter, we have a description of the obstructions and objections to the formation of new settlements ; and particularly in Africa. These are, 1. the distresses which are generally so fatal to the first settlers of a colony ; 2. the interested opposition of the West-India planters to such attempts in Africa ; 3dly. humanity itself ; which seems to oppose all new settlements, as introductive of corruption of manners among the natives, and bringing on the consequent depopulation of the country ; the ordinary effects of an European colony. But to the first and last of these, Mr. W. opposes the example of the original settlement of Pennsylvania : and he specifies the circumstances, which must overcome the prejudices of the West-Indian planters.

The character of the Africans takes up his second chapter, which he divides into two sets, the defensive\* and the social. Their passions he admits to be stronger than those of the Europeans : he commends their ingenuity in some works, and describes them as extremely partial to well-disposed natives of this part of the world. In the next chapter he proceeds to civilization in general : but of what he has said on that subject, we shall notice only one sentiment, that " the duties of civilized to uncivilized societies are similar to those of parents to children : " a benevolent idea, which has also much justice ; though perhaps the relation between them more accurately coincides with that of guardian and ward.

On the subjects of soil and climate, we find nothing that is new : but on the produce of the country, are some remarks which may be useful. Of the animal kingdom ; the spermaceti whale abounds on the coast ; ambergris is so plentiful, " that the negroes pay their canoes with it " ; tortoise-shell may be procured in any quantity ; and, besides ivory, the country furnishes the more valuable teeth of the hippopotamus. Of vegetables, there is a species of rice on the hills, superior to

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\* A softer word for the old term irascible, and, when we consider the final cause of these emotions, frequently better ; as for instance in this place.

that in common use, "and to every other grain." The sugar-cane is there spontaneous; and Mr. W. censures with great spirit, the inversion of natural order, in the cultivation of this plant in the West-Indies: "exiling from their native soil both men and plants; the one to languish as slaves, the other as exotics." Africa abounds with valuable gums: Dr. Sparrman discovered one, which in its properties resembled and equalled the elastic gum now in use: the quality of some pepper brought from thence was so good, "that the East-India Company objected to its importation." A large species of nutmeg is found in the interior parts; and cotton was brought from this country by Mr. Wadstrom himself, superior in quality to any but that of the East-Indies: there is one species, which may be spun almost without any preparation; and another naturally of a Nankin colour. This continent also produces beautiful woods for cabinet work, vegetables for dying, and among these indigo, equal in excellence to that of Guatemala: little is known of its minerals, except that it abounds in gold.

The coasts of Africa have, hitherto, been very fatal to the lives of Europeans; and the 6th chapter relates to the causes of their mortality, and the means of preventing it. The author assigns as the principal cause, that on shore, their habitations have been chiefly fixed at the oozy mouths of rivers; or in the vicinity of salt marshes, formed by the overflowing of the sea; even where healthy situations were near. The preservation of the lives of the sailors on ship-board, he informs us, depends principally upon their discipline and regularity: the wood vessels, whose trade is in produce, do not lose nearly so many men as the slave ships; and to men of war, it is a more wholesome station than the East-Indies. From these observations, Mr. W. passes on to the means of preserving the health of a colony in dangerous climates, under the heads of houses, diet, clothing, sleep, and employments. He has given an engraving of a colonial house, from the design of Mr. Johansen, a Swede: if we were to enter into any particulars relating to it, we could say nothing in favour either of the architecture; or the mode of ventilation, to which that architecture is subservient.

In the 7th and two following chapters, the writer enters much into the morality and philosophy of politics: what he has written of this kind, that is good, is not very original; we shall therefore pass it over, noting only, our concurrence with him in the opinion, that the motives which formerly induced the Europeans to send out colonies, were not very laudable. He dissuades the introduction of coined money in all settlements hereafter to be formed; where, he contends, the precious metals

als are to pass by weight, as other commodities. To the invention of coining them, he attributes "many of the grievous evils which now afflict commercial nations." We do not think that the case of society would be ameliorated if commodities were to be paid for by ounces and pennyweights of gold and silver; instead of coins of the same metal, whose weight and fineness is authenticated by the stamp of the sovereign. To calculate the value of pieces, varying arbitrarily in weight and purity, is an operation too complex for the common tradesman; and the coinage of the metals certainly restrains the prevalence of these frauds, which would otherwise take place to an indefinite extent: and it is even necessary to authenticate the standard of utensils now formed of them, by the public mark. We likewise profess ourselves not to understand his meaning, when speaking of paper credit, he says their money has completely supplanted commodities, and become itself the chief subject of commercial speculation.

In the next part of this chapter, we go on with more approbation; the author there treats of the introduction of the plough into the sugar islands; instead of the hand-hoeing of the plantations by negroes: stating, on the authority of Mr. Long, that one plough in a day performs the work of one hundred negroes; and the product of the land becomes increased in the proportion of two to three by this change of the mode of culture. He enters likewise into the causes which have obstructed its general adoption; and recommends it in the cultivation of the sugar-cane in Africa. He ends this chapter, with a string of propositions in the form of queries, fifty in number, to support the following conclusions: that in a new colony, no imprisonment for debt should be allowed; and that gold and silver should pass by weight and standard only.

In the plan which Mr. W. has laid down for the constitution of a colonial government; there is much of the ideal and the visionary. The right of making propositions, and the executive power, is to be lodged in the governors: the powers of deliberation and determination in the people (or their proxies) thus he gives to the governors or directors a prior negative upon all debates. The constitution of the executive government is perhaps the most symmetrical that ever was proposed. It is to be vested in a court consisting of twelve members, divided into two classes each to be of six; each class into two divisions of three members: these divisions again, have each three greater objects to superintend; of which every director is to attach himself particularly to one. The whole of this plan is exhibited in a synoptical table, p. 110, and makes an extremely regular appearance.

But

But with this we must observe, that the civilization of the natives is a great object of his institutions. We do not make any remarks on the means by which he proposes to effect it ; yet from one curious fact which he relates, it may be inferred, that on some parts of the coast, at least, they are ripe for any well-conducted attempt of this kind.

“ The desire of the Africans to have their children educated in Europe, appears from their voluntarily sending them over for that purpose. There are generally from fifty to seventy of these children at school in Liverpool, beside those who come to London and Bristol, “ to learn sense, and to get a good head,” as they express it. After receiving a common school education they return to Africa, where they endeavour to dress and live in the European manner ; and they value themselves much, and are respected by their countrymen on account of their European education. Many African children were formerly sent to France for the same purpose.”

In the tenth chapter Mr. W. gives an abstract of the history of the colonies formed by European nations in Africa, upon commercial principles ; chiefly consisting of such circumstances thereof, as exhibit what ought to be avoided, what copied, of their several measures, on any new attempt. He commends the enlarged views, and liberality, of the Dutch East-India Company, in the plan and conduct of the settlement of the Cape of Good Hope. It is here likewise shown, that the possessions of the Portuguese are of much greater consequence than they have been generally reputed ; and that their policy in the management of them, is entitled to a considerable degree of approbation. The history of the Austrian colony on the banks of the Mafómo, established by Col. Bolts, formerly in the service of the East-India Company, is an interesting part of this chapter. We cannot say the same of the long and multiplied discussions of the merits of the dispute between the French minister and Count Benyowski, taken up repeatedly, quitted, and resumed, in the course of twenty quarto pages.

From the equality of the style of this book, almost any passage may be taken as a proper specimen of it : we shall, therefore, in addition to an extract given above, lay before our readers one of the accounts Mr. Wadstrom gives of the death of that adventurer. Soon after his last arrival at Madagascar,

“ The Count intended to go overland to Antongil-Bay, whither the ship was to proceed. It appears by letters that the Count's old friend, the king of the north came to pay his respects ; and the chief of the Seclaves, his former enemy, with a body of men, encamped near the Count ; who proposed to him the usual oath, which the chief declined. The master's protest states, that on the night of the 1st. of August, a  
firing

firing was heard and seen on shore, at the Count's encampment; and that at day break neither white men nor effects were to be seen; and that their own danger, and the probability that the Count and his party were cut off by the natives, compelled them to set sail for the island of Joanna." P. 172.

Though this account is not quite conclusive, it appears sufficiently certain that Benyowski perished at that time. The last article of the book is an outline of the new plan for exploring Africa, adopted by the association in London.

The plan of the whole work is regular and methodical: the genius of the great Swede, who formed the modern school of natural history, is, more or less, impressed on the works of all his disciples. The practice of the well exercised geometrician is seen in the conclusive profoundness with which he treats other subjects. The study of modern natural history contributes further to strengthen the mind, by a second species of discipline; it forms us to a habit of disposition and order in every species of composition: thus each of them is subservient to excellent purposes, which it does not profess as its end. But they are neither of them without their dangers: when we have reduced the first outlines of all the branches of a subject into a general sketch, and find that we do not possess original and well prepared materials to fill up every vacant space; we are apt to take up with crude and ill weighed notions to make up the defect: like the map-maker, who invents rivers, lakes, and mountains, to cover over the extent of the unexplored provinces of a kingdom, the outlines of which only are surveyed. This appears to us to be the source of the faults to be observed in the 7th, 8th, and 9th chapters of this work. The style of it is equal, and very well adapted to the subject; few foreigners have written so purely in our language. A second part is announced.

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ART. IX. *How far Methodism conduces to the Interests of Christianity, and the Welfare of Society; impartially considered, in a Sermon preached at the Visitation of the Right Reverend Father in God, William, Lord Bishop of Chester; holden at Berroughbridge, in Yorkshire, September 2, 1794. By the Rev. Samuel Clapham, M. A. 4to. pp. 32. 1s. Johnson and Deighton, London; Merrills, Cambridge; Fletcher, Oxford. 1794.*

**T**HIS is a discourse of singular importance. It deserves the attention of every clergyman, as well as of every Methodist in the kingdom. The introduction states, that christianity,



tianity, in all ages, has been opposed by the power of interest, and misrepresented by the clamour of ignorance.

“ So fond are men of distinctions, so ambitious of appearing in the little circle of their neighbours at the head of a sect, that the entreaties of the apostle, the peace of the church, the honour of our holy religion, are sacrificed with indecent clamour and unhallowed precipitation, to their unruly and ungovernable passions.” P. 6.

The following climax is deserving of notice :

“ In man, considered as a rational being, the desire of discovering truth is highly becoming ; the attempt to discover it is even incumbent on him as a moral creature ; the actual discovery of it is facilitated by a spirit of impartiality and candour ; and the utility of it, when discovered, is more extensive, where the same diligent and dispassionate enquiry has conducted men to the same clear and consistent decision.” P. 7.

The application of these truths is sound and important :

“ But if these observations be just, as they generally regard our duty and our happiness, they are peculiarly important in the discussion of those subjects, which are connected with religion. Every difficulty is there increased by a contentious temper ; every advantage is there heightened by a sincere and steady disposition to speak the same thing, and to be joined together in the same mind.” P. 7.

A proper *limitation* of these lessons is subjoined, against implicitly embracing, and passively retaining, opinions which credulity may have taken up, and error sanctioned. The main subject is then entered upon ; and three points are proposed for consideration : 1st. What good, whether real, or supposed, both to christianity and society, has accrued from the introduction of the doctrines of Methodism : 2dly, What are the evils, whether inherent in, or resulting from them. 3dly, Why Methodism has so increased, and by what means it is supported.

Under the first head, Mr. C. examines the pretension of the Methodists,

“ That they preach the word of God in its genuine purity. Acting under the immediate inspiration of the Holy Ghost, receiving from him what they must say, and how they must speak, they are, in general, under the direction of an infallible guide.”—“ Why” (the author says) “ after the ordinary assistances of the Divine Spirit have been for so many ages granted in aid of human attainments, the Almighty should entertain for the ignorant and illiterate, an exclusive predilection ; why he should confine his inspirations to those who are, for the most part, incapable of sound reasoning and enlarged comprehension, is a question which defies the solution of human ingenuity.” P. 10.

“ It

"It is further urged, that by the introduction of Methodism, the Gospel is preached by many of the clergy of our church in greater purity." P. 13.

The next pretension is, that they have not only evangelized our discourses, but also improved our morals. P. 14. These, and some other boasted advantages, are well considered by the author: but we cannot afford room for his remarks at length, and they would be injured by abstracting them.

"That Methodism, however, has been productive of some good to society, I could, were it necessary, produce many instances. If any one doubt the truth of what I say, let him enquire of men, on whose veracity he can depend, particularly in the great manufacturing towns, and he will be informed of many, who, immersed in sensuality, and enslaved to vice, have been, by the preaching of Methodism, reclaimed from their evil courses." P. 16.

But it is questioned, whether *active virtue* be also added.

Under the second head, it is observed, that while these sectaries ostentatiously profess to be real members of the church of England, they wantonly abuse, and outrageously condemn, its ministers, and accuse them of preaching only Heathen morality. "How many unhappy wretches have been alienated from the public service of the church, and have literally 'lived without God in the world,' by their malicious misrepresentations!" P. 18.

They also "prevent men, by these calumnies, from attending at the Lord's Table." P. 19. Now we apprehend that, in words at least, they encourage an attendance there. But doubtless "the efficacy of that divine ordinance" is diminished "upon every one whom those calumnies have irritated." p. 19.

In the education of children, Methodism is shown to be attended with evils.

"Deprived of rational amusements, wearied with long prayers, disgusted with puritanical conversation, they fall a prey to every temptation." P. 20. "If they fail to embrace the religion of their parents, they are seldom attached to any mode of worship, or system of belief:—they often conclude, that religion itself is nothing but hypocrisy."

Misery in families is another evil; arising from a denial of innocent pleasures, an austerity of manners, and a rigour of deportment. The regulation of the moral temper, and the extinction of the malignant passions, seem to be no parts of their system. The next evil is, DESPAIR of God's mercy and forgiveness, with its horrible consequences. And, lastly, it is shown, that *political* evils may flow from a rash hostility to the established church.

Under

Under the third head are enumerated—the *flattering doctrines* of Methodism—their great attention to *singing*—the periodical change of their preachers—the familiar intercourse of these with their several hearers—and their misrepresentations of the *clergy*, as preaching *Salvation by Works*. The want of religious intercourse betwixt the clergy and the people—an injudicious choice of subjects in preaching—the largeness of parishes—and the preaching only once a day—are stated as causes of the increase of Methodism; and catechetical afternoon lectures are recommended.

The whole discourse is a masterly performance, with respect to style as well as matter; and it will doubtless call forth the talents and zeal of the most literate among the Methodists, in answer to it. Whatever answers may appear, they will meet with that attention from us, which the importance of the contest demands, and their respective merits, may justify.

ART. X. *The Mountaineers, a Play, in three Acts, written by George Colman (the younger) and first performed at the Theatre Royal, Haymarket, on Saturday, August 3, 1793.* 8vo. 90 pp. 2s. Debrett. 1795.

WHETHER it be that the avocations of his office as manager too far interrupt him, or that the indolence very common to genius indisposes Mr. Colman to more regular and finished efforts, or that the nature of his theatre demands rather light and popular productions than any laboured works of poetry, we certainly regret, in common with critics in general, that this author gives us rather specimens of what he could do if he would, than any full indulgence of the expectations he has raised. Yet at the sight of genius, that rare being, however he may choose to come attired, we are always ready to descend from our dogmatic thrones; and to say, “Worthy Sir, we are only your interpreters, scribes of those laws which you are pleased to dictate; do as you please; we presume only to advise; if you have formed a different plan, pray follow it; for you best know your own propensities and powers, and might only be disgraced by being forced into a dress you do not like.”

Mr. Colman's favourite species of composition has been hitherto, what common courtesy now calls distinctively, a play; that is, an irregular drama, bordering much upon the licence of the comic opera, as to the construction of its plot; admitting  
also

also songs and choruses ; yet written partly in blank verse, which is appropriated to the higher characters, and the rest in prose. For the mixture of blank verse and prose he has very ample authority, in the practice of all our early writers of the drama ; and certain it is, that the transition from one to the other is so easy, that, except where the alternation of the same dialogue is for some time carried on between the two modes of writing, the ear is not greatly offended by it. In the elevated passages undoubtedly a beauty and brilliancy is obtained by metrical harmony, which the finest prose will never emulate. But an experiment remains to be made, and Mr. Colman is the very man whom nature has qualified to make it, whether a still more loose and easy species of verse, may not be made a proper kind of vehicle even for the wit and humour of the lower characters. The fact is, it certainly may ; and instances of this also, though not always regularly pursued, may be found among the writings of our elder dramatists. Let it be considered that a comedy ought to be a poem, and that to a poem verse is absolutely essential. It is only the indolence of modern times, and latterly the terrible dearth of poetic genius, that has given currency to the practice of writing comedies in prose : a method by which innumerable scribblers have been set to work, who would otherwise have been deterred from the attempt of writing for the stage. Or if we should grant that where the scene is placed quite in present times, and in familiar life, blank verse should be avoided as unnatural ; it will still remain to be used in dramas of such a stamp as this, which are taken from old tales, and have their action placed in distant countries.

The play, however, as Mr. C. writes it, is a very pleasing composition, whether read or acted : but, let other authors beware, for a production of this kind, in hands of less power, will ever be detestable. It is by writing very good verse where he writes it, and very lively prose in the intervals, that this author supports his undertaking ; a failure either in one part or the other will produce a very different effect. The plot of the *Mountaineers* is made by interweaving the two tales of Cardenio, and the Spanish Captive, in *Don Quixote*. Cardenio and Lucinda are Octavian and Floranthe. Perez de Viedma and Zoraida are Virolet and Zorayda ; and Virolet and Floranthe are made brother and sister. Our author has studied Shakspeare with taste and profit, and his blank verse fares the better for it. The madness of Octavian is touched with delicacy and spirit, and the following speech of Floranthe when she is asked whether the gentleman she enquires for is not crazy, is a masterpiece, for nice management of composition, and delineation of passion.

passion. She does not choose to own that her lover is mad, and yet she cannot quite deny it, she therefore softens the fact down with phrases, calculated to veil the truth, if possible, even from herself.

He whom we seek—through wayward circumstance,  
And crosses of the time,—tho', in the main,  
His reason is most clear,—will, in some sort,  
(We learn it on the skirts here of the mountain)  
Start into passion—and his matter then,—  
Tho' method ever tempers his discourse,—  
May seem, I fear, to those who know him not,  
Like idle phantasy.

The breaks and parentheses in this speech demonstrate the hand of a master. The following scene where Octavian in the wood discovers his beloved Floranthe, is not unworthy of that introduction.

*Enter FLORANTHE.*

*(A pause—he gazes on her for some time.)*

What art thou?—speak—that face—yet this attire—  
Floranthe!—No—It cannot—Oh! good heaven!  
Vex not a poor weak creature thus! Floranthe?  
How my sight thickens—Speak—

FLORANTHE.

Octavian!

OCTAVIAN.

That voice!—It is—So long too;—Let me clasp thee—  
*(Runs to meet her—flutters, and falls on his face.)*

FLORANTHE.

O, I did fear this—my Octavian—  
To see thee thus!—Why, Roque—Alas, Octavian,  
Revive, or thou wilt kill me—'Tis Floranthe,  
Thy own Floranthe—

*Enter ROQUE, (who assists OCTAVIAN.)*

OCTAVIAN *(recovering.)*

It has chanced, before,  
That I have dreamt this—and, when I awoke,  
Big drops did stand upon my clay-cold front,  
As they do now, the vision did so shake me.  
'Tis there again—Brain! brain!—Why, aye, that hand,  
Pray let me kiss it—O, 'tis she!—'Tis real—  
For my strong pulse is still so sensible  
To ev'ry touch of thine, that the sweet contact  
Strikes certain to it; and now it throbs intelligence.  
How comes this!—are you here to scoff me, lady?  
Alas, Floranthe, I am sadly chang'd  
Since last we parted!

FLORANTHE.

FLORANTHE.

Look not so wildly.

Scoff thee, Octavian ! Ah, thou little know'st  
How often I have wept away the night  
With thinking on thy fortunes—but, alas !  
I ne'er thought this !—O ! what hast thou endur'd !  
Wand'ring, expos'd, unshelter'd !

OCTAVIAN,

Pish, that's nothing—

I heeded not the storm :—Why, I remember,  
When last the forked lightning struck me down,  
I lay upon the rock, and smil'd to see  
The feeble malice of the elements.  
'Tis here,—here only, I am vulnerable. *(Pointing to his breast.)*  
I have been gall'd too deep within, Floranthe,  
To think upon the petty sufferance  
Felt by a holiday and silken fool,  
When the rough tempest beats against his body.

FLORANTHE.

You cut my heart across. Pray you, be comforted ;  
I will pour balm into thy bleeding wounds,  
And heal them up for ever.

OCTAVIAN.

Get thee back—

He who would snatch thee from me, tho' he fell,  
*(Fell by this arm)*—met not his death by me :  
*(I had not fled three days ere I did learn it)*  
And sure thy father, whose delight it is  
To torture faithful love, has giv'n thee to him.  
The thought does mad me ; get thee to thy husband.

FLORANTHE.

Then let me greet him here—for here, Octavian,  
In firm and maiden holiness, I swear,  
If thou dost never lead me to the altar,  
My life shall waste in cloister'd solitude ;  
And when the passing-bell proclaims me dead,  
Our convent's votarists will chaunt their dirge,  
To grace a virgin sister's funeral.

OCTAVIAN.

How's this ?—What has thy father then—impossible !—  
Does he relent ?

FLORANTHE.

Alas ! he is no more ;  
*(I needs must grieve, for still he was my father)*  
And he who stood between thy love and thee,  
Is wedded to another.

OCTAVIAN.

Art thou mine, then !

*(Bursts into hysterical laughter.)*

Faith, I am very weak :—pray pardon me,  
'Tis somewhat sudden this—I am unused  
To any touch of joy, and it o'ercomes me.  
I shall weep soon, and then I shall be better.

FLORANTHE.

FLORANTHE.

Nay, calm thy spirits—prithce now—

OCTAVIAN.

Well, well—

Look on me, sweet! my own beloved Floranthe!

O! many a time, in anguish, have I brought

That angel form before my fancy's eye,

Till my hot brain has driv'n me thro' the wild,

Daring, by night, the precipice's edge,

To clasp thy airy phantom. This repays me.

O! plunge me, deep, in *Ætna's* smoky gulph,

And I could wallow, calmly, in her fires,

Like lazy shepherds basking in the sun,

To hold thee thus at last!

FLORANTHE.

Restrain this passion.

These starts do wear thee sadly.

OCTAVIAN.

Let us on.

As I do cool, I shudder at myself;

And look, with horror, back upon this waste,

Where, cheerless, I have stray'd, shut out from man,

A solitary wild inhabitant.

Have with thee, sweet! I know each turn and thicket.

Already I have felt what 'tis to loose thee:

They take my life who tear thee from me now;

For death alone shall part us. Come Floranthe!

[*Exeunt.*]

We shall make no further comment on this production, or Mr. Colman's powers; but leave the public to make its own conclusions, and the author to weigh the advice given in the commencement of this article, if he thinks it of any value.

ART XI. *A Dissertation on the Universe in General, and on the Proceſſion of the Elements in Particular.* By Richard Saumarez, Surgeon to the Magdalen Hoſpital. 8vo. 3s. Egerton, 1795.

THE work before us, we hope, for the honour of the human mind, will remain an *unique* of its kind; a solitary phenomenon in the field of science.

Since the days that the immortal Bacon first pointed out to his happy countrymen, and to the rest of the enlightened world, the true means of investigating knowledge, by proceeding cautiously from the study of particular facts and observations to the formation of general principles, philosophy, and especially experimental philosophy, has assumed the most respectable form; and may justly be considered as the boast and ornament of the moderns. We shall not incur much suspicion of wishing to undervalue the ancients, when we repeat the known

known fact, that their knowledge of natural philosophy, in all its branches, was extremely scanty and imperfect.

Until almost all the facts belonging to any science are ascertained, no fixed general principles can be established, since new facts may be discovered which stand in opposition to the former deductions. One of the principal means which man employs for obtaining a complete knowledge of the facts belonging to any science, is experiment. But experiment, even when successful, is, to many men, too slow and tedious a teacher. To a warm and impatient mind, the discovered effect seldom appears an adequate and grateful return for the labour, ingenuity, and time employed. Such men, it would appear, are more delighted with the puerile, verbose, and talkative philosophy of the antients; which seems by a kind of mystical enchantment of words, to unfold all the mysteries of the universe.

Mr. Saumarez, an enthusiastic admirer of Socrates, Pythagoras, and Plato, stalks forth the declared champion of Greek metaphysics, and accoutred with all the artillery of *forms*, *essences*, and *emanations*, *universals*, and *intelligibles*, throws down the gauntlet, to be taken up by experimental philosophers. The opinion he entertains of his opponents and their pursuits, is terrible.

"The effect experimental enquiries have upon the mind is direct: for although the beauty and symmetry of particulars cannot be beheld without believing in a divine artificer, yet, when mere matter is speculated without regard to form, no connecting link is thought necessary to unite it to intelligibles; although it is impossible to explain the cause of the connection of parts without recurring to an incorporeal medium: the tendency therefore of experimental philosophy alone, is to make its followers Unitarians and Materialists." Preface, p. vi.

Mr. S. is anxious that philosophers should set out from the study of *intelligibles*, and proceed to *sensibles*; for he boldly asserts, that the former are the only true source of knowledge.

"It is one of the greatest errors of the present age, that the study of natural philosophy is confined to the investigation of matter and sensible objects, and that the speculation of intelligibles is neglected or despised. In sensibles we can only behold effects, whereas intelligibles contain the efficient causes of things. As the former are infinite in their nature, and indefinite in their qualities, it is impossible that they can ever become the real objects of science; for science is the knowledge of things definite and constant: it therefore does not proceed to investigate causes through the medium of effects, but establishes principles of a definite and positive nature, which lead to a knowledge of infinite particulars." Preface, p. iii.

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Our author's mode of philosophizing has, indeed, led him to some very remarkable discoveries. The labours and experiments of Monsieur de la Condamine and the other French academicians, and their conclusions upon these experiments, (showing the equatorial circumference of the earth to be more distant from the centre than the polar regions) are all proved to be false, by the force of Mr. S's reasoning faculties; and what is still more surprising is, that the only reasoning he employs is founded on the meaning of the word universe. Speaking of this, he says :

" The term would seem to imply one All, or that which is intrinsically One. As the cause of its existence was of a divine and united nature, it follows, that the form of the universe must participate of unity, and be of the most perfect kind : but as a sphere is the most perfect figure that can be described, it follows that the universe must be a sphere, and consequently that its circumference must be equally distant from its centre." P. 2.

In the next paragraph our author overturns the whole Copernican system, and demonstrates the sun to move round the earth!! for it follows, that as a sphere is the most beautiful and perfect of all figures, the most beautiful bodies contained within it must be nearest the circumference; but, as the sun is the most beautiful planet, and the earth the very worst, it follows that the earth must be in the centre, and the sun in the circumference. But lest it should be apprehended that we misrepresent the author's opinion, and as the paragraph alluded to is not long, we shall give his own words.

" Having stated these principles, it follows, that all the bodies contained within the sphere participate the most of the beautiful, in the ratio of their proximity to the circumference, not only in their figure and motion, but in the use for which they are destined; and that the body, which forms the centre, is not only the very last, and therefore the very worst; but, if motion be a quality existing in the bodies near the circumference, the body at the centre must be immoveable. Astronomers well know, that either the sun moves round the earth, or the earth round the sun: it must follow therefore that the sun moves round the earth; otherwise, that body which is the most excellent, would be situated in the last and worst place." P. 3.

We trust our readers will observe, that they have a great deal of novelty to expect from this author, since, in fact, there is hardly any theory founded on experiment which may not be overturned by *intelligibles*; and, accordingly, we find in this very singular production, that there is a principle of levity established, and that there is no such thing as gravitation.

ART. XII. *The Dangers of a premature Peace. With cursory Strictures on the Declaration of the King of Prussia, inscribed to William Wilberforce, Esq. By John Bowles, Esq.* 8vo. 67 pp. 1s. 6d. Longman, 1795.

THE events which have taken place in France, constitute, not a simple revolution, but a series of sanguinary revolutions: and have excited, more or less, a spirit of insubordination, in the lower classes of every country of Europe; the progressive increase of which, threatens each of them with the same calamities. For as the physical force of the governing class, bears no proportion to that of the governed, every government must, for its support, ultimately rest upon the spirit of subordination alone; whatever may be its mechanical construction, or constitution. If a peace were to be immediately concluded, the actors in these tragedies will have nothing external to fear; their crimes will have the appearance, at least for a time, of being crowned with a success, which there is great reason to fear, will create them many imitators here and elsewhere: and if we should, at this juncture, renew our communication with France, the danger is imminent, that we shall number the miseries of that desolated country, among our earliest imports from it.

Such are the reflections, a perusal of the tract of Mr. Bowles, now before us, is calculated to impress upon every man. But there are other dangers of the first magnitude, which he clearly points out as likely to follow, from leaving to that anarchical people the possession of their present acquisitions. In the hands of the princes of the house of Bourbon, they would have destroyed the balance of power in Europe, and enabled them to have accomplished the project of a universal monarchy. But the same extent of territory under a military republic, is much more dangerous to its neighbours, than under any other form of government. The magnitude of the danger, in this case, this writer forcibly and clearly thus describes: France, he says,

“ Has disclaimed all pacts and engagements previously subsisting with other states, and all obligations of faith and honour with governments which she chose to call tyrannical. Availing herself of her immense resources, of her unrivalled advantages both for attack and defence—collecting all her force with a rage and desperation which no regular government could employ, and deriving additional strength from her manifold fury; seconding her formidable arms by still more formidable and destructive principles, and employing her infernal arts in exciting the people of every country to insurrection; and in spreading that contagion which every state is so disposed to imbibe—by such

means has this monstrous and mishapen republic,—brought Europe into a crisis never before experienced, and never before apprehended.”

The justice of the principle of the balance of power, as Mr. B. observes, was recognised by Polybius: but the inattention of the ancients to it, gave the military and semi-anarchical republic of Rome, an opportunity of establishing her universal empire, more oppressive and terrible to the whole world (Italy excepted) than the tyranny and crimes of her emperors. In confirmation of what we find here on this subject, we shall quote a passage from Livy: which contains besides, an excellent lesson for the present inhabitants of Great Britain. The Island of Rhodes, as a maritime power, was one of the most respectable of the old world; nor was its commerce less important. The kingdom of Macedon was the last great obstacle to the universal domination of the Romans; and when they were preparing to attack it, Perseus, says Livy, by his ambassadors, represented to the Rhodians “the necessity of preventing all authority and power, from falling into the possession of a single people. That this was the general interest of all nations, but particularly of the Rhodians, who excelled other states in wealth and dignity; their tenure in which would be servile and dependent, if they had only to look up to the Romans for a continuance of it.” B. 42. c. 46. All they could obtain was a neutrality; which the republic, at the end of the war, punished by divesting them of their external dominions; thus reducing them within the limits of their own island.

Mr. Bowles's subject leads him next to consider, whether there be any power in France, competent to treat on peace. To decide this point, he lays down, from Vattel, two conditions essential to that power: the first, that it is constituted by the “fundamental laws” of the state; and, the second, that it possesses the capacity “to contract with validity.” From this and other extracts from the same writer, by a variety of arguments, he proves the negative. We cannot give an account even of the greater part of them: we shall only note, that it is here shown, that such fundamental laws are not yet established, and proved on the authority of the debates of the Convention; where Chazal, so late as the 18th of April, declared that “they must PREPARE to give the people a government:” and Tallien, at no very remote period, had acknowledged, “that the principles of the republic, with regard to foreign states, ARE NOT YET FIXED.” But if Mr. B.'s arguments on this head could want support, they would derive it from the papers we received, as we were drawing up this article: Boissy d'Anglas, presenting the plan of the new constitution to the Convention, and speaking “in the name of

of the committee" appointed to draw it up, thus censures that which as yet subsists: "What must we think of a constitution, —in which no principle of relation to foreign powers is to be found \*?" but if there did exist any man, or body of men authorized, by fundamental laws, to treat for the people, they cannot, (if we credit the representations of their leaders, of which this tract contains many well applied passages) fulfill the second condition required by Vattel; and form contracts "with validity." The government of the Convention is provisional: "All our measures, says Pelet, cannot possibly extirpate that anarchy, which is inseparable from a provisional state of things." The nominal rulers of a week or a month, so feeling and so describing their imbecillity, cannot even think themselves able to contract with validity.

The conclusions Mr. Bowles draws from the authority of Vattel, we have no doubt might be confirmed, by other eminent writers on the law of nations. We have examined Gro-tius likewise upon the subject, and find, he may number him among his supporters. It is a known fact, that whichever of the sanguinary factions in Paris, has obtained a temporary ascendancy, has compelled the Convention to issue its orders, as their own decrees: that assembly has been in a perpetual state of constraint, from one or other of two small parts of the people; and not acting under the influence of the whole. But it is laid down by that celebrated writer, that a king, holding his authority from the consent of the people, "cannot, if reduced to a state of captivity, make peace;" and the principle from which he infers it, extends fully to the present matter; "for (continues he) it is not to be believed, that the people have conferred authority upon him, *to be exercised when he is not free.*" L. 3. c. 20. §. 3. It is evident, that the authority being intrusted by the nation to an individual, or an assembly, makes no difference in this case. And Mr. Hume informs us, that on the very principle here contended for by Mr. Bowles, that dexterous negociator, Cardinal Mazarine, conducted himself with respect to England, in the treaty of the Isle of Pheasants. He expresses himself, at the same time, in words which indicate the opinion to have been also his own. "The affairs of England were in so great disorder, that *it was not possible to comprehend that kingdom in the treaty; or adjust measures with a power that was in such incessant fluctuation.*"

In this tract likewise, the futility of their expectations, who hold that peace, by restoring a regular government in France,

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\* Lloyd's Evening Post, July 1.

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will insure its own duration, is placed in a very clear point of light. Indeed, to embrace such a measure, on such an expectation, seems little better than the attempt to raise a splendid edifice upon a quicksand, in hopes that it will generate a firm bottom for itself. All reliance, that the moderation from which the party at present prevailing in France assumes its name, will appear in its transactions, is shown to be ill founded: and Mr. B. insists on the probability of our ultimate success in the contest; from the internal situation of that country: and urges that, if we do not avail ourselves of this juncture, we shall shortly be compelled to renew our efforts, under circumstances of great disadvantage and danger.

If "the strong antipathy of good to bad," appear discernable in a few expressions of this writer, when separated from the rest; a greater incentive can hardly exist, than is derived from a full examination of the subject he discusses. That examination he has given them; and well supports the reputation he had obtained, of an able writer, animated by a sincere and enlightened attachment to the welfare, and to the honour of his country. Whatever be the determination of government, arising out of the perpetual fluctuation of circumstances, it is right to have all probabilities examined. For, though countries may be ruined by war, they may also be, and have been, ruined by hasty and imprudent peace.

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ART. XIII. *A Sketch of the War with Tippoo Sultaun, or, a Detail of military Operations, from the commencement of Hostilities at the Lines of Travancore in December 1789, until the Peace, concluded before Seringapatam in February, 1792. In two Volumes. By Roderick Mackenzie, Lieut. 52d Regiment. Vol. I. 4to. 11. 1s. Calcutta, for the Author. Sowell, London.*

THE subject of the war with Tippoo Sultaun, involves so much of the national prosperity and glory, that we cannot be surpris'd if the curiosity of our countrymen is still directed, with as much eagerness as ever, to any publication which professes to communicate what we do not yet know respecting it, or explain what we do not yet understand. Our opinion of Major Drom's book may be seen in our first volume; and have no difficulty to pronounce, from our view of Mr. Mackenzie's performance, that he is entitled also to a portion of our commendation. His narrative, indeed,

is less diversified ; it is chiefly calculated for the perusal of military men, and is principally confined to the detail of military operation. But it is written throughout with the vigour of a soldier, and we can have little scruple in affirming our belief that the motives of the writer were as ingenuous, as his accounts of the more important incidents of the campaign are circumstantially accurate. The author begins his narrative with the unprovoked commencement of hostilities on the part of Tippoo, before the lines of Travancore ; and the present volume terminates with the circumstance of Lord Cornwallis taking the command of the grand army. Throughout the whole, the reader is referred to the most unequivocal and authentic documents, and we find in the appendix also a collection of papers, which give a dignified sanction to the author's narrative. We seem then to have little more to do, as the general facts and most important circumstances are well known, than to give a specimen of the writer's style. We do not think Mr. Mackenzie's apology very necessary, that his book was written in the din of arms, and the tumult of a camp ; its fault is rather excess than defect of rhetorical ornament. We have principally to lament, that the Calcutta press should, from the necessity of employing foreign workmen, still remain so very incorrect. We select the beginning of chapter the third, as a portion of the work honourable to the manly feeling of the author, and pleasing to the English reader, who must delight to see the vindication of his countrymen.

“ The torrents of abuse that have been poured forth by popular orators against their countrymen in the east, to answer certain political purposes, can never be stemmed whilst learned writers, through mere declamation, contribute to impress on the minds of the public vague ideas of oppressions, extortions, and other violations of good order, unnecessarily committed on the “ harmless Hindoos.” — “ Happy would it be,” says a learned professor, if any of the four European nations, who have, successively, acquired extensive territories and power in India, could altogether vindicate itself from having acted in this manner.” As steams that find vent from alembicks, catch fire at the approach of a light, and endanger the adjacent vats, so do these mischievous allegations arrest dispositions prone to humanity, and poison the minds of the people. Like mephitick fumes, that collect in water-butts in the holds of ships, they do not hurt whilst in confinement ; but the moment that the bung is started, the mariner must look to his candle.

“ How far other European nations can acquit themselves of these cruel insinuations, however necessary for them to declare, is wide from the subject of the present inquiry ; all that is now intended, is to affirm with confidence, that, although in the transfer of extensive dominions from one people to another by conquest, it is impossible that many individuals, particularly amongst the principal families,

should

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should not suffer hardships, yet no great revolutions were ever so strongly marked by humanity and general benevolence, as those effected by the British nation in India.

"When crimes of such deep hue come to light, the perpetrators of them must, at all times, be branded in civilised society with a stamp of infamy; consequently, allegations of that tendency ought never to obtain belief until every prepossession has been minutely sifted; until every tendril of prejudice has been eradicated; until truth has been traced through every possible fibre; and until proof and conviction have been substantiated beyond the possibility of error. Indirect insinuations of barbarity always wound more deeply than specific attacks, because their poignancy being artfully concealed, they evade all detection, and readily impose on the humane, malicious presumptions for positive proofs. It is not whether the natives of Hindostan enjoy more comfort under the British government, than they did before their country had been visited by strangers of the Mussulmen persuasion, that can here determine. The point at issue is, *whether*\* their sufferings have been increased or diminished by the introduction of Christians into India; and, whether the principles and practice of a Mahomedan or Christian government, on a candid comparative view, are best calculated to render the Aborigines happy.

"If a greater progress in scientific knowledge and civilisation; if perfect toleration in religion, however dissonant from reason and nature; if a certainty that their burdens have not been increased by their present rulers; and, if the consideration that it is not Hindoos, but the followers of Mahomed, that have suffered by the conquest of the Christians, can assist in fixing a just criterion for decision, there can be little room to hesitate.

"British declaimers against their countrymen in India, will find it difficult to produce one instance of cruelty in the East, that does not owe its invention, either to the Aborigines themselves or to their Mahomedan conquerors. They will find it difficult to prove, that a Briton has been at all privy to these barbarities, or that he has introduced others in their stead.

"At the punishments that Hindoos inflict on their delinquents, the most hardened Christian would shudder; and at the inhuman villainies they commit under the cloak of religion, his very hair would stand on end.

"A despot that sews up inferiors in raw hides, on the supposition of offence, is not known among Christians. It is not to Britain that India is indebted for the invention of pinching with cloven bamboos the extremities of the human frame: neither was the practice of burying a delinquent to the chin in an erect posture, and of tantalizing with his cravings, by exposing food and water at a short distance, imported into India by Britons; still more detestable to that people, must appear the abominable and cruel wretch, that deprives his father of existence, as soon as he outlives the power of self maintenance, although the act, from its frequency, attracts not the least symptom of compassion among the "harmless Hindoos."

"From whatsoever delusion these unjust declamations prevail, it is

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\* The author prints uniformly *whether*, we know not why.  
a notorious

a notorious fact, that one uniform attention to the dictates of humanity has invariably marked the footsteps of Britons, and the progress of their arms, from a Clive to a Cornwallis, and those who have served in stations of responsibility, are not to be told, that the fatigues of their appointment are considerably increased by the vigilance necessary to prevent the natives from cruelly abusing each other." P. 97.

But though Mr. M. can properly repel indiscriminate and unjust reflections respecting one body of men, he can introduce them very unnecessarily in the case of another. We consider the following sentence as no more than a careless effusion from the pen of a soldier, not qualified by circumstance or habit to judge of what he much too hastily insinuates.

"The influence of fanaticism went still further, priests, forward here as in all other countries, whether Christian or Mahomedan, to second the projects of ambition, and to qualify by craft what they cannot justify by reason, in order that pretence might not be wanting now, produced the Koran—"Thou shalt not take from the infidel his house, his field, &c. because they were given him from God; but thou shalt be content with causing him to pay tribute." P. 10.

The assertion of "all other countries, whether Christian or Mahomedan," certainly takes a sweep beyond what liberality would suggest, or fact support; but we hold it unnecessary to controvert what we doubt not the writer will, on better thought or information, willingly retract. We shall expect with much pleasure the continuation of a work, which has already afforded us its share of rational amusement.

ART. XIV. *Poems, chiefly Dramatic and Lyric. By the Rev. H. Boyd, A. M. (Translator of Dante's Inferno) containing the following dramatic Poems—The Helots, a Tragedy; The Temple of Vesta, The Rivals, The Royal Message, Prize Poems, &c. 8vo. 646 pp. 7s. Dublin. Sold also by Oridge, London. 1793.*

AS we by no means would neglect the ingenious productions of our brethren on the other side of St. George's Channel, we see with regret that we have suffered this to lie some time unnoticed; though we have to say in excuse, that its arrival, compared with its date, was somewhat tardy. The contents of this volume prove its author to be not unacquainted with the recesses of the human heart, nor ungraced with the ornaments of literature. Mr. Boyd's dramatic performances are distinguished by accuracy of rhythm, and command of language.



language, nor are they deficient in propriety of moral sentiment, or just delineation of character. We cannot but at the same time observe, that while from the nature of their subjects they would not perhaps be likely to satisfy the spectator, they become occasionally tedious even to the reader, from the length of their soliloquies, and the general prolixity of the dialogue. The following extract will perhaps tend at once to show, that our commendations are deserved, and that our objections are not altogether groundless. The author is exhibiting the state of David's mind, after his criminality with the wife of Uriah. The workings of conscience upon a mind not inured to vice, are well developed.

“ Yet, thanks to Heaven—some feelings are alive,  
 The gangrene has not spread o'er all my soul !  
 I am not quite embruted, quite debas'd  
 Below th' inferior orders, whose prone looks  
 Contemplate earth, for I can view yon sun,  
*And all the dread magnificence of heaven\**  
 With looks erect ; but not of filial awe.—  
 It flashes terror on me ! When it frowns  
 I feel a night within, Cimmerian gloom  
 In double pomp of horror ! When it smiles,  
 The opening scenes of yon proud theatre  
 Display that ample range, where late my Muse  
 Wing'd her proud way exulting. Now, alas !  
 Drooping she sits, with moulted plumes, below,  
 And scarcely seems to wonder at her fall !  
 Yet more than all those elements combin'd  
 In dread explosion bursting on my head,  
 I fear the looks of that much injur'd man,  
 Injur'd beyond repair, beyond the wealth  
 Of Egypt to repay, I sent for him—  
 And yet I seem his coming steps to feel  
 Weighty as lead upon my sinking heart.—  
 Yet such a chaps dominates within  
 That I scarce know the motive of those throbbings  
 That rend my heart-strings. Whether keen remorse,  
 Or dread of heaven, or that antipathy  
 That rival feels for rival in his love—  
 And now he comes,—and in her burning cheek,  
 And in her alienated eye confus'd,  
 He soon will see that sacred spark of love  
 Quite gone, that us'd to welcome his return,  
 Bath'd in the honest twinkling tear of joy !  
 This soon he must perceive, or he has lost  
 That piercing sense for which I lov'd him once—  
 And must I see him too ? I sent for him—  
 And must I shrink beneath my servant's eye  
 Debas'd, a crouching slave, before a slave ?

It is but justice.—He, that fear'd not heaven  
Should tremble at his fellow dust!—The man  
Whose coward conscience tells him he has sinn'd,  
Flies, when no foe pursueth. Time has been  
When I was lion-hearted, but, alas!  
I then was righteous—I can trace the steps  
That led from guilt to guilt, a downward way  
But to revisit light, and mount again,  
Appears a task beyond the strength of man;  
And who shall raise me from the murky den  
Which I myself have dug? Shalt-thou? [Seeing Achitophel,  
From thee,  
And thy pernicious counsels, I derive  
The ruin of my peace.

*Ab.* My faithful counsels—  
My sovereign lord,

*David.* —Fed my passions high.  
'Twas thou inflam'd my pride, and woke the war  
With Ammon\*, for a slight affront, a wrong  
Which wisdom would have smil'd at. Thou advis'd  
To leave the toils and hazard of the war  
To Joab, and rest at home, lull'd by the sound  
And distant din of arms. A stripling's scorn  
Must be repaid with blood, while sloth at home  
Fosters worse passions. Had I brav'd the field,  
And cop'd alone with unbelieving foes,  
Cas'd in bright arms, beneath the beam of noon,  
My worst foe had not found me!"

Mr. Boyd writes, "Thou inflam'd and thou advis'd," which is ungrammatical, to avoid writing "inflamedst and-advisedst," which is unharmonious. Incidit in Scyllam." To the lyric compositions may be extended the remarks which we have made upon the dramatic. Had Dryden's ode the prolixity of Mr. Boyd's *Wanderer*, the inspiration of all the Muses would have proved insufficient to secure to it the popularity which it at present so justly enjoys. As Mr. Boyd's specimen of the *Captives*, a romance, which he tells us is ready for the press, was probably intended to try the public opinion upon its merit before the whole was printed, we shall do him the justice to lay a stanza or two before our readers. The following prayer of Alfred is at least judicious and wise, if not eminently poetical.

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\* Viz. The treatment of his Ambassadors by Hanun, son to the King of Ammon. 2 Sam. 10.

## LII.

Then, closing all with prayer, the royal sage,  
 To the PRIMÆVAL CAUSE his vows addrest ;  
 " O THOU ! whose power on this sublunar stage,  
 Me, all unfit, with regal honours grac'd,  
 And, by my hand, the cruel Dane repress ;  
 Accept my thanks, that from a deadlier foe,  
 PRIDE, and the LUST of POWER, thy love releas't  
 Thy delegate, commission'd here below  
 To bid thy blessings round in equal measure flow ! "

## LIII.

" So may I ever by cœlestial fight,  
 From coward Doubt, and wild Ambition clear ;  
 Twixt the extremes direct my course aright,  
 And thro' the dreadful shelves securely steer !  
 Still may I scorn the SELFISH CALL to hear,  
 When Duty pleads, or Glory points the way :  
 Or pure Religion, from her radiant sphere  
 Descends, with Freedom at her side, to pray  
 Her champion's aid, in arms, to chase the fiend away ! "

If our advice were asked, we should always discourage the attempt to write a very long, and narrative poem in stanzas : Mr. Boyd's success in translating Dante, or his general acquaintance with the Italian poets, may perhaps have made him partial to that form. Beattie succeeded in the Minstrel, but the case is not exactly in point.

ART. XV. *The whole Law relative to the Duty and Office of a Justice of the Peace ; comprising also the Authority of Parish Officers.* By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. Volumes 2, 3, 4. 8vo. 11. 11s. 6d. Robinsons, 1794 and 1795.

WE took an opportunity, on the publication of the first volume of this work, to give our opinion on its merits\*. We there reserved our general judgment ; but hinted, that unless this production were clearly entitled to that *decided superiority* which Mr. Williams claims over all others of a similar nature, the multiplication of treatises on the same subject would serve rather to embarrass magistrates than to assist

\* See British Critic, Vol. III. p. 16 ; and the preface to that volume.

them in the execution of their office: and, after giving Mr. Williams due praise for his learning and diligence, we expressed our doubts on the whole, whether, as a book of reference, the cases were so well arranged, or the decisions so easily collected as in *Burn*—We are now to proceed to examine the three succeeding volumes, which complete Mr. Williams's plan.

Though not a matter of first rate consequence, we cannot avoid remarking the awkward appearance and inconvenience of these latter volumes, on account of their extraordinary thickness—The second containing one thousand, and the fourth nearly one thousand one hundred pages. The octavo form has lately been chosen for the publication of law books, to avoid the unwieldiness of the folio or quarto size: but a very thick octavo seems to us not less objectionable. There is matter sufficient in Mr. Williams's work to have made five convenient volumes; a circumstance which will probably be attended to in a future edition.

Mr. Williams has not condescended to notice Dr. Burn's celebrated and long established work, in his preface; and only incidentally in a few of his notes and remarks. It clearly appears, however, that it was never absent from his recollection; and it would not, in our opinion, have reflected any discredit on this author to have candidly owned the assistance, which he must undoubtedly have derived from a work, the credit and utility of which has been so long and decidedly allowed; and, by a comparison with which, in fact, the merits of his own compilation must be ultimately appreciated.

To enter into a complete analysis of both works would only be irksome to our readers; and, merely to select particular titles of each might appear invidious. Suffice it to say, that we have examined them throughout, with no small care and labour: our judgment shall therefore be delivered on a fair comparison of their distinguishing characters.

From this examination we cannot help suspecting, that it was the endeavour of the present author to differ as much as possible from *Burn*; notwithstanding he was under the necessity of compiling from the same sources, and using in many instances the same arrangement. He is therefore frequently inconsistent in the mode of classing his matter; sometimes including too many particulars under one general head; and sometimes, on the contrary, making a separate head of that which is included by Burn, and would probably otherwise have been included by himself, under one general title. Add to this, that the references from title to title are not sufficiently numerous and distinct. Several errors of the press are observable in Mr. Williams's book; which, in the hurry of business,

business, may cause many mistakes to justices and their clerks. The index is by no means so complete as the very great variety and quantity of information contained in the volumes require. In this instance Mr. Williams need not have disclaimed to follow the plan of his predecessor. The introduction to the first volume of Burn was also, we think, deserving of notice: we do not perceive any thing similar in this production.

On the whole, we do not hesitate to say, that the merits of the two works of Burn and Williams are in a great measure distinct: Dr. Burn always strictly keeps in view the original intention of his compilation; as immediately connected with the office and duty, and suited to the peculiar emergencies of the justice of peace. Mr. Williams has indulged in considerable prolixity, and employed much labour and much learning, under the idea of producing separate treatises on the various branches of law; some of them, as we think, not sufficiently interesting; or absolutely necessary to a justice of peace. He is therefore much more copious and diffuse than Burn. There is a greater quantity of general information in Williams; but the information given in Burn is most to the purpose intended, and better arranged for practical use. The number of precedents in the present book does not so far exceed those in Burn as we were at first led to expect; and many very useful precedents are inserted in the one which have not been adopted in the other—The application of them also is more clearly pointed out by their titles in Burn.

If the justice of the peace is desirous of obtaining that extraneous knowledge, which forms the chief excellence of Mr. Williams's work, and is not possessed of the late editions of Hawkins's Pleas of the Crown, and Bolt's Poor Laws, it may be worth his while to make this additional purchase. But we would advise him to be very careful how he deserts his old and tried friend, to rely implicitly even on that fund of learning and diligent accuracy, which certainly may be met with in the present publication.

Finally, as in our judgment the work now under our examination, with all its merits, does by no means supersede the use and necessity of Burn's Justice: we may be allowed to hint, that it would be an acceptable service to country justices, if some future editor of Burn were carefully to abridge such of the cases as are now given too much in detail; and to show clearly the principle on which they were decided, and the evil which gave rise to them, and has been remedied by their determination. An attempt, as to the latter part of it, partially made by Mr. Williams, but not to a sufficient extent.

ART. XVI. *Sermons on some of the principal Doctrines of the Christian Religion, with practical Inferences and Improvements. By Edward Stillingfleet, M. A.* 8vo. 431 pp. 5s. Peacock, York; Rivingtons, London. 1794.

THE character of this volume may be very fairly apprehended from the tenor of that information which the preface conveys.

“ The following discourses were written for the instruction of a large congregation, to whom the author was minister twenty-five years, and to whom they are particularly dedicated.

“ He endeavoured to set forth the great truths of the Gospel to them in the plainest language, that they might be understood by those of inferior stations, as well as by the great and noble among his hearers. He expressed them, as the reader will observe, in scriptural language, as much as might be, and proved them by frequent quotations from the sacred volume, that they who searched the scriptures, might have full conviction of the certainty of those things wherein they had been instructed.

“ Being persuaded that nothing will so effectually teach “ us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world,” as “ the GRACE of GOD that bringeth salvation,” he thought it his duty to dwell upon these doctrines which are peculiarly CHRISTIAN, as being most friendly to morality, as well as most conducive to true peace and comfort of mind.”

In conformity to these premises the discourses are written, and the most perfect plainness of argument and style is employed. The sermons are twenty in number, and include a variety of subjects, connected rather with practical faith than systematic belief. We cannot pretend to have discovered in this collection any proofs of great ability, or extensive theological acquirements. The preacher has placed himself upon a level which admits only of ordinary flights, and we presume, from the general simplicity of his discourses, that his views do not far extend beyond the class of unlettered readers. We are unwilling, however, to obtrude a merely critical judgment upon compositions which appeal to the heart; and shall therefore annex a short extract, from which the real merits of this volume will be more accurately and equitably known. We shall take this specimen from sermon xix. *On the certainty and nature of a rest to the people of God*; the question at which the preacher has arrived being, who the people of God are to whom that rest is promised? He answers,

“ In general, the people of God are such as have been brought, by the operation of his Word and Spirit, to repent truly of all their sins; heartily

heartily to believe the word and promises of God given them in Christ Jesus. They are admitted into covenant with him, and walk under the guidance and government of his holy Laws.

" Sometimes, indeed, we find those styled the people of God; who were only outwardly admitted into covenant with him; but we never find any spoken of as partakers of the blessings of the covenant, unless they truly believed in, and obeyed him. The case of the Israelites, who were going on to Canaan, will make this plain. They were called the people of God, and partook of his ordinances; yet when they disbelieved his promises, and refused to hearken to his word, they were cut off, and never entered into Canaan. And our Saviour has expressly assured us, " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

" The description which we have of the people of God, under the Old Testament dispensation, is, that they were admitted into covenant with JEHOVAH, (the only true, self-existent God) by circumcision, and were separated from the idolatrous and corrupt nations, who dwelt around them. They truly repented of, and were humbled before God for their sins: they looked for salvation through the Messiah to come; and, in faith and hope, walked in all the commandments and ordinances of the Lord. They saw " the promises," the eternal Rest, " afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

" In the New Testament dispensation, under which we live, the people of God are described, as those who are admitted into covenant with the same God, only under a different name, viz. FATHER, SON, and HOLY GHOST. They likewise come out at his call, and are separate from the corrupt and sinful ways of the world; renouncing every thing that is evil. They receive Christ as their Saviour, under a real sense of their want of him; trusting to be delivered from the guilt of their sins, through his death and righteousness, and to be sanctified by his Holy Spirit. Their treasure is in Heaven, therefore their hearts are there; and in a reverential regard to the divine ordinances, and a patient continuance in well-doing, they look for glory, honour, and immortality.

These, my brethren, are " the people of God;" to whom there remaineth a glorious and eternal Rest. You will find the characters of all such, whose names are said to be written in the Book of Life, answer to this description. Though some of them sinned greatly and grievously against God, yet you do not read of any of them who continued in known sin. No, they were humbled before God with a broken and contrite heart; they renounced all their sins, and sought for mercy, through that Saviour, " whom God had set forth to be a propitiation, through faith in his blood," and walked before God in newness of life, under the influence of his Holy Spirit. Thus Abraham, Moses, David, Samuel, and the Prophets, have gone before us; and thus must you and I follow them, if we would be found in the number of the people of God, and enter into that Rest, which remaineth to them." P. 401.

The sermons are twenty in number, and their subjects the following. 1. On the different effects of the preaching of the cross. 2. On the nature and spiritual worship of God. 3. The poor and contrite spirit blessed. 4. Jesus Christ the only fountain of man's salvation. 5. The excellency of the knowledge of Jesus Christ. 6. Christ our spiritual physician. 7. The names and titles of Christ. 8. The brazen serpent a type of Christ crucified. 9. The victory over death through Jesus Christ. 10. The ascension and kingly power of Christ. 11. The promise of the Holy Ghost fulfilled. 12. Conformity to the death and resurrection of Christ. 13. The Christian Passover. 14. Being born again. 15. Conscience void of offence. 16. Exemplary conversation. 17. St. Peter's character. 18. Paul's discourse before Felix. 19. The certainty and nature of a rest to the people of God. 20. The hope of eternal glory.

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ART. XVII. *Selections from M. Pauw. With Additions, by Daniel Webb, Esq.* Crown 8vo. 235 pp. 4s. Crutwell, Bath; Dilly, London. 1795.

WE could have wished to find a veteran author, whose original writings obtained the applause of critics five and thirty years ago, more honourably employed than in collecting scraps from M. Pauw. Mr. Webb's *Enquiry into the Beauties of Painting, &c.* was published in 1760, and has preserved its credit to this day. His *Remarks on the Beauties of Poetry*, a smaller tract, followed in 1762; and his *Observations on the Correspondence between Poetry and Music*, in 1769. These productions established the credit of the author as a sagacious critic, and an elegant writer; and gave just reason to hope that the leisure of twenty-six years might have produced something original. There was the less occasion to make extracts from Pauw, because the chief part, if not the whole of his works, has been translated. This publication has the air of being the amusement of an old man, not retaining activity enough for more laborious employment. We should be happy to add, that it is altogether of a beneficial tendency, but this we cannot say: the bold assertions and superficial reasonings of the Frenchman have too far seduced the veteran Englishman; and the tract is, in part, aimed against Religion, like the dart of Priam thrown against the shield of Neoptolemus. Not to make either himself or M. Pauw accountable for what does not respectively belong to them,



them, Mr. Webb has printed his additions in *Italic*. These, in the former part of the book, are very inconsiderable in number and extent; towards the end they occupy more space. The selections are made professedly without order, which the compiler attempts to defend by repeating the old objection to Horace, that he wrote *de arte, sine arte*; no defence, however, was necessary, for, in a trifle of this kind, order is not required. Mr. Webb professes the greatest respect for the learning and genius of M. Pauw, but he does not always implicitly adopt his opinions; and allows that he is too fond of forming hypotheses, (p. 62.) He means only to select facts; but the facts of Pauw are not always to be depended upon; they are frequently related to the assertion in p. 137, where he says it is admitted, that "air passing over water is much colder than that which passes over dry land."

One of the most useful passages we have observed in the original part of this book, is Mr. Webb's answer to Volney's unfounded assertion respecting the Arabs, which therefore we shall select.

"There is nothing better understood than property, as an object of pursuit; nothing less understood, as a subject of philosophy: of this we have a proof in the following extracts from Volney's account of the Arabs:—

"The situation of the Arab is very different from that of the American savage: amid his vast naked plains, without water, without forests, he could not, for want of game or fish, become either a hunter or a fisherman. The camel was alone sufficient to throw him into pastoral life, the manners of which have determined his character; finding, at hand, a light and moderate nourishment, he has acquired the habit of frugality; content with his milk and his dates, he has not desired flesh; he has shed no blood; his hands are not accustomed to slaughter, nor his ears to the cries of torture; he has preserved a humane and sensible heart."

"There would be nothing wanting to this eulogium, were it founded on fact. But where shall we find, except in romances, or the descriptions of poets, that pastoral manners are of a nature to cherish the fine feelings of humanity. Through all ages, in every quarter of the globe, rapine and bloodshed have marked the steps of the pastoral tribes. When these very Arabs, at an early period, made the conquest of Egypt, the tyranny and cruelty of the pastoral kings, as they were called, were beyond example intolerable.—M. Volney proceeds:

"To observe the manner in which the Arabs conduct themselves towards each other, one would imagine that they possess all their goods in common; nevertheless, they are no strangers to property; but it has nothing of that selfishness which the increase of the imaginary wants of luxury has given it among polished nations. It may be alledged, that they owe this moderation to the impossibility of greatly multiplying their enjoyments: but if it be acknowledged, that

" that the virtues of the most civilized are only to be ascribed to the necessity of circumstances, the Arabs, perhaps, are not for this the less worthy of our esteem : they are fortunate, at least, that this necessity should have established among them a state of things, which has appeared to the wisest legislators as the perfection of human policy ; I mean, a kind of equality in the partition of property, and the variety of conditions."

" The legislator, who would confine a growing property within the bounds of equality, must be at once a stranger to human nature, and to the nature of the thing. But did not Julius Cæsar publish sumptuary laws, at the time that Rome was the emporium of all the riches of the earth ? Yes, and among the few foolish things which he did, this was by far the most foolish : unless we may suppose that he did it with a view to flatter the plebeians, and to mortify the nobles.

" But the Arab, it seems, has found the means to divest lucrative pursuits of selfishness, and to unite the importance of property with the indifference of equality : these things are not in nature : without selfishness there would be no motive to action ; equality excludes distinction ; take away distinction, property loses its object, and with that its existence : the Arab, content with his milk and dates, had not aimed at any thing more than the necessary. No matter, the Arabs, at all events, must be a nation of worthies : we know that, like their brethren of Algiers, they are a nation of robbers. From the moment that their panegyrist touched on the barrenness of their deserts, and their attention to property, it was easy to foresee what his eulogium must come to : for how can there be property, where there are no productions at home ? and if imported from abroad, how should this be, but by plunder, where there can be no exchange ? Thus it is, that things often pass for inconsistencies in nature, which in fact are nothing else than the reveries of the writer.

" Independence, his system ; instinct, his legislation ; the man of nature is free, because he is a stranger to property. Would you cheat him out of his freedom—foment competition ; extend his selfishness ; give him a relish of property ; to secure its enjoyment he will submit to laws : he is no longer independent, but he is civilized.

" Were the process to end here, it would be well ; but property is power ; it commands service, it creates dependence : accumulation admitted, the great proprietor will become master of the little : not content with a comparative advantage, he will think that he has nothing while others have any thing ;—he is a despot, his dependants are slaves." P. 167.

Mr. Webb has not lost his courage with his youth ; he attacks the Newtonians, and modern naturalists in general ; Sir William Jones, and linguists in general, and any other antagonists who happen to fall in his way. We hope that he has papers by him connected with the study of the arts. The pursuits on which his fame was founded will be most propitious to the conclusion of his long career.

## BRITISH CATALOGUE.

## POETRY.

ART. 18. *Matilda, or the dying Penitent: a poetical Epistle.* By George Richards, M. A. Fellow of Oriel College, Oxford. 4to. 1s. 6d. Cooke, Oxford; Robinsons, &c. London. 1795.

That Mr. Richards is one of the few, who, to a poetical ear, unite the fire and spirit of a poet, has been proved by his former productions; particularly that animated poem "the Aboriginal Britons." That he is not one of those who mistake coarseness for strength, or injudiciously select their topics of description, will appear from the present composition. The subject of a penitent female, in the most lamentable of all human situations, has often been chosen, but not often so delicately and so ably handled. The following lines, with which the poem closes, are peculiarly excellent. They begin by an apostrophe to her parents.

" Ah shades rever'd ! my sorrows soon will cease ;  
I soon may meet you in the realms of peace.  
Farewell thou Sun, whose rising glories beam  
The bright effulgence of a Power supreme :—  
Farewell delightful spring and balmy airs :  
Farewell the human face and human cares.  
I go, I go : my soul is on the wing :  
Bear, bear me, angels, to your heavenly king ;  
Where streaming joys from viewless glory flow,  
And purer forms with beaming radiance glow.  
Though one long erime hath soil'd the immortal mind,  
And sunk the nobler nature of my kind ;  
Yet is not all the glorious work debas'd,  
The Maker's image is not full effac'd.

Thou high Almighty power, to whom alone  
The musing heart and silent thought are known ;  
Thou, at whose throne, ere evening stars ascend,  
My trembling spirit, borne on high, may bend ;—  
A wanderer comes, who, ev'n in sin and shame,  
Hung on thy word, and bless'd thy holy name.  
Thou know'st my soul ; Thou saw'st contrition rise,  
Ere form'd in words, or swimming in my eyes.  
Thou did'st the hopeless penitent to save :  
'Twas thine to lift him glorious from the grave.  
Protect the ruins of the noble mind ;  
Protect the immortal work thyself design'd,

From thy eternal glory flow'd my soul:  
 'Tis made to live, when worlds have ceas'd to roll.  
 Form it for angel quires and joy divine;  
 Renew the unfulfill'd thought, and stamp it thine."

In the course of the poem, a very appropriate compliment is paid to the Queen (to whom also it is dedicated) as patroness of the excellent charity of the Magdalen.

ART. 19. *Verses on various Occasions.* 8vo. 140 pp. 5s. Debrett, 1795.

Mr. Taylor, the author of this volume of poems, takes for his motto, "I left no calling for this idle trade,"—not like Pope, because he never has a calling, but because he has contrived to make his occupation (that of an oculist) and his versification compatible. But the Muses, are jealous ladies, and seldom suffer an admirer to divide his time between them and other objects, without putting some marks of their dissatisfaction on his compositions. If these marks, however, are visible in the first poem called *the Stage*, in the smaller pieces they cannot so well be traced. There is playfulness and originality in the following copy of verses, which therefore we present to our readers,

" TO MISS BRUNTON.

" *On the Report of her intended Marriage with Mr. Merry.*

" Dear Brunton, how oft, by the hand of Report,  
 Have thy beauties been led to the church,  
 Where still the old gossip, in mischievous sport,  
 Has left thee as oft in the lurch.

" At first the dame whisper'd, that Holman the smart,  
 Flew to thee from the bachelor's spleen;  
 Yet it soon was confess'd he but acted a part,  
 And was merely the spouse of the scene.

" Then Morton, the airy, a wit of the town,  
 Was suppos'd thy affections to draw;  
 But he was soon caught by a barrister's gown,  
 And would only be wedded to law.

" Next Reynolds, a whimsical good-humour'd wight,  
 Was to open the conjugal page;  
 But it quickly appear'd he lov'd only to write,  
 And to nothing would fix but the stage.

" Last Merry, the tuneful, 'tis said is the man  
 Thy worth is to lead to the shrine;  
 But the rogue is too fond of the libertine plan,  
 And of nymphs is devoted to nine.

" Whilst

" Whilst thou, my dear Branton, averse to the chain,  
Thy husbands can'st lose without sorrow;  
For thou know'st that report, in her good-natur'd vein,  
Will provide thee another to-morrow." P. 132.

Report, however, had no occasion to provide any more, for Mr. M. left the nine for the one.

ART. 20. *Academical Contributions of Original and Translated Poetry*, 8vo. 111 pp. 2s. 6d. Flowers, Cambridge; Egerton, London; 1795.

The advertisement to this volume informs the reader that it is the production of some junior members of the University of Cambridge. We think it, on the whole, very honourable to them. Its faults are such as more experience in composition will correct, while much of the true spirit of poetry may be easily discerned.

ART. 21: *A Letter from Dr. Snubdevil in London, to his Friend at Bath*, 1794. 4to. 1s. Bell, 1795.

A satire on the vices and follies of the times, not without a portion of facetiousness; and dictated by a spirit in the highest degree commendable.

ART. 22. *Corfica, a Poem*, by Clement John Wacey, M. A. of Oriel College, Oxford. 4to. 1s. 6d. Fletcher, Oxford. 1795.

The effort probably of a young writer, whom greater experience will teach the impropriety of bringing together such rhimes as *fine* and *mind*, or such lines as

Truth, pure religion, join the holy league,  
Valour with prudence, *faith* without intrigue.

ART. 23. *Attica, or the Advantages and Disadvantages of a Popular Government. A Poem adapted to the present Posture of public Affairs*, 8vo. 1s. Lowndes, 1795.

We see nothing Attic in this poem.

ART. 24. *The Prophecies of the Times, a Satire*, by Malachi Moses, Esq. *The Second Edition*. 4to. 1s. Bell, 1795.

Whether this poem has really advanced to a second edition or not, we venture not to say. We have heard of such things as false appearances in these cases; but we have no scruple in saying, that in the poem there are many excellent lines, and that the author laughs with successful pleasantry at the inclination of his countrymen to be depressed in spirit with little or no cause.

## DIVINITY.

ART. 25. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on January 30, 1795; being the Day*

*Day appointed to be observed as the Day of the Martyrdom of King Charles I. By Spencer Lord Bishop of Peterborough.* 4to. 20 pp. 1s. Rivingtons.

A more truly wise and useful sermon we have not often seen. The bishop takes the well known text, Rom. xiii. 1. "Let every Soul be subject to the higher Powers," &c. ; but instead of falling into the snare with those whom the occasion has sometimes betrayed into an intemperate zeal, he begins by carefully and duly limiting the apostolic doctrine to its due object, the "support of *just* authority, and the enforcement of a *proper* subordination and obedience:" rejecting clearly and decisively all notion of a "*blind, implicit, or unlimited* subjection." After stating the true doctrine very ably, and allowing, what justice must allow, that there were faults on the royal as well as on the popular side, in our great rebellion, his lordship proceeds to that which, though unfortunately it could not operate by foresight, ought in retrospect to afford perpetual warning to those who are induced by specious prospects to disturb the order of governments.

"Could the mistaken abettors," he says, "of that rebellion, which ended in the guilty transaction of this day, have foreseen from the beginning the whole scope and consequence of their proceedings, could they, when they first espied *the little cloud*, as it were, *arising from the sea like a man's hand*, could they have foreseen, at that time, what winds and storms were thenceforth gathering,—could they have embraced at one view, the confusion of a long war, the desolation of a flourishing kingdom, and the shock experienced by the sacred Temple of Religion;—could they have been *then* convinced that the measures which they fatally pursued would naturally terminate in the total loss of their civil rights, that the entire frame of the government would be of course dreadfully shattered, and at length destroyed; that the wise and wholesome constitution of Parliaments would be utterly overthrown;—could they have foreknown that their *too violent* resistance against their lawful Prince would have rendered them slaves to an unlawful Despot—that the weapons entrusted to a band of mercenary men, would be finally pointed against themselves—surely such a train of evils, such a dreadful scene of miseries and of punishments, would have had its due effect in preventing the commencement of that conflagration which rages so suddenly superior to all controul!"

ART. 26. *A Sermon preached at the anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 22, 1794. By the Rev. William Langford, D. D. Chaplain in Ordinary to his Majesty, Caven of Windsor, &c. &c. To which are added, Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feasts of the Sons of the Clergy, together with the Names of all the Preachers, and the Sums collected at the anniversary Meetings since the year 1721.* 4to. xx pages, and Appendix 25. 1s. Rivingtons.

Dr. Langford, taking an historical view of the priesthood under the Jewish and Christian dispensations, observes this circumstance to be common to both, that the priest had no inheritance in the revenues he derived

derived from his services. Hence he argues the propriety of the charity for which he preached: taking care however to repel the objection which might be urged by the Roman Catholic, that celibacy, not subscription, is the proper preventative of the distress of clerical families. The discourse is plain and sensible, and concludes with some commemoration of Queen Anne, and other benefactors to the charity. The text is Deut. xii. 19.

ART. 27. *Address to the People of Great Britain, on the Impiety and Irreligion of the French.* 8vo. 47 pp. 1s. Owen, 1794.

A plain and true detail of the dreadful outrages committed against religion and decency, during the reign of that open impiety, which the feelings of the people soon after forced their representatives, apparently at least, to retract. We hope it will yet appear that the body of the people in that unfortunate country have some attachment to christianity, though it is but too certain that those who form their present government are totally without it. The remonstrances to our own countrymen, in this pamphlet, are strong and apposite.

ART. 28. *A Sermon preached in St. John's Church, Leeds, on the General Fast Day, February 25, 1795. By Thomas Dunham Whitaker, L. L. B.* 4to. 16 pp. 1s. Deighton, London; Binns, Leeds; 1795.

This writer, comparing the French nation to the Assyrian, against whom Isaiah prophesies, in the text of his discourse, II. x. 24, 25, 26, considers, 1. First, The reasons for considering that nation in their present circumstances, as a commissioned scourge of God. 2. The probability that they will not be permitted finally to prevail against us; and 3. Lastly, The mode of conduct which may, by the blessing of God, avert the judgements with which we are threatened. This discourse, like that we formerly noticed of this author\*, is forcible, judicious, and well written.

## MEDICINE.

ART. 29. *A Treatise on the Nature and Cure of the Cynanche Trachealis, commonly called the Croup.* By Disney Alexander, Member of the Royal Medical Society of Edinburgh. 8vo. 79 pp. 2s. Johnson, 1794.

This disease, upon which early writers are silent, was first particularly noticed by Boerhave. Since his time it has been frequently described; but the first accurate account of it was given by Doctor Home, in his Enquiry into the Nature, Cause, and Cure of the Croup.

Mr. Alexander, having had frequent opportunities of seeing it at Halifax, in the years 1792 and 1793, has collected such observations as

he thought most likely to establish a just notion of its nature and method of cure. It has been generally held to be a spasmodic disease. This author considers it as a species of catarrh, and arising from an inflammation of the membrane that lines the trachea. Its cure therefore is to be effected, he says, by bleeding, particularly with leeches applied to the throat, vesicatories, and a general antiphlogistic treatment. In confirmation of this doctrine, he relates several cases that fell under his own care, or that of his friends, in which the patients were cured by this method. We shall select one, as a specimen of his practice,

"Case V. January 21, a child, six months of age, was attacked, without any preceding complaint, with the symptoms of the croup. He was exceeding feverish, and breathed very short and loud. He coughed up a good deal of phlegm; his pulse was feeble, and so quick as not to be counted. I immediately put three leeches upon his throat, applied a blister to the part, and ordered a powder with calomel and sugar, with some infusion of fenna and manna. 22d. Breathing much relieved, and fever abated, the countenance very pale; the leeches had done their office very well, and the other remedies had answered their intention. Powders of calomel and nitre were given for a day or two, in very small doses, and often repeated; and the patient was perfectly free from all complaint by the end of the month. In about three months afterwards, on being more than usually exposed to a cold damp air, the disorder returned, and was cured by the same means.

We have before given an account of the appearance of the trachea, in a child who died of the disease, from Mr. \* Henry Field's observations on this subject; whose ideas of the disease correspond with those of our author.

ART. 30. *Formulae Medicamentorum Selectae. By the Author of Medical Observations.* 12mo. 58 pp. 1s. 6d. Murray, 1795.

We have attentively looked over these formulæ which are sufficiently numerous, but not too redundant. They are in general concise, neat, and elegant; we observe no incongruous or improper mixtures. They are distributed in classes, according to their properties, or power of affecting the constitution, which are arranged alphabetically, beginning with adstringentia, and ending with syphilitica. On the whole, we recommend this compendium to the medical practitioner.

ART. 31. *Essays and Observations Physiological and Medical, on the Submersion of Animals, and on the Resin of the Acoroides Resinifera, or Yellow Resin from Botany Bay, to which are added select Histories of Diseases, with Remarks.* By Charles Kite. 8vo. 432 pp. 5s. Dilly, 1795.

The essays on the submersion of animals, and on the yellow resin from Botany Bay, have appeared already in the Memoirs of the

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\* Memoirs of the Medical Society/ Art. 12.—See British Critic. Vol. V. p. 581.



London Medical Society, which we reviewed in our last number, Some of the histories of diseases also, the author observes, have been published before ;\* but he has given no mark by which these may be distinguished, we shall therefore only notice two cases, which we do not remember to have seen before.

*" Case of a violently strictured Hernia.*

" — Everest, about thirty-five years old, had had a scrotal hernia several years, but as it usually returned into the abdomen on lying in bed, and as it was seldom materially inconvenient to him, he had never applied a truss, or paid any particular attention to it. One day, however, soon after dinner, he was attacked with a very severe pain in the part. Inflammation and tension came on, and a medical gentleman was sent for. The symptoms had increased so rapidly, and the man was already in so alarming a state, that he called in another: not long after I was sent for, and I saw him about six hours from the first attack. There were greater tension and inflammation over the whole scrotum than I had ever seen in any case before. It was so much enlarged, that the penis was entirely hid, and so exquisitely painful that he could scarcely bear it to be touched. Before I saw him he had been blooded, had taken several strong purges. Warm fomentations had been applied, and the tobacco glyster had been injected. I immediately gave him an opiate, and placing him almost upon his head, made an attempt to reduce it, but without success. Satisfied that no remedy short of the operation would succeed, except a liberal use of cold water, we determined, although with little hope of success, to try the effect of it; with this view, sheets were thoroughly wetted with water, artificially cooled by the neutral salts, and dashed over the scrotum, abdomen and thighs. And these ablutions were repeated every two minutes for three parts of an hour, without any other effect than that of abating the intensity of the pain.

" As this was what might be called a very fair trial, I began to despair. It occurred to me, however, that in the most obstinate case of obstructed bowels I had ever witnessed, the patient did not experience relief until he was weakened and lowered to such a degree that prudence prevented its farther continuance. I resolved therefore, in the present instance, to pursue the plan to the same extent as in that case. Five or six pails full of water, fresh drawn, were ordered into the apartment; the patient was laid on his back over a tub, large enough to receive the water; one or two garden watering pots were filled with water, and the contents of one of them poured over the scrotum: as soon as it was emptied, another was used in the same manner, and this process was repeated until the patient *was so much chilled, and the powers of life so much reduced*, that it was thought proper to desist: at this time the tension of the scrotum was taken off, the parts became corrugated, and with the most trifling assistance the hernia was reduced."

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\* See Art. X. XIX. and XXII. of Medical Memoirs, in the British Critic for June, p. 581, &c.

This mode of treatment was carried to a much greater extent, in the following case, "of a violent confinement of the bowels." As cold water was not only applied in a much more liberal manner externally, but was given in large quantities by the mouth and by clysters, and with such success, that the patient was completely relieved from the complaint; but in three weeks after he fell into dropsy, which in a short time put an end to his existence. As the dropsy was probably occasioned by the injury the viscera received from the deluge of cold water with which they had been drenched, we cannot join the author in recommending the refrigerating process to be carried to so extreme a degree. We are the less inclined, as we remember an instance of a lady becoming dropical immediately after the operation of a vomit, during which she persisted in drinking draughts of cold water, acidulated with vinegar. In the space of twenty-four hours from the operation, the abdomen became tumid, and, in less than a week, there appeared to be more than a gallon of fluid collected. This continued increasing for about ten days longer, when she died. The lady was of a delicate constitution, and the accident happened a few days after parturition.

## NATURAL HISTORY.

ART. 32. *A naturalist's Calendar, with Observations in various Branches of Natural History, extracted from the Papers of the late Rev. Gilbert White, M. A. of Selborne, Hampshire, senior Fellow of Oriel College, Oxford.* 8vo. 170 pp. 5s. White. 1795.

Mr. White's character both as a writer and naturalist is already well established by his interesting publication of the *Natural History of Selborne*. We lament in common with all lovers of literature the immature loss of so valuable a man. The present volume, selected by the judgment, and published by the affection, of his surviving relatives, though neither profound in its researches, nor extraordinarily acute in the remarks which it contains, will do no dishonour to his memory. It will on the contrary, be exceedingly useful to all young students of natural history, and to all curious and attentive observers of what passes in the animal and vegetable worlds. It contains, first, a naturalist's calendar; that is, it gives a periodical account of the appearance of birds, and the flowering of the vegetable tribes. It further contains observations on birds, quadrupeds, insects and vegetables, and concludes with a summary of the weather. The following specimen may induce the reader to avail himself, at an easy rate, of what will facilitate his progress in natural history.

## WAGTAILS,

Whilst cows are feeding in moist low pastures, broods of wagtails, white and grey, run round them, close up to their noses, and under their very bellies, availing themselves of the flies that settle on their legs, and probably finding worms and larvæ that are roused by the trampling of their feet. Nature is such an economist, that the most incongruous animals can avail themselves of each other! interest makes strange friendships,

WATERFOWL.

## WRYNECK.

These birds appear on the grass-plats and walks ; they walk a little as well as hop, and thrust their bills into the turf, in quest, I conclude, of ants, which are their food. While they hold their bills in the grass, they draw out their prey with their tongues, which are so long as to be coiled round their heads.

## RENOVATION OF LEAVES.

When oaks are stripped of their leaves by chafers, they are clothed again soon after Midsummer with a beautiful foliage. But beeches, horse-chestnuts, and maples, once defaced by these insects, never recover their beauty again for the whole season.

## POLITICS.

ART. 33. *A Prospect of the political Relations which subsist between the French Republic and the Helvetic Body.* By Colonel Weiss, Member of the Sovereign Council of Berne. Originally published in French, 26th of February, 1793. Translated by Weeden Butler, B. A. of Sidney Sussex College, Cambridge. 8vo. 56 pp. 1s. 6d. Debrett. 1794.

The object of this pamphlet is principally confined to a question, in the discussion of which Swifs and Frenchmen are only interested ; the policy of war or peace between those countries. The author is an animated and perspicuous writer ; and, though sufficiently enamoured to Republicanism, appears equally a lover of true liberty and order. Before he enters on his subject, Col. Weiss lays down, as necessary to the understanding of his subsequent remarks, a sketch of his political creed. It is sufficient to observe upon this creed, that it is his creed respecting the French Revolution only, and that it throws the chief blame of all events upon the court.

In treating some parts of his subject, the author assumes a tone of honest patriotism, which places his character in an advantageous light. He confesses there are faults in the constitution of Berne, and that he is a malcontent, as suffering by them ; yet he asks, " shall I be so mean, so despicable, as to sacrifice truth, justice, and my country's repose, to private resentment ? " and extolls the probity and pure designs of the Sovereign Council. He then subjoins the following reflections, which certainly have much wisdom.

" When we find an ever-increasing prosperity to be the result of an administration that has lasted six hundred years, we need no other inducement to decide, with confidence, that the government is good, and that the constitution is not bad. Experience is a more certain criterion than reasoning ; and facts are stronger evidences than abstract speculations. States are not made to serve as models of a constitution ; but constitutions are made for the service of states :—what agrees with one nation, may not with another ; but that form is indisputably the best, which renders the people most happy."

Upon the whole we cannot but regard with considerable approbation the manly, yet conciliatory spirit in which this pamphlet is written.

ten. It speaks the language alike of firmness and of feeling, and does equal honour to the humanity and the patriotism of its author.

ART. 34. *A Letter to the Prince of Wales, on a second Application to Parliament, to discharge Debts wantonly Contracted since May 1787. Eighth Edition; with Notes, and a Postscript enlarged.* 8vo. 67 pp. 1s. 6d. Owen. 1795.

It is certainly of great importance that personages possessing even the highest situations under the constitution of a free country, should respect the public opinion; and eight editions of the present pamphlet show, beyond a doubt, that the public has not been indifferent to the subject of it. But there are different ways of stating the same thing, and of all the ways that could have been devised, this writer seems to have chosen the most harsh. For a man also, professing attachment to the royal family and constitution, he has not chosen the most prudent or consistent language, when he speaks of the "very onerous establishment of monarchy" and seems to allow, what is contrary to the fact, that governments without monarchy are less expensive. By far the most expensive governments that the respective countries have known, have been the republics of England and of France. Nor does the writer speak the sense of the real friends of monarchy, when he says, that the court of Versailles has been "deservedly annihilated:" nor when he exaggerates the distresses of this kingdom, and raises the question of the debts into a matter on which the very existence of the constitution may depend. He writes in general with ability, but not always correctly, when he writes in haste. In page ii. of the preface, by a vulgarism which we should have thought too low to have infected any man of education, he speaks of debts "which the nation has certainly *no right* to discharge," meaning that it is not under any obligation to discharge them. For that the nation has a *right* to pay any debts it thinks proper is indubitable. These are things frequently confounded in low conversation, but very seldom in writing. He says also, in p. xiv. of the same preface, "if by exercising the virtue of self-denial, Mr. Fox means *punishment*," when he means to say, "if by *punishment*, Mr. Fox means exercising the virtue of self-denial." The letter itself is short: the pamphlet is made out by other letters from newspapers; and two large postscripts, which, as is jocularly said of those of ladies, far exceed the letters themselves.

ART. 35. *A Letter to the Earl of Lauderdale, containing Strictures on his Lordship's Letters to the Peers of Scotland.* By John Gifford, Esq. 8vo. 179 pp. 3s. Longman, 1795.

The letters of this noble lord it was lately our task to examine, and we found them little calculated to do him credit. Mr. Gifford undertakes a more severe examination, and carries it on in a strong personal address, which probably will not be considered as very friendly. Mr. G. appears to prove irrefragably, that many of his lordship's positions are perfectly unsound, and not a few of them inconsistent. Almost every topic that has been discussed, respecting the present war,

is here considered, in reply to the statements of Lord L. How ably they are handled will be judged from the following passage respecting the aggression of the French. It is composed of proofs, well chosen, and well stated.

"M. Delessart, from his prison at Orleans, wrote a letter to his friend M. Neckar; in which he laments the delay which had taken place, in procuring the papers necessary for his defence. "I shall lament," says M. Delessart, as long as I live, that it could not appear at the present period; for it would prove curious, not on account of what particularly relates to me, but in consequence of the manifestation of what has passed in foreign courts; in consequence of the *demonstration that they were unwilling to make war against us*; in consequence of the unanswerable proof, that it is *we* who have provoked them to hostilities; who began them, and who have set Europe against us." I must remark that M. Delessart could not be mistaken; he had himself conducted all the negociations with the Imperial Court, till the appointment of Dumourier to the foreign department, and was of course fully acquainted with the dispositions and intentions of the confederated powers. His evidence therefore is decisive. As to the letter in question, M. Neckar thus speaks of it.—"This letter is the more entitled to credit, as it was written without any particular view, and at a moment when the *present* situation of the king (then a prisoner in the temple) could not have been foreseen: this letter is from a solitary prisoner to a man not living in France; this letter, in short, was drawn up by a man who is no more. What a testimony! *Did a testimony ever exist upon which the character of truth was more immovable?* It seems to have derived, from misfortune and from death, something at once terrible and sacred." P. 98.

Such is the spirit with which this letter is drawn up: and we cannot but incline to think that it would have been better for the person addressed to have preserved a modest silence, than to have rushed into a public argument, in which he was so likely to be encountered by some antagonist of strength so far superior to his own.

ART. 36. *A Letter to the House of Peers on the present Bill depending in Parliament, relative to the Prince of Wales's Debts. By a Hanoverian. Second Edition. 8vo. 23 pp. 1s. Lee, 1795.*

This Writer does not approve of the Payment of the Prince's Debts by the Nation, and expresses himself with no small severity, both with respect to the Prince and the House of Peers.

ART. 37. *Thoughts on the Prince's Debts. Third Edition; to which is added a Preface, containing an Anecdote. 8vo. 30 pp. 1s. 6d. Debrett, 1795.*

This writer ably vindicates the Prince from some rude aspersions, and relates in his preface an anecdote highly honourable both to the liberality and spirit of his Royal Highness. He recommends the payment of the debts without reserve.

ART.

- ART. 38. *The Voice of Truth against the Corruptions in Church and State.* 8vo. 68 pp. 1s. 6d. Ridgway, 1794.

The voice of truth is undoubtedly always worthy of our attention; but, before we listen with implicit confidence, let us be assured that it is really the voice of truth which we are to hear. Such positions as the following dispose us to think, that it is not to this pamphlet we are to attend as to the voice of truth.—“Our creator (says this author) commands what is calculated for promoting our own happiness, and therefore deserves to be obeyed with cheerfulness; man commands that which increases only his own power at the expence of the national prosperity, and therefore deserves not to be obeyed.” P. 53. Every one will readily acknowledge the former part of this position to be true, while the unqualified admission of the latter part of it, must dissolve all the ties of human subordination. The voice of truth is not lifted up to the honour of God, by ridiculing the ordinances of his religion, nor to the benefit of mankind, by clamours for the breaking of those bonds by which society is united, regulated, and supported.

- ART. 39. *A Vindication of the Conduct and Principles of the Printer of the Newark Herald: an Appeal to the Justice of the People of England on the Result of two recent and extraordinary Prosecutions for Libels, with an Appendix.* By Daniel Holt, Printer of the Newark Herald. 8vo. 148 pp. 2s. 6d. Symonds, 1794.

The publication before us might be entitled, Holt versus Holt; since it seems to contain a full confirmation of the justice of that sentence which was pronounced by a British Court of Judicature, in the cause of the King against Daniel Holt, for a libel on the constitution.

- ART. 40. *Outline of the Speech of the Right Honourable Henry Dundas, on the Bill for embodying French Corps.* April 18, 1794. 8vo. 32 pp. 1s. Debrett, 1794.

Strong arguments upon a subject of frequent discussion, methodically arranged, and energetically urged.

- ART. 41. *Letters to the Inhabitants of the Town and Lordship of Newry, by Joseph Pollock, Esq.* 8vo. 211 pp. Dublin, P. Byrne, Grafton-street. 1793.

To Mr. P. the Catholics of Ireland appear to be indebted for the first step, leading the way to the abrogation of their political restrictions. What these letters contain on that subject, we should have noticed more, if we had not considered the matter at large in our critique on Mr. McKenna's essays. Mr. P. is likewise an advocate for what he esteems a reform in the constitution of the Irish House of Commons: but has tried to say to the spirit of alteration, “hitherto shalt thou go and no further.” He is one of those, who having fixed an ultimate point of alteration, beyond which he would not proceed, has, with integrity

integrity and resolution, opposed attempts to carry it to greater lengths. Mr. P. professes to prefer the free constitution possessed in Britain and Ireland, to any thing which might result from an attempt to make it more free; and fully declares his belief, that there exists a numerous and industrious party, who, under the name of a reform, aim at the establishment of a real democracy. Such a charge, on such an evidence, we think deserves attention. His propositions at the second meeting of Dungannon, were received in the manner in which similar measures of persons of the same integrity of principle will always be received: though very strong, they were censured as too "milky:" and he appears afterwards to have been denounced for *incivism*. We cannot say that the style of this pamphlet is clear; one circumstance rendering it obscure, is the singular length of the periods. Our notice of it has been postponed longer than we intended.

ART. 42. *War with France the only Security of Britain at the present momentous Crisis: set forth in an earnest Address to his fellow Subjects, by an Old Englishman.* 8vo. 39 pp. 1s. G. Nicol. 1794.

The arguments detailed in this address are drawn from facts respecting the atrocity of the French, which are generally known, and well authenticated. If therefore they appear striking, it is not so much from their novelty, as from their being urged in a manner which is not destitute of elegance or animation. The sagacity of the following remark has already been partly proved by the event. "Look at the wonderful change that has taken place in France, and let any one, who is the least judge of human nature, say whether the present temper is likely to last. They are in a situation so artificial, that it could not last among the steadiest nation in Europe; much less among Frenchmen." The pamphlet is dated at the beginning of 1794.

ART. 43. *Thoughts on the Introduction and Employment of foreign Troops, without the previous Consent of Parliament.* 8vo. 31 pp. 1s. Debrett. 1794.

As a subject for the exercise of logical ingenuity, this question is neither ill-chosen nor ill-discussed. But as these thoughts on the *introduction and employment* of foreign troops appear to have arisen from our admission of the Hessian troops in distress, we shall take occasion to state our opinion upon that subject. The spirit of the British constitution can certainly have received no shock from having extended its hospitality to strangers of any denomination, whose intentions were friendly, and whose situation was calamitous. It may be called indeed an act dictated by necessity, for the obligations of humanity and benevolence are, or ought to be, among civilized nations as binding as necessity itself. The cause of their admission was obvious and approved, and its effect has been innocent, at least, if not salutary.

ART.

ART. 44. *A Letter to the Right Honourable Henry Dundas, M. P. Secretary of State, &c. &c.—or an Appeal to the People of Great Britain; being an Answer to some Reflections cast upon a Citizen, whose Loyalty (it was said) was only confined to his Razor, in a Debate in the House of Commons, Feb. 21, 1794, occasioned by an intercepted Letter, signed J. Harrison, a Sans-Culotte: to which is added, an Abstract of a Trial for an Assault committed on the Author in the Name of "Church and King for ever." By Citizen John Harrison, Sheffield. 8vo. 6d. Eaton. 1794.*

Vulgar and contemptible trash, as may indeed easily be believed, from the jargon of the title-page.

ART. 45. *Letters on Emigration. By a Gentleman lately returned from America. 8vo. 76 pp. 2s. Kearlseys. 1794.*

Many internal circumstances show these letters to come from the pen of a gentleman, who collected his materials in America. They contain much useful admonition to the several classes of men who are disposed to emigrate: and it here appears, that this land of universal promise, is the land of general disappointment. As we think his advice may be of great use to many, we shall give it as much efficacy as it can receive, from a very condensed abridgement. The first class of emigrants he considers, are gentlemen of limited fortunes: after describing the ordinary impositions of captains of vessels upon them, particularly in the badness of provisions, he supposes them landed upon the continent: there the option which presents itself to them is, whether they will purchase in parts which are already fully settled, and where the lands are at a very high price, or in the back country: yet even there the land jobbers have bought up large tracts of land at fourpence or sixpence, for which they exact a dollar by the acre. The society likewise, in which one of this class must pass his life, is of such a kind, that he must revolt from the idea of it with disgust: it must also be dedicated to a laborious attention, in order to reap the advantages generally expected. The unwholesome damps of a newly broken up country will attack his constitution; nor can his family receive an ingenuous education. Enough of these disagreeable consequences will affect the emigrating farmer, to dissuade him from a fatal folly, which, if once committed, cannot be recalled: and every vessel which returns from America brings back disappointed manufacturers, who have made the experiment of quitting their native country, at the loss of their little property. The fate of the last class of emigrants, the *redemptioners*, (as they are called) is still more deplorable: these agree with the captains of the vessels, in which they are transported, to pay for their passage by servitude in America, for a certain term of years: this term is sold by him; and from the severest distress and hardship on ship-board, they are made over to a master, who treats them with more rigour than his negroes, because he has no interest in their surviving the expiration of his term. We recommend this tract to the perusal

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of



of all those, who are ambitious of becoming opulent landholders, or otherwise endeavouring to amend their condition, in North America.

## LAW.

ART. 46. *State Trials for High Treason, embellished with Portraits. Part III. Containing the Trial of Mr. John Thelwall, reported by a Student in the Temple. With every important Occurrence respecting this most interesting Subject of public Concern and Curiosity.* 8vo. 126 pp. 2s. Crosby. 1794.

To the character of Mr. Thelwall a portion of popularity in a certain line was attached, for some time previous to those events which brought him into the suspicion of high treason. This case was therefore rendered particularly interesting to a class of politicians, who had been accustomed to regard him as their political preceptor. Whether the student, to whom we are indebted for this report of the trial, were of that number, we are not very greatly concerned to enquire. The preface and appendix offer a species of comment, the one upon the verdict, and the other upon the process, with which we have no design to interfere. The course of law has seen its issue, and all that could criminate or exculpate found place in the proceedings of a regular and equitable trial. That Mr. T. and his friends find "extreme satisfaction" in his acquittal, it was not strictly necessary to inform us. But we are yet to learn how a verdict of acquittal can be interpreted as a sentence of eulogium, or by what species of evidence it was ever demonstrated, that "the den of Treason became the sacred temple where the records of true Loyalty and Patriotism were found deposited." With respect to the portrait prefixed, we can only say, that it is the most satirical performance we have ever seen published.

ART. 47. *An Enquiry into what constitutes the Crime of "compassing and imagining the King's Death," according to the Statute of Edward III. in a Letter to the Rev. ——— by a Barrister at Law.* 8vo. 45 pp. 1s. 6d. Cadell, 1795.

The scope of this pamphlet may be clearly collected from the following passage in it.—"Hardy, Tooke," &c. are indicted "for compassing the death of the king."—To establish the accusation, they are stated to have called a Convention for the purpose of investing themselves with the functions of the legislature; but suppose the charge proved, how does it follow that they aimed to take away the life of the king? They may have meant no more than to intimidate the legislature into the repeal of some law, or to reform the Commons, so little inclined to reform *itself*, or to abolish the House of Peers, or to *depose the king*. Thus far they may have intended to go without meditating *the least injury to the person of the monarch*."

If we cannot commend our author for putting his proposition speciously, we must admit that he has stated it openly and manfully. To understand

understand how persons who were supposed to have meant to depose the king, could have intended this without meditating *the least injury to the person of the monarch*, is a refinement beyond common minds. The question, whether a design to do a particular act, which has for its immediate object something different from the destruction of the sovereign's life, but which, in the common course of things, would be likely to endanger his safety, amounts to a compassing and imagining the king's death, within the meaning of 25th Edward III. is a point which, if it were new, might admit of much doubt, even among men truly learned in the law. But it has often been agitated by judges of the greatest learning and the most spotless integrity, and they have uniformly held that the conspiring to do such an act is high treason, within this branch of the statute. To such an uniform current of authorities, we perhaps might have expected, that a barrister at law would have yielded his private opinion. At least if he did, after so much, and so recent agitation of the question, think it right to trouble the world with his thoughts, in contradiction to received doctrines, it is not too much for us to have hoped, that he should produce arguments, either novel in themselves, or strongly recommended by the energy and perspicuity of their statement. Our barrister has, in his effort to illumine the public mind upon this important subject, quoted Gil Blas, corrected Sir Edward Coke and Sir Matthew Hale, passed by Sir Michael Foster, as an authority unworthy of notice, and differed from Mr. Erskine, the advocate for his own friends. To crown the whole, he concludes with a contrast between the practice of the revolutionary tribunals of France, and that of our courts of criminal judicature, which, as might be expected, is highly to the advantage of the former!

ART. 48. *The Economy of Testaments, or Reflections on the mischievous Consequences generally arising from the usual Dispositions of property by Will, written by Mr. John Cranch, of Kingsbridge, in Devonshire, and published with a Preface by William Langworthy, of the honourable Society of the Inner Temple, and Author of the Attempt to promote the commercial Interests of Great Britain.* 12mo. 30 pp. 1s. Johnson, Bath; Dilly, London; 1794.

The object of the present exhortation is to dissuade mankind from giving any limited or contingent interest to a legatee or devisee, in a will, and from bequeathing any property in trust, to the use of another. The author advises an absolute bequest of the whole property to those whom the testator intended as the first takers of what he possessed. The arguments which the editor uses to support this opinion, are not always fairly put, and his ridicule against trustees and professional men, is neither pointed nor true. Still, however, as a private letter to a particular person, whose property was peculiarly situated, this little tract might not have been amiss. But to pretend to stem the current of popular opinion with such a feather, is a temerity for which youth can alone form the editor's apology. We are afraid that Mr. Langworthy will receive more conviction from his bookseller's account, than from any representation we could make, that it would have been more wise in him to have let the letter remain

buried in that obscurity which its author intended, than to have dragged it into light, merely to have it entombed in the reviews, with no very favourable epitaph.

### MISCELLANIES.

**ART. 49.** *The History of Robespierre, political and personal, containing his Principles, Actions, and Designs, in the Jacobin Club, Commune of Paris, Constituent Assembly, and the Convention. The whole comprehends interesting Particulars respecting his commencing Politician, establishing his Tyranny, and falling the Victim of national Vengeance. Interpersed with interesting Traits, and curious Anecdotes, of remarkable Characters. To which is added, a brief Sketch of his Person, Life, and Manners.* 8vo. 136 pp. 3s. Crosby. 1794.

To the authenticity of this history we can produce no objections, either from internal inconsistency in its contents, or the existence of contradictory records. It is, however, anonymous. The detail is certainly curious, which conducts the career of Robespierre, from the mean and paltry tricks of a petty rascal, to the sublimest heights of an ambitious regicide. Hypocrisy appears to have been the strongest characteristic of this monster. For without political virtue he held that place in the government of the state to which the father of his country is usually exalted; without courage he kept a long train of enemies in awe, and without any social attachments, he had a numerous body of followers. Yet he pretended to love his country, to despise danger, and to be interested for the welfare of mankind. This work contains anecdotes of Egalité, Marat, Danton, and other contemporary demagogues.

If any thing can encrease the abhorrence which is now inspired by the name of Egalité, it is perhaps a recital of his inhuman cruelty in little circumstances, where the political passions could have no room to operate, such as appears in the anecdote of the spaniel in p. 6. We unite with the author in hoping, for the honour of human nature, that this anecdote is a fiction.

The manner in which Robespierre, and some of his warmest partisans were secured by the national police, proves the just indignation of their country against the criminals, and their own despair. P. 127.

**ART. 50.** *An Essay on the reigning Vices and Follies of Mankind, with Causes of national Danger and Calamity; deduced from historical Evidences. To which are added, several Observations on the Happiness and Tranquillity that would ultimately Result from a due Regard to the Principles of Virtue and Religion.* By Thomas Carpenter. 8vo. 33 pp. 1s. Allen and West. 1795.

If the reader should not be able to find much novelty of argument in this essay, he will at least be pleased with the good sense and good intentions of the author, who is certainly a well informed man, and no despicable writer.

**ART.**

- ART. 51. *A Voyage to New South Wales, with a Description of the Country, the Manners, Customs, Religion, &c. of the Natives in the Vicinity of Botany Bay.* By George Barrington, now Superintendent of the Convicts at Paramatta. 8vo. 140 pp. 2s. 6d. Symonds, 1795.

Whether this account was really written by the celebrated personage whose name it bears, we pretend not to determine. Certain we are that the descriptions contained in the pamphlet are not new, and may be seen in every book published on the subject. We are glad, however, to hear that Mr. Barrington has hitherto conducted himself in a manner which has obtained him the patronage and reward of his superiors. If he perseveres in the same good conduct, he will bless the time when the justice of his country sent him to that distant settlement; and will afford an excellent example to other convicts.

- ART. 52. *Letter to William Wilberforce, Esq. M. P. Member of the British Society for the Encouragement of good Servants, and recommended to the perusal of every Person who keeps a Servant.* 8vo. 27 pp. 1s. Allen and West, 1795.

The writer does not think the society to which he alludes will produce the desired effect. He relates many instances of fraudulent behaviour in obtaining false characters, and communicates some useful hints for the better regulation of servants, with respect to their wages dress, and treatment.

- ART. 53. *Observations on Tithes, showing the Inconveniences of all the Schemes that have been proposed for altering that established Manner of providing for the Clergy of the established Church of Ireland.* By William Hale, D. D. Rector of Killisandra in the Province of Ulster, late a Fellow of Trinity College, Dublin. To which is annexed a Second Edition of the Moderate Reformer, or a Proposal for abolishing some of the most obvious and gross Abuses that have crept into the Church of England, and are the Occasion of frequent Complaints against it. By a Friend to the Church of England. 8vo. 73 pp. White, 1794.

Many good arguments in defence of the support of the clergy by tithes, are here laid down: and Dr. H. has considered the various substitutes which have been proposed, and endeavours to show that each of them is either inadequate, or hurtful to the public. If the grievance of tithes were done away, he asks whether that of paying rent might not be next attacked? he also considers the confiscation of ecclesiastical property in France, and the expulsion of the landed gentry, as events having a connection not absolutely casual. To us this seems a suggestion of some weight; for before such a confiscation can take place, or the tithe be vested in the land owner, the influence of the clerical order must be abolished; and that cannot be effected without much of the attack against them being directed to undermine the principles they teach: the contempt of them must become popular. Let us pause a moment; and consider, what will be the state of society,

ciety, composed of a minority relatively rich; and the great multitude, set free from the restraint of principle, stung by poverty, and recently taught to despise what they before looked upon as sacred: will not the same contempt attach itself to what they had formerly respected; and not without a mixture of envy? would not the condition of the former resemble that of some feeble, luxuriant, rich state in Syria; with the ferocious and innumerable armies of Tartary, already advanced to the borders, to overwhelm them in irresistible ruins. Of the alterations proposed in the Moderate Reformer, we regard that of the appointment of bishops by the king's letters patent, instead of the form of election by virtue of a *Congé d'elire*; as the most unexceptionable. It has great weight with us, that it was the original practice in the reformed church of England. The Moderate Reformer is understood to be the production of Baron Maseres.

ART. 54. *Paris Pendant l'année, 1795. Par M. Peltier, ouvrage périodique publié tous les Samedis Matins. No. I. VI. 9s. De Boffe, &c.*

We step a little aside from our usual method, to notice this very interesting periodical work, in which there is no small portion of very curious and important matter. The work of M. Marnezia, comprised in it, entitled *Les Ruines, ou Voyage en France*, is written with much eloquence and justness of thought: and the Dialogue between *Monsieur Dimanche* and *Citoyen Decadi*, in No. VI. has considerable humour.

ART. 55. *A Treatise on the Culture of the Cucumber: showing a new and advantageous Method of cultivating that Plant, with full Directions for the Management thereof, and the Degree of Heat it requires on every Day of the Year; and a Meteorological Journal of the Weather, and Temperature of the Climate, in Lat. 51° 20' North. Long. 0° 1' East of London. To which are added Hints and Observations for the Improvement of Agriculture. By James M'Phail, Gardener to the Right Hon. Lord Harwichbury. 8vo. 528 pp. 8s. Cadell, 1794.*

Of this apparently formidable volume upwards of three hundred pages are dedicated to the principal subject, the culture of the cucumber; the rest consists of the observations above-mentioned; added, as the author informs us, because he found that the copy of the former part would not employ the paper he had purchased. The greater portion of the treatise on the cucumber is, however, occupied by the journal, certainly very necessary for the instruction of the practical gardener. What Mr. M'Phail undertakes to do, is to produce cucumbers every month in the year, *from the same plants*: which he effects by a particular management of them in beds constructed with brick, for the formation of which he gives explicit directions. This will certainly be considered as a discovery well deserving the attention of those who cultivate the cucumber. The observations on agriculture seem to illustrate the assertion of the author, that "a good gardener,

gardener, possessed of extensive ideas, with steady application, will soon learn to be a good farmer:." but they are mixed, especially at the beginning, with matters not very strictly relative to the subject.

ART. 56. *The Debates at the East India-House, on Wednesday the 21<sup>st</sup> of January, 1795, on a Resolution of the Court of Directors to regulate the future Shipping Concerns of the Company, upon Principles of fair and open Competition; as also on the Mode of forming into a Bye-Law a Resolution of the General Court, by Ballot, "That no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent."* Reported by William Woodfall. 4to. 133 pp. 3s. Debrett, 1795.

These debates, on a question undoubtedly of great importance, are reported very much at large. The principal speeches on the mode of supplying shipping, are those of Mr. Jackson and Mr. Serjeant Watson, the former recommending the new mode of open competition, the latter opposing it. The ballot on the question was appointed for that day fortnight. Little or nothing appears in this report on the subject of the second question mentioned in the title.

ART. 57. *The Speech of Nathaniel Brassfield Halbed, Esq. delivered in the House of Commons, on Tuesday, March 31, 1795, respecting the confinement of Mr. Brothers, the Prophet.* 8vo. 24 pp. 6d. Crossby, 1795.

ART. 58. *A Calculation on the commencement of the Millennium, with Observations on the Pamphlets, intitled "Sound Argument," &c. and "The Age of Credulity, together with a Speech delivered in the House of Commons, 31<sup>st</sup> March, 1795, respecting the confinement of Brothers, the Prophet. By Nathaniel Brassfield Halbed, M. P. To which is added, an original Letter, written by Brothers, in 1790, to P. Stephens, Esq. and also a Paper, pointing out those Parts of Brothers's Prophecies, that have been already fulfilled.* 8vo. 12s. 6d. Crossby, 1795.

ART. 59. *An Answer to Dr. Horns's Second Pamphlet, intitled "Occasional Remarks," &c. By N. B. Halbed, M. P.* 8vo. 6d. Crossby.

ART. 60. *The Second Speech of N. B. Halbed, Esq. delivered in the House of Commons, April 21, 1795, respecting the Detention of Mr. Brothers, the Prophet.* 8vo. 4s. Crossby.

ART. 61. *An additional Testimony, given to vindicate the Truth of the Prophecies of Richard Brothers. To which is added, A Warning to the Inhabitants of Great Britain, to forsake their evil doings before the full Appearance of the approaching Day of the Lord, which will burn the Wicked of the Earth as an Oven. Dictated by the Spirit of God, and wrote by Thomas Taylor.* 8vo. 30 pp. 6d. Ricbau.

**ART. 62.** *Another Witness! or further Testimony in favour of Richard Brothers: with a few modest Hints to modern Pharisees and reverend Unbelievers. Also some of the scriptural Marks of the present Times, or prophetic latter Day.* By S. Whitcomb. 8vo. 25 pp. 6d. Wright, 1795.

**ART. 63.** *Prophetic Passages concerning the present Times; in which the Person, Character, Mission, &c. &c. of Richard Brothers, is clearly pointed at as the Elijah of the present Day, the bright Star to Guide the Hebrews, &c. selected from the Writings of Jacob Behmen, C. Pomatonis, Kottory, Salicarnus, B. Keach, &c. Also the remarkable Prophecy of Humphry Tindal, Vicar of Wellington, to which is added (by Permission) some Letters which have been sent to Mr. Brothers.* 8vo. 40 pp. 6d. Riebau, 1795.

As poor Brothers is in quiet custody, as decided a lunatic as was ever under medical care; and, as his insanity of course implicates more or less his defenders, unless they set up the plea of wickedness, we shall not trouble our readers with any particulars of this strange set of publications. We give the list in case any person should wish to be a purchaser!

**ART. 64.** *Sound Argument, dictated by Common Sense, in Answer to Nathaniel Brassley Halbed's Testimony of the authenticity of the Prophecies of Richard Brothers, and his pretended Mission to recal the Jews.* By George Horne, D. D. the Third Edition. 8vo. 52 pp. 1s. Oxford, for the Author; Boosey, &c. London; 1795.

**ART. 65.** *Occasional Remarks, addressed to Nathaniel Brassley Halbed, M. P. in Answer to his late Pamphlet, entitled a Calculation of the commencement of the Millenium, &c. with cursory Observations on that Gentleman's Speech in the House of Commons, March 31, 1795; respecting the pretended Prophecies of Richard Brothers.* By George Horne, D. D. Author of "Sound Argument, dictated by Common Sense, &c." 8vo. 42 pp. 1s. Oxford, for the Author; Boosey, &c. London; 1795.

**ART. 66.** *The Jew's Appeal on the divine Mission of Richard Brothers and N. B. Halbed, Esq. to restore Israel and rebuild Jerusalem. With a Dissertation on the fitness, utility, and beauty of applying ancient Predictions and Allegories to modern Events: and a singular Prophecy relative to the present and ensuing Century.* By Moses Gomez Pereira. 8vo. 67 pp. 1s. Bell, Oxford-Street, 1795.

**ART. 67.** *Strictures on the Prophecies of Richard Brothers, and the Publications and Parliamentary Conduct of Nathaniel Brassley Halbed, Esq. in their Defence.* 8vo. 35 pp. 1s. Blifs, Oxford; Rivingtons, &c. London; 1795.

**ART.**

ART. 68. *The Lying Prophet examined, and his false Predictions discovered; being a Dissection of the Prophecies of Richard Brothers.* By William Huntingdon, S. S. Minister of the Gospel at Providence Chapel, Little Titchfield-street. 8vo. 89 pp. 1s. 6d. Terry, 1795.

ART. 69. *Letters to Nathaniel Brassie Halbed, M. P. in Answer to his Testimony of the authenticity of the Prophecies of Richard Brothers, and his pretended Mission to recall the Jews.* By David Levi, Author of *Lingua Sacra, the Ceremonies of the Jews, Letters to Dr. Priestley, &c. &c. &c.* 8vo. 48 pp. 1s. Johnson, 1795.

ART. 70. *A Crumb of Comfort for the People: or, a Pill for the Prophets, made Palatable by Scrapings from Ovid, Shakspeare, and Hadibras; a Tract interspersed with Remarks, critical and explanatory of the Tragi-Comedy of the Brassie Head.* 8vo. 40 pp. 1s. Ma-son, 1795.

ART. 71. *A poetical and complimentary Epistle to Richard Brothers, the Prophet, and Nathaniel Brassie Halbed, Esq. M. P. with an Anecdote of Emanuel Swedenborg.* Small 4to. 16 pp. 6d. Ver-nor and Hood, 1795.

As the opponents of Brothers, &c. whether serious or ludicrous in their style, and however well meaning in their design, fight only the air, we have thought it sufficient to string them also together, like the others, without attempting to subjoin remarks to each. Our read-ers, we doubt not, will thank us for this comprehensive brevity.

## FOREIGN CATALOGUE.

### GERMANY.

ART. 72. *La Vie du Général Dumouriez.* 3 Tom. Hambourg. 184. chez Johnson et Remnant, London.

As we expect that this very entertaining and extraordinary publica-tion will make its appearance in an English form, we reserve the par-ticulars of our account till we may thus give them to a larger class of our readers, than those only who read French. Suffice it to say at pre-sent, that, whatever may be thought of the principles of Dumouriez, his talents appear to great advantage in this narrative of his own life. The Memoirs published last year belong to a pe-riod subsequent to the conclusion of these three volumes.

ART.



**ART. 73.** *Ovid übersetzt, von Rhode*—*Translation of the Metamorphosis of Ovid, with Notes, for the Use not only of the classical Scholar, but likewise of general Readers, Artists, &c. selected from the most approved ancient and modern Writers on the subject of Mythology, by Rhode.*

This translation is made from the London edition, printed by Brindley, in the year 1745, collated, however, with the other principal editions, from which the author has adopted such readings as he was induced by the observations of other commentators, or by his own judgment, to prefer. He has likewise had recourse to former versions of this poem, particularly to that made in French by *Banier*. In his appreciation of the readings and of the verses suspected to be spurious, the present translator has, indeed, generally followed *Heinsius*, and in his choice of the former we cannot but allow, that he has shown no small share of taste, as well as a thorough acquaintance with the language of the original; as, for instance, B. XII. 369. where, instead of *mentis cum viribus*, he adopts *consertis viribus*, and XII. 436. In regard to the latter, his omission of certain verses, considered by some persons not to be genuine, we do not approve of his rejection, though recommended likewise by *Heinsius*, of the 111 verse:

*Pallentemque metu, &c.*

in which both the thoughts and language are so perfectly in the manner of Ovid, that we should be disposed, in spite of the authority of MSS., to retain it.

On comparing the translation in several passages with the original, we find it, as far as could be expected in a poem consisting of nearly 12000 lines, remarkable for its elegance and richness of expression, accurate and perspicuous, and, therefore, sufficiently calculated to answer the purpose of conveying the sense of the author to the persons specified in the title.

The very copious notes which are placed under the version, being likewise collected with great judgment from the most esteemed and latest writings on Mythology, the Arts, ancient History, and Geography, will serve essentially to illustrate the objects introduced by Ovid into the *Metamorphosis*, and be found exceedingly useful even to artists and readers not professedly literary, the extracts from such of them as were originally written in the Greek or Latin languages, being here presented in a German translation; as, for example, in regard to the account given by Pliny of the Labyrinth at Crete, B. II. pp. 13-16. Nor has the author failed to correct the mistakes of his predecessors in this department of literature, as B. I. p. 23. where he points out an error of the celebrated *Winkelman*, and in a variety of other instances. *Ibid.*

We take this opportunity of mentioning another metrical German version, as also a parody of some parts of the *Metamorphosis*, which we should, perhaps, otherwise not have noticed. Of the former the title is:

**ART. 74.** *Ovid's Verwandlungen. Auf's neue verdeutschbt. Erster Theil, das erste bis fünfte Buch enthaltend.*—*Ovid's Metamorphosis, newly rendered into German; the first part, from the first to the fifth Book.* Berlin, 130 pp. in 8vo.

The

The annexed specimen, taken from Apollo's speech to the flying Daphne, will, we imagine, be sufficient to convince our readers, that the manner of Ovid is very imperfectly imitated in such formal language, and, generally, unharmonious Hexameters :

“ Die Delphischen Fluren, Klaros und Tenedos dient mir, und  
der Patarische Hofstüz.

Jupiter hat mich erzeugt. Durch mich entdeckt sich was *seyn*  
wird,

War und ist, und klingen Gefänge mit Saiten harmonisch.  
Sicher ist zwar mein Pfeil, noch sicherer aber ein andrer,  
Welcher ins nie verwundete Herz mir Wunden gebracht hat,  
Die Arznei ist meine Erfindung ; Heilbringer heiße ich  
Auf dem Erdkreis ; unter than sind mir die Kräfte der Kräuter.  
Ach daß durch kein einziges Kraut die Liebe ist heilbar,  
Und die Kunst dem Besitzer nicht nützt, die allen sonst nützt.”

Of the notes we can only say, that they are neither numerous, nor  
important. *Ibid.*

The other work alluded to by us is entitled—

ART. 75. *Verwandelte Ovidische Verwandlungen. Ad modum Blumen-  
maueri. Mit Anmerkungen. Viertes bis achttes Buch.—Ovid's Me-  
tamorphosis metamorphosed. With Notes ; from the fourth to the eighth  
Book. Stuttgart 334 pp. 8vo.*

This, though less unsuccessful than the attempt just mentioned, falls  
however greatly short of the *Virgil Travesti* by *Blumauer*, which the  
author professes to have adopted as his model. The following extract  
from the story of Pyramus and Thisbe is made for the sake of such of  
our readers as are acquainted with the German language :

“ In Babylon, der großen Stadt,  
Die häufig mit Bastillen  
Semiramis besetzt hat,  
Der Demokraten willen :  
In Babylon, wo Philips Sohn,  
Einrädtete des—Mordens Lohn ;  
Nicht Babylon der Hure——  
Da lebt einst Monsieur Pyramus  
Und Mamsell Thisbe.—Beyde  
Geschaffen zu dem Vollgenuss  
Der höchsten Liebesfreude ;  
Er achtzehn Jahre, sechzehn sie ;  
Ihr werdet ohne große Müh  
Daß weitere errathen.  
Sie liebten sich so fromm, so keusch,  
Mit wahren Seraphs-Trieben,  
Und dachten nicht an Blut und Fleisch  
Bey allem ihren Lieben——  
Auf einmal aber trennte sie  
Der ehrsüßm, und “ Thisbe, zieh,  
Sprich ihr Paps, “ ins Kloster.”

Whitber

Whither Pyramus follows her, and they converse through a chink in the wall :

“ Oft stand er hier, und Thisbe dort,  
Und hatten so ihr Wesen,  
Sie sagten sich manch süßes Wort,  
Wie wirs im Siegwart lesen.  
Bald wars dem Pärchen warm und kalt,  
O, rief er aller Spalten Spalt,  
O, wär ich nur ein Wiesel !”

*Ibid.*

ART. 76. Joh. Gottlob Leidenfrost *Med. D. & P. P. O. Confessio quid putet per experientiam didicisse de Mente humana.* Duisburg, 1793. 302 pp. in 8vo. (1 fl.)

In the preface the author observes, that a confession is no demonstration; that he has, from his earliest youth, accustomed himself to reflect on the nature of God, and of his own soul, and that the main end which he had proposed to himself in all his researches had been to arrive at some degree of certainty on these important heads. He chose to clothe his ideas in the Latin, rather than in any of the modern languages, in which the significations of words are subject to vary every ten years at the pleasure of the writers by whom they are employed.—*Libertatem mentis*, adds he, *quippe quæ est imago Dei fiduciter asserui, sperans fabulam de mechanismo corporis, omnium notionum relore, nunc late & damnose regnantem solidis argumentis refellisse.* 1 Cap. containing some preliminary remarks. The soul of a new-born infant is, by our author, compared to a sheet of paper on which no characters have yet been traced, or to a mirror to which no object has hitherto been presented. There are, of course, no innate ideas, but all of them are first communicated through the senses to the understanding.—*Simplissima hæc mentis potentia, quæque sola menti connata, & a Deo creatore tradita est, facultas aut vis numerandi, id est vis plura in uno & unum in pluribus comprehendendi ea, quæ non eadem sunt tanquam diversa concipiendi, & plura, quæ ejusdem sunt generis, in unitatem conciliandi.* This is the leading principle, to which all the rest are adapted, as will appear from a few passages transcribed from this singular work. Agreeably to this notion Mr. L. maintains that the most ancient, and, perhaps, never rightly understood, doctrine of Pythagoras, *Mentem humanam numerum esse*, is the only one which can lay any just claim to truth; and, by consequence, that—*Quo quis melius numerandi usum exercet eo magis est rationalis*—*Quo quis accuratius in omni re calculum ducit, eo tutior est a fallaciis et erroribus, &c.* 2 cap. *De sensu hominis vitali.* This, according to our author, is threefold, including 1, the feeling of our own body; 2, that of other bodies placed without us; and 3, *Sensus mentis ipsius in seipsam reflexus.* It is, he conceives, contrary to all experience, that all our sensations should be reducible to the touch only; for, says he, *Quid est tangere dolorem?* 3 cap. *De sensibus externis dictis: qua ratione exercentur et fiant.* The attention to any object he defines to be *simplex numeratio earum passivarum mutationum quas tum in organo vis externa producit*; concerning which opinion Mr. L., in contradiction to Haller, contends, that in regard to the sense of hearing,

hearing, no doubt can possibly be entertained. That of seeing too is nothing more than *parvulas mutationes organi a variis radiis productas numerare, numerosque perceptos inter se conferre et ad calculum ducere*; whilst the sense of feeling is in like manner only *numerus parvularum mutationum in cute factarum explorare & cum aliis in eodem organo factis mutationibus comparare*. The senses of smell and taste are, he imagines, to be explained rather on chemical, than on mechanical principles; notwithstanding which, they are here defined to be *enumerare et ad certum calculum reducere parvulas illas mutationes, in papillis sensorii linguae et narium ab observatione gustatorum factas*.—If then all these senses consist in numeration, what is numeration itself, properly and strictly so called?

Of the remaining chapters the subjects are, 4 cap. *De formatione Notionum in genere*. They are either *sensual* or *intellectual*. 5 cap. *De Notionibus sensualibus, sive de Imaginationibus*, which are denominated likewise *Icones, Phantasiae*, and are formed, according to our author, not in the brain, but in the organ itself. 6 cap. *De formatione Notionum intellectualium*. *Notio est summa vel complexus sensationum habitarum; sensationes igitur elementa notionum, quemadmodum in Arithmetica numeri speciales simul sumpti, efficiunt summam*. These are divided into *positive* and *negative*, into *Notiones inferioris et superioris ordinis*, wherein are included abstract ideas, formed *e notionibus inter se calculo collatis*, in which, therefore, says our author, the soul is more particularly liable to error, *quemadmodum arithmeticus*, &c. p. 83. 7 cap. *De Notionum signis atque de Doctrina*. *Doctrina est transmissio signorum ex uno homine in alterum*; which gives occasion to a digression on the subject of magnetism, concerning which Mr. L. expresses himself in the following terms: *Novissima malefica hæc ars cum gestationibus ridiculis, gravique et probo viro indignis sub Magnetismi titulo sunt reproductæ, quales sæculis proxime superioribus ferro et igne extirpare non plane injuste magistratus sunt conati. Ejusmodi præstigia omnem moralem disciplinam et pacem politicam enervare solent*. 8 cap. *De Cogitatione*. *Cogitatio est species quædam calculi superioris—omnino impossibile est quod ars cogitandi in quodam mechanismo cerebri hæreat. Ratio humana est methodus calculum in notionibus per signa recta ducendi—Ujus rationis discitur ut arithmetica discitur, &c.* Is it possible that this whimsical notion should be carried to a greater length? 9 cap. *De Mente humana*.—*Plerique homines, imprimis aliquam in doctrina Christiana institutionem nacti pie credunt* (which, therefore, however true, is, perhaps, what they cannot so properly be said—*per experientiam didicisse*) *præter corpus suum sibi mentem a Deo datam esse, per quam Deum agnoscere, et ex ea cognitione sibi hujus præsentis commoda et vitæ futuræ majora gaudia cum certitudine sperare possunt*.—*Inter philosophos autem qui omnia demonstrata desiderant, multoque magis inter eos qui de vera philosophia nil nisi quiescentias nonnullas velat canis ex Nido hausitam aquam fuxerunt, reperiuntur—qui de existentia mentis dubitent*—P. 121. *Natio Gallica suæ regenerationis, ita enim vocant, initium fecit per statutam et famosam artem qua docuit per aërem sine aliis volare—Mens humana est vis subsistens a viribus motricibus diversa—Constat omnis in facultate numerandi*. 10 cap. *Quædam de Cerebro, et quod hoc neque sedes mentis, neque sensorium commune sit*; where our author asserts—*Cerebrum esse radicem corporis*

*corporis animalis, in qua omnes ejus futuræ partes non quidem actualiter, sed potentialiter latent—Cerebrum non sentit, nec sensationes organi ad cerebrum propagantur—Longius a vero aberrant qui sapientiam humani generis præ brutis in forma et figura externa capitis et cerebri inclusi, aut in statura corporis quærant, aut anatomiam comparativam inter animantia ad eum scopum instituunt.* He then takes occasion to inveigh in very strong terms against Lavater and his physiognomy, which he calls *Chaldaicas facietias*; as also against his opinion, that in man there is no freedom of will; *quod irrationale dictum*, says he, *simul cum reliquis, quarum reus est, materialisticis ineptiis ei condenabit Deus misericors.* 11 cap. *De commercio mentis et corporis—Nisi mens velit et agat, mihi visum est hominem continuo dormitutum esse, et somnum esse statum ratione corporis maxime naturalem.* 12 cap. *De mente humana, quatenus a corpore suo separata est.* In p. 270 is the following extraordinary passage: *Sanctissima exempla docent cum hominibus locutum et conversatum esse Deum ut plurimum—durante somno.—Felix experientia!*—We conceive that few of our readers will be disposed to pronounce thus favourably concerning the aggregate of our author's observations. *Ibid.*

## CORRESPONDENCE.

To the Editor of the BRITISH CRITIC.

SIR,

I have just seen in your Review for April an attack by one of your correspondents on the novel of Caleb Williams. An author is perhaps the worst judge in the world what attacks it becomes him to notice, and what to pass over in silence. Where he observes sophistry and mistake, he is apt to suppose that every other reader will perceive them without his assistance. I have been told, however, that the remarks of your correspondent are so written as to have a superficial plausibility; and I yield my own judgment to this friendly suggestion, when I trouble you with a few lines in reply.

He supposes that my book was written "to throw an odium upon the laws of my country." But this is a mistake into which no attentive and clear-sighted reader could possibly fall. The object is of much greater magnitude. It is to expose the evils which arise out of the present system of civilized society; and, having exposed them, to lead the enquiring reader to examine whether they are, or are not, as has commonly been supposed, irremediable; in a word, to disengage the minds of men from prepossession, and launch them upon the sea of moral and political enquiry. Having formed this plan, I was obviously led to place my scene, and draw my instances from the country with which I was best acquainted—England. Not that I thought the laws of England worse than the laws of most other countries. Your correspondent comes nearer the point when he afterwards states my object to be, "the laws of this country, and the mode of their execution;" or rather, as he ought to have stated, the administration of justice and equity, with its consequences, as it exists in the world at large, and in Great Britain in particular.

This clue will immediately enable the reader to solve most of the objections proposed. It was not the business of such a work to enquire whether the law authorised a rich man to spoil the crop of a poor one,

to poison his cattle, or to commit him to jail upon an absurd and sophistical charge of burglary. It was enough that oppressions of a similar nature, and of equal magnitude, are known to be perpetually practised with impunity; and your correspondent, if he have a taste for that amusement, may easily supply himself with volumes of facts in proof of this assertion: facts, the memory of which unfortunately, for want of collection, is suffered to perish, almost as rapidly as the facts themselves are produced. Your correspondent closes his remarks on the episode of Hawkins, with suggesting "a doubt, whether I have even taken a common and superficial view of the state of society in this country, instead of having surveyed it with the precision and sagacity of a philosopher." I am willing to abide by the test here proposed; and I ask any man, in the least degree informed as to the history of squires and their tenants in Great Britain, whether he can read this episode; and not recognise its counterpart in what he has himself heard and seen?

It is curious to observe, that your correspondent, who affects to be a great lawyer, does not hesitate to affirm that "it is certain, and universally known, that a verdict of acquittal upon a criminal charge, is a complete bar to any further trial for the same offence." Surely, Sir, a man who ventures to affirm in so peremptory a manner, and that in the very act of attempting to chastise another for ignorance or misrepresentation, ought first to have had the modesty to consult the *Newgate Calendar*, or any of the most common records, which would have given him repeated instances, not only of trials, but executions, in refutation of his *certain* assertion\*.

I acknowledge that I am far from a consummate lawyer. I acknowledge that I do not bear that affection for the laws of my country which should lead me to study them farther than the pressure of immediate occasion may seem to demand. I went therefore no farther in pursuit of authorities for the second trial of Falkland than I have just stated, and consequently was, I believe, guilty of an oversight, which your correspondent, however, has not had the ingenuity to detect. I have since been told by professional lawyers, that such a second trial cannot take place, but upon an appeal from the relations of the deceased, which in my fiction I have neglected to provide. Whether this be so or not, I have not yet had leisure to examine.

With the virulent and scurrilous epithets of your correspondent I have no concern. I trust no person tolerably impartial can peruse my writings, without perceiving, what I myself intimately feel, that I have no sentiment nearer my heart than a liberal and disinterested concern for the true welfare of my species. But the books must speak for themselves: if they will not obtain credit for the benevolence of their purposes, any professions of mine would be of little avail. Perhaps they will be thought honourable to the intentions of their author, when party animosities are forgotten; and then, if this attack could be remembered, the personalities that characterise it will be thought discreditable to its writer and not to me.

June 7, 1795.

W. GODWIN.

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\* Case of Christopher Slaughterford, 1708. *Newgate Calendar*, Vol. I. P. 118.—Case of James Cluff, 1729. *Lives of the Convicts*. Vol. II. P. 199.

## CORRESPONDENCE CONTINUED.

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We are much obliged by *Critic's* communication of his sentiments, which we greatly approve, but it is contrary to our plan to print his letter.

*Clericus* appears to us not very reasonable in his strictures; we gave our opinion fairly from a consideration of a publication, without knowledge of the author, direct or indirect, and certainly have not the smallest disposition to retract or to apologize.

Mr. Clarkson may depend upon it, that we shall pay due attention to the poem he recommends to our notice.

Another correspondent informs us, that we were mistaken in giving the Archdeacon of Norfolk the title of Doctor, in our Review for June, p. 648. If we recollect rightly, it was on the authority of the book before us that we so wrote it.

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## LITERARY INTELLIGENCE.

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We are particularly requested to say, in the most decisive manner, that the *Annual Register* (formerly Dodley's) did not, as has been suggested, change its author in 1789. It is still written by the same person whose labours in it have been approved for many years, with only such assistance as he has been generally accustomed to receive, and will be always proud to acknowledge.

Dr. Rußel is employed on a Natural History of Snakes, which, from his long residence in the East, cannot fail to be peculiarly interesting to Naturalists.

Mr. Pennant's work on the Antiquities of the places with which he is most nearly connected, Downing and Holywell, is proceeding in a style worthy of the author, and, in point of elegance, superior to any of his former publications.

We learn that Mr. Weston (one of the late translators of Gray's Elegy) is about to publish remarks on the New Testament.

Mr. Andrews has undertaken to continue Dr. Henry's History of England, on the original plan of that author.

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## ERRATA.

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In our last Number, p. 623, line 4 from the bottom, for *hamula* read *flamula*.

— p. 625, line 18 from the top, for *accommodating* read *recommending*.

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THE  
BRITISH CRITIC,  
For AUGUST, 1795.

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— "Επος δ' εἴπερ τι βίβακται  
Δαίμον, ἄφαρ τὸ φέρουιν ἀναρπάξασαι αἰλλαι. HOMER.

If any words offend the candid mind,  
Far, far away those words, ye whirlwinds bear,  
And scatter them, ye storms, in empty air.

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ART. I. *Travels through the maritime Alps from Italy to Lyons, across the Col de Tende, by the Way of Nice, Provence, Languedoc, &c. with topographical and historical Descriptions, to which are added, some philosophical Observations on the various Appearances in Mineralogy, &c. found in those Countries, by Albanis Beaumont, Author of the Rhatian Alps, &c. &c. &c. Folio. 5l. 5s. Edwards. 1795.*

THIS volume claims our attention, and that of the public, on more accounts than one. It contains all the splendid perfections of the art of printing, and exhibits scenes of nature hitherto but little known, from the difficulty with which they can be explored. This is not an age indeed when the curious and adventurous traveller is easily discouraged by the perils which obstruct his progress, and after what our countrymen have of late years accomplished in Egypt, Asia,  
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and the East, the clouds which yet obstruct the horizon of geographical science, promise day by day to diminish both in number and extent. The chain of mountains called the Maritime Alps, to which Mr. Beaumont aptly enough assigns the epithets of wonderful and tremendous, although they contain abundant matter for the investigation of the naturalist, and innumerable beauties for the gratification of the curious traveller, are still but very little known. Yet that the Col de Tende should not have been more frequently, as well as more philosophically examined, seems extraordinary. It forms the loftiest Peak of the Maritime Alps. It is one of the three great passages over the Alps to Italy; and though once almost impassable, is now, by the munificence of the king of Sardinia, rendered both easy and commodious. Mr. Beaumont took his departure from Coni, a city of Piedmont, the situation of which is very beautiful and romantic; and thence he proceeded over the Alps to Nice. This author proves himself an acute, intelligent, and observing traveller. His remarks on the Alps in general are those of a man accustomed to contemplate nature, as well in her more wild and magnificent appearances, as in her softer and more luxuriant scenes. If his observations on mineralogy be not profound, they are certainly ingenious, and he has evidently taken care to obtain the best historical information of all the places which he visits and describes. The subjoined specimen of his talents as a writer, will probably, at least excite the wishes of the reader, to peruse the whole of this entertaining performance.

“ We had no sooner finished our frugal repast, and satisfied the good woman for her hospitality, than we took our leave; but on passing the wooden cross, I observed that my guide suddenly left me to prostrate himself on a stone, at the foot of it. At his return, looking particularly pensive, and heaving a deep sigh, he exclaimed, Alas! had that poor creature known when to have been satisfied, he might yet most probably have been alive; but we are a discontented race of beings.

“ This soliloquy naturally excited my attention, and tempted me to enquire into the cause. He then began his tale by saying that he had been offering his prayers for the repose of the soul of a relative who had perished some years back in a most melancholy and unfortunate manner. Then pointing to a stupendous mountain on the right, he added that, his relation, strong, robust, and as the generality of mountaineers, an expert huntsman, had, in the course of his excursions, discovered by chance in the same mountain, the vein of a mine containing particles of gold and silver. Delighted at this unexpected treasure, he hastened to his wife and disclosed the secret, with a promise not to divulge it to any one, lest he should be taken up by order of government. He then, with constant and indefatigable

indefatigable labour made daily visits to this mine, and each time brought away a small quantity of the ore, which his wife disposed of at Genoa. He at last accumulated sufficient to enable him to purchase a portion of land, on which he built the hut, where we found hospitality so genuine and satisfactory. This poor man, who had been as industrious as he was in the sequel unfortunate, continued in the same course of life for several years; and though his daily collections were but small, and those gained at the extreme risk of his life, yet he persisted in his exertions, and in process of time had the satisfaction of rendering not only his own situation, but that of his family, comfortable and easy. But alas! as Antonio justly observed, not knowing when to be satisfied, he lost, with his life, the fruit of his hazardous and incessant labour.

"One evening, as usual, he went towards the mountain which contained his prize, the access to which was of the greatest difficulty, and when entered the rock, still forced to run imminent danger previous to his reaching the mine, which he could no way effect but by laying himself on his belly, and then pushing himself on through an opening formed between the strata of the mountain or rock, scarcely wide enough to admit his body. When he had gained, as far as he thought necessary, he then loosened the ore, and slid back in the same way. But unfortunately this time, during that operation, a stone detached itself from the interior of the cave, and fell on his shoulders, though not with sufficient force to occasion instant death, but enough to prevent his extricating himself either one way or the other, and of course he was left to perish by inches in this horrible situation, without the least possibility of being assisted. Alluring and destructive metal! what great and direful evils hast thou not often caused to frail humanity! since even prior to the being stamped with the arms of thy sovereign, thou hast so frequently spread mourning and desolation in the families of those who have been tempted to go in quest of thee.

"The good woman not seeing her husband return at the accustomed hour, began to fear that some accident had befallen him. Incapable of continuing in that dreadful and anxious state, she requested a friend (who had a suspicion of these mysterious expeditions, but knew neither the place nor the object) to accompany her to the spot; when, alas! as she approached the mountain, she imperfectly heard the groans and lamentations issuing from this den, which was inevitably to serve as the living tomb to her wretched husband. Here my poor Antonio could proceed no further; but, endeavouring to check the falling tear, he, in broken accents uttered, as well as he could, "*Abbia la bontà di perdonarmi, ma quando penso a questo mi fa sempre piangere.*" He then continued, by acquainting me, that this unfortunate woman's grief was beyond description, at finding that no assistance could be effected, although every endeavour was tried: and thus did he remain in this lamentable situation five or six days; and when dead, his body was forced to be taken from the rock limb by limb. She then collected his remains, and had them buried near the hut above described, now inhabited by a relation, and a wooden cross erected over his grave, where numberless masses have been said for the salvation

tion of his soul, according to the custom of his country, having died without confession. Gracious and benevolent providence! how far beyond the conception of human understanding are the consolatory soothings which thou vouchsafest to bestow on virtuous individuals! and, alas! what little store do we in general set by them! Would to heavens that we were to make a proper use of them, to alleviate the miseries and misfortunes of life; like this good woman, who, in the purity and simplicity of her heart, found in the principles of her religion, wherewith to give her additional strength to bear her misfortunes with pious resignation and fortitude!"

A spirit, in some sort, of national gratitude, demands also the insertion of the following anecdote:

"I must not omit mentioning a circumstance which occurred whilst I was at Nice, in 1787, which will prove how wonderfully prejudices were at that time thrown off, and likewise do infinite honour to its author.

"His excellency, De V . . . . was then the resident bishop, a man sufficiently known for his excellent character, pureness of manners, and enlightened mind, laying aside his high birth, which was certainly one of the first families in Piedmont. This worthy prelate, having learnt that an English family who had come from Naples to Nice, where they had resided some time, had, in consequence of the bad state of their finances, having contracted debts beyond their power to pay, deserted their offspring, and were gone to France, to avert the horrors of a prison; he immediately hastened to the house of distress, where he found the landlord in the act of seizing the effects of this miserable family, and on the point of turning into the wide world those wretched and unprotected orphans, whilst the children, who were five in number, were bewailing their cruel and forlorn situation in most pitiful terms. The eldest, who was only nine years of age, seemed dreadfully afflicted, and related his affecting tale with artless simplicity. The bishop heard him with emotion, discharged the debts already contracted since their parent's departure, with a promise of defraying their expences till he could properly dispose of them. He afterwards placed the boys under the care of a worthy and intelligent man, a protestant; and the girls in a convent, with strict injunction to the nuns to leave their choice of religion entirely unbiassed. This humane and generous action, while it secured to this excellent prelate the esteem and respect of the strangers who were then with him, inspired them with the same benevolent desire of succouring these unfortunate young creatures. These generous actions excite to generosity, and the benevolent mind is abundantly repaid by seeing its liberal sensations and impulses propagated in the bosom of others."

The select views of the Antiquities and Harbours in the South of France, which form the second part of this volume, were published before; but they are by no means out of place where they now stand, and may be considered as a continuation of

of the preceding account. These views will generally be considered as more interesting, and certainly are more beautiful than the former; but as they relate to places so well known, and so often visited by our countrymen, we need not fill our pages with extracts from this portion of the work. We are sorry to observe, in so magnificent a publication, such frequent errors of the press; and we think that, to have the whole consistent, it would be wise to employ always more than one press corrector in undertakings such as this, which, on the whole, reflects so much credit on the persons concerned. The motto which Mr. Beaumont has chosen is not very apposite or happy; for how can the term *Vulgares res* be applied to scenes so little explored as the Maritime Alps, and at the same time so stupendous and sublime.

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ART. II. *Sketches of a Plan for an effectual and general Reformation of Life and Manners.* By John Donaldson, Esq. 8vo. 180 pp. 4s. Cadell, 1794.

THE reformation of manners is an object of equal interest to the moralist and the legislator. National prosperity rarely fails to relax the bonds of duty, and swell, by new and increasing luxuries, the tide of depravity and corruption. This evil demands some corrective beyond the strength of ordinary counsels. It becomes a work of no common difficulty to preserve alive the moral feelings amidst the glare of fashionable vices; yet the gradual declension of private virtue must eventually endanger the existence of public order.

On this account we cheerfully enter upon the examination of a work which professes to meet the acknowledged evil, by a specific plan of correction and reform.

The author has delivered in the preface, which introduces his plan, a statement of the precise objects to which his speculations are directed: "to promote harmony and peace among all ranks of people; and, by the same means and at the same time, to increase the public revenue."

As the discovery of the source of the malady is essential to the perfection of its cure, the author endeavours to ascend through the evils which are known to exist, to the origin from which they proceed. He fixes the fruitful fountain of national corruption in the mal-administration of our charity schools, workhouses, and prisons; and the great encouragement given

given to foreigners, their customs, languages, and manners. The objection to charity schools lies, in our author's opinion, against the admission of children not sufficiently necessitous; and in giving them an education above their condition. Sunday schools are objected to *in toto*; but this is done upon grounds which suppose the absence of all vigilance in those by whom they are administered. The charge against workhouses relates to practices which cannot prevail to any considerable extent, and which demand a species of proof in order to be generally credited. The abuses of prisons afford our author a wider field of reprehension and censure. He selects among these the King's Bench, as the principal subject of his animadversion. Under this head Mr. Donaldson notices abuses vouched for, upon the testimony of his personal enquiries, which certainly merit the attention of those upon whom the duty of supervision officially rests. Having pointed out these manifest abuses, and arrived at a calculation of the number of prisoners for debt throughout England; he proceeds to suggest some plans of reformation; which, if applicable to the prison in question, will be capable of equal application to prisons in general. We cannot, however, compliment our author upon any distinct light which he has thrown upon this part of his subject. His observations are so miscellaneous, and intersect each other on so many occasions, that it is not without difficulty we keep pace with him in the progress of his plans. Dismissing, therefore, as we are constrained to do, every design of exhibiting his observations in methodical series, we shall annex, for the information of the public, the most material points to which this author is anxious of applying his projected reformation. Foremost in this line stand the laws respecting debtor and creditor; these might, in our author's judgment, be materially amended; and the method he proposes, is, "to place the debtor and creditor in such a situation that it will not be for the interest of either to take an undue advantage of the other." To this end he offers certain regulations; and carries his view to the controul and reformation of the prisoners during the period of their confinement. Whatever may be our opinion upon this part of our author's plan, he holds it capable of producing so great effects, that he ventures to affirm, page 69, "if the prisons were once cleared, they will not soon fill again, if my proposals are adopted." Having suggested some further remarks on the propriety of expunging fictions from legal proceedings, and rendering law more accessible to the poorer classes of society, Mr. D. attempts to show in what manner his plan of reform may be rendered

rendered practicable, and we shall here introduce him to speak for himself.

"Permit me to suppose that this plan is to be fairly tried, and I was desir'd to show how it should be begun. In this event I would humbly propose, that the chief office for London should be the Foundling Hospital, as it is a large place, and well situated for the purpose: that the Citadel of Leith, or some other proper place in the vicinity of Edinburgh, should be the other chief office. And as Scotland has been long acknowledged to be the best place in the world for education, the poor ought to have the advantage of it as well as the rich; and as piety, industry, and œconomy, are seldom found in hospitals, I humbly propose that the children in the Foundling Hospital, who, I am told, are about one hundred and fifty, should be sent to Scotland under the direction of the Board at Edinburgh, and by them distributed in the sea-ports and villages in the country of Fife, and boarded with such farmers and fishermen as are pious and industrious, and will take proper care of them; and in order that this may be effectually done, the minister and schoolmaster of the parish to have a fee for each child they superintend.

"In this way they will be brought up to be useful to themselves and to their country; they will always continue under the protection of this new Board, who will have it in their power to reward the good and punish the bad without using much severity.

"If all charity children are thus removed at a distance from their parents or others who have abandoned them, and placed amongst strangers who will pay every attention to learn them to read and work, they will be out of the reach of their companions and others who might seduce them to follow bad practices: and I expect it will awaken the parental affection of many, and be the means of their taking more care of their education, and greatly lessen the present number of charity children; for I am confident that no person whatever is so proper to bring up children as those parents who give them a good advice and example; but where those are wanting, the method now proposed is the best remedy, as, by being in sober, regular, and industrious families, where they will be treated with tenderness, and, if I may be allowed the expression, domesticated, they will thus become excellent servants, and consequently many applications will be made to the Board for them, where their masters and mistresses may depend on the certainty of their character; and besides, each of them must give their bond to the Board in the sum of        as a security for their future good behaviour, and in case of forfeiture they will be removed to a place of reformation.

"In the event that there should be a greater number of charity children than can be well accommodated in Scotland, I humbly propose that some of them should be sent to Wales and distant places in England, at least 100 miles from the place of their birth, or residence of the parents or relations, but educated in reading and working in the same manner as in Scotland." P. 84.

This much being premised, our author proceeds to offer some subjects of taxation; such as foreigners employed in the capacity

capacity of servants ; and dogs, which, upon his plan of a general watch, would, he conceives, be no longer of necessity. These are followed up by hints for canals, parallel roads from place to place, circular roads about cities and towns ; rewards for the good and virtuous, and a variety of other particulars, which the limits of our work will not allow us to notice. These regulations the author professes to put under the direction of a new Revenue-board, the nature and objects of which he has more distinctly explained in his former publications. The advantages which would result from this new arrangement, are insisted by Mr. D., as deserving no ordinary attention :

“ All that is wanted to make the people happy, the revenue productive, the administration popular, and this island the best place in the world to live in, is to establish this new Revenue Board, with full powers to encourage the agriculture, fisheries, and manufactures of the country ; to protect and reform the people ; and, by the blessing of God, they will become like one well-regulated family.” P. 174.

Upon the whole, we cannot but commend the general good intention and evident philanthropy of this author ; and, notwithstanding many things advanced in his work are chimerical and visionary, some also are well imagined, sound, and judicious. If not admissible in their present shape, or practicable to their full extent, they might possibly be adopted under some modification, which would render the departure from established rules less precipitate and direct. However that be, the author will at least deserve the thanks of his country, whatever may be the issue of his plans ; and we cannot persuade ourselves that, whether publickly acknowledged or not, so much will have been said upon existing abuse and possible amendment, without effect.

ART. III. *Miscellanies : consisting of Poems, Classical Extracts, and Oriental Apologues.* By William Beloe, F. S. A. Translator of Herodotus, Aulus Gellius, &c. &c. Three Vol. 12mo. 15s. Rivingtons, 1795.

THEY who are disposed so to limit the excursions of the human mind, as to allow to one man the power of excelling only in one branch of study, will be surprised to find that Mr. Beloe, the translator of Herodotus and Aulus Gellius, whose version of the latter we have so very lately had upon our table, should already appear again with a present to the public of so very different a species, as original poems, and other matters of light, though classical entertainment. It should

should be recollected, however, that Mr. Beloe has appeared before as a poet, in a volume printed so long ago as in 1788, and received with considerable approbation. He now professedly invites his readers to partake of a banquet rather distinguished by simplicity and elegance, than by exquisite and costly viands; and we shall add that the guest, whose taste is not vitiated by luxury and false refinement, will find not only sufficient, but abundant matter for the gratification of his mental appetite.

The first of these little volumes contains poetical effusions, the language and sentiments in each of which are both unaffected and uniformly correspondent: if the subjects, to which they relate, exclude sublime and magnificent images, they have that ease, fluency, and, in many instances, that pathos which at once please and interest the reader: on the subjects that relate to love there is delicacy and chastity displayed, which, we think, very happily preserved throughout the difficult article of *Atys*, paraphrased from *Catullus*, with which the book commences: while the sentiments that tend to increase the social and domestic virtues are every where feelingly expressed and forcibly inculcated. The *Ode to Social Piety*, addressed to Lord Orford, exhibits an affecting picture of the changeful scenes of life, and of the joys and pains that alternately sweeten and embitter them. The succeeding ode has still stronger claims on our approbation for the elevated, moral, and religious strains which it breathes. Among the smaller pieces, the sonnet written at Strawberry Hill, and that to Mrs. B. deserve to be distinguished. The translations and imitations, also, have each their appropriate merits. The songs are light and lively productions; and we particularly admire the turn in the verses written at the petrifying spring at Chisford, in which the desponding and rejected lover deprecates the influence of its waters upon the heart of his mistress, already too cold and flinty for his happiness. The celebrity of the place, and the exalted character of the owner, induce us to insert, as likely to prove a specimen generally acceptable to our readers, the Sonnet written at Strawberry Hill, and inscribed to the Earl of Orford; to which the tender interest displayed in it, induces us to add that immediately following.

“ TO THE EARL OF ORFORD.

“ WRITTEN AT STRAWBERRY HILL.

“ *Quotque aderant rebar adesse deos.*”

OVID.

“ Taste, Genius, Virtue! might the pensive bard  
Still in your calm, your sacred calm respire;  
Say, where the lovely haunts ye most regard,  
Whilst I prepare the strings and wake the lyre:

“ Where



" Where are the forms which Phidias' self might own,  
 The sculptor's triumph, and the painter's pride?  
 Where claims bright Genius its deserv'd renown,  
 Oh, say where Love with Beauty would reside ?

" But what is Beauty ? what the blaze of art,  
 If Virtue gild not every opening scene ?  
 This can alone enduring peace impart,  
 Tho' casual gloom of sorrow intervene ;

" Taste, Genius, Virtue! great your awful pow'rs,  
 And most ye shine in Orford's hallow'd bow'rs."

" TO MRS. B.

" On thee, chaste spirit of connubial love,  
 Who rather wilt 'mid humbler scenes abide,  
 Than where the artist in his gaudiest pride  
 Hangs vaulted roofs, a senseless croud above.

" On thee I call to be my guide and friend,  
 To gild the hours which hasten life along ;  
 Do thou correct my thoughts, inspire my song,  
 And thy sweet balm for human sorrows lend.

" But in my Laura's form thou must appear,  
 Whose beauty first enthrall'd my willing heart,  
 Whose well-try'd virtues now perform the part,  
 Which makes a parent, wife, and friend so dear.

" Give me to strew her paths with simple flow'rs,  
 Cull'd, gentle Peace, from thy delightful bow'rs." P. 65.

The second volume, containing the classical extracts, next demands our attention ; and here, also, we find varied, and some high-seasoned viands for the roving appetite. Our author, in his short preface, professes only to amuse, but he does more ; he gratifies and informs. These extracts are taken from classical authors, or others of not very common occurrence, and therefore are proportionably of more value and interest. The preface states that they are not intended for scholars ; but there are few scholars that will not be pleased to see some very valuable portions of their old acquaintance in so good an English dress. The account of the luxury and insolence of the ancient Persian monarchs, as described by Athenæus, and detailed in this volume, will afford the reader an agreeable proof of the truth and justice of the preceding assertions. The learned and curious note annexed, will evince that

even scholars may peruse this little book not without instruction.

"The Persians were ever the most eminent of all mankind for luxury; their princes spent the winter at Susa, the summer at Ecbatanz. According to Aritobulus and Chares, Susa received its name from the agreeableness of its situation: Susa in Greek means a lilly. These monarchs spent their autumn at Persepolis, and the remainder of the year at Babylon. The very mark of distinction which the Persian princes wear around their brow, exhibits a proof of their voluptuousness. According to Dinon it is composed of myrrh and perfumed with labyzen, which is a delightful aromatic, and much more costly than myrrh. The same person writes, that when the king descends from his chariot, he does not leap to the ground, though the distance be as small as possible; neither does he rest upon any one's arms, but a footstool of gold \* is raised to him, by help of which he alights: for this purpose the royal stoolbearer is always at hand.

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\* "Athenæus, in his sixth book, makes mention of some female slaves, first called Colacides, and afterwards Climacides; whose office it was, to become as it were a stepladder to their mistresses when they ascended their chariots or mounted on horseback. See also Hoffman at the word Climacides. The passage in Athenæus may be thus literally translated.

"In order to please those who sent for them, they made themselves ladders to great and noble ladies, so that on their backs they who rode in chariots could ascend or descend."

"Cassaubon's note on the above passage is also worth consulting. His words are these: "*Stantibus videlicet primis, secundis submissioribus, tertiis magis ac quartis, postremis etiam genu nixis:*" that is, the first of these Climacides stood erect, the second bent themselves a little, the third and fourth somewhat lower, the last rested on their knee.—He goes on to speak of a description of female slaves in the island of Samos, who assisted great and noble ladies to get on horseback, "*dextra manu ad illarum lumbos admota.*" Eustathius, after reciting the above words of Athenæus, adds, that in his time there were persons who made themselves steps for others to get on horseback. What he says may be seen at p. 412 of the Commentary on the 10th Odyssey. The above may also serve to explain a passage in Gellius, of which I was not aware when I translated that author. It is in the 15th Chapter of the 10th Book, where we are informed, that the priestesses of Jupiter might use *κλιμακες* when she mounted her palfrey; in other words, steps.

"The insolent Sapor, king of Persia, made this use of the emperor Valerian, whom he had vanquished and made prisoner. The fact is thus translated by Gibbon:—

"We are told that Valerian in chains, but invested with the imperial purple, was exposed to the multitude a constant spectacle of fallen greatness, and that whenever the Persian monarch mounted on horseback, he placed his foot on the neck of a Roman emperor."

Heraclides

Heraclides of Cuma, in his first book of Persian History writes, that the king is constantly guarded by three hundred women, who sleep in the day, that they may watch during the night. During the night they sing and play, surrounded with a number of lights; with these the king has frequent communication by means of his Melophoroi. These last are chosen from his body guards, and are Persians by birth; they have golden apples at the end of their spears, are a thousand in number, and are selected on account of their valour from ten thousand, which the Persians call the immortal band. The king passes through the midst of these on foot, treading on the rich carpets of Sardis, upon which, none but the sovereign is permitted to walk: when he comes to the last apartment he ascends his chariot, or occasionally mounts his horse, but he must never be seen without his palace on foot. When he goes to the chase he is accompanied by his concubines. The throne on which he sits to administer justice is of solid gold, supported by four columns which are of gold, and ornamented with precious stones, beneath which is spread a carpet of variegated purple." P. 8.

The English reader will be not less surprised than gratified by the masterly portrait from the same author, of "Alciabiades," the beautiful and voluptuous, but dauntless and ambitious Greek, who shone with equal splendour in the contests of the field and of the table; and who divided his time between the exercises of the gymnasium and the toilet. The extracts from Ælian are laconic, but very entertaining; they consist principally of anecdotes relating to the ancients, which convey a knowledge of their manners, in a more effectual and agreeable way than more laboured characters and formal historic details. Those from Censorinus and others, on the climacteric years, together with the tables that mark the physical history of man from the fœtus to the season of decrepitude, are amusing; and, if rightly applied, may be even turned to somewhat better advantage than mere amusement. We are almost inclined to doubt whether our own or an antediluvian race be alluded to, when Varro fixes the age of adolescence in the human species at thirty, and calls men at forty-five *Juvenes*, youths; pretty *old boys* these! the age, however, supplies us with a good many instances of young heads on old shoulders; and Varro may, after all be right. There is a good deal of humour in the extracts from the "Iter Subterraneum of Klimius;" and those who may wish to perform osculation classically, and salute, in graceful conformity to ancient rules, may find ample instruction in the succeeding pages. From "Literary Blunders" the etymologist may derive some facetious and useful information to curb the fury of his ridiculous Ca-coethes. From the "Variæ Lectiones of Muretus," it is indisputably proved that vulgar aphorisms are not always just, but that great wits have sometimes very long memories; and the final

final division of this entertaining volume will afford some pleasant traits to dissipate the gloom of a premature November.

The third volume of these miscellanies is composed of "Oriental Apologues," which Mr. Beloe, by the indulgent kindness of his friend Dr. Ruffel, in dictating while he transcribed, presents to the public from Arabian originals, and justly observes that their authenticity is established by the internal evidence which the allusions, the images, and the manners (all perfectly eastern) exhibit. This delightful mode of conveying instruction, through the medium of moral allegory, has long prevailed in Asia, and is often employed to impress the sublimest truths in the sacred writings themselves. It is now known that the fables usually denominated, *The Fables of Pilpay*, and those called *Æsop's* are, for the most part, of Indian original, since, in the *Hecetopades* of Mr. Wilkins, a sanscrit production, their outlines are plainly traced. They are the collective wisdom of very remote ages, the remains probably of a system of patriarchal ethics, which have descended to their posterity in a kind of hieroglyphic dress, and illustrated by objects daily occurring to the view in the field of nature. The political rambles of the *Kalifs* of Bagdad and Babylon by night, and in disguise, through their capitals, gave abundant opportunity to the genius of Arabia to exert its favourite talent. The monarch, laying by his scepter, and divested of his purple, is exhibited in the faithful portrait, scarcely so happy as the meanest subject. The vanity of human distinction is shown, and man is brought to his proper level. Envy and discontent in the inferior classes have, in consequence, been mitigated, and the evils of life rendered more tolerable, when it is found that all have their allotted portion of woe, and that happiness is alone the reward of the virtuous and contented mind. All the apologues contained in this collection are lively and interesting; some derive importance from the sound and sensible maxims they inculcate for the conduct of life; the language is neat and unlaboured; the eastern orthography is accurate; and the moral allusion is, with a few exceptions, evident and impressive. We cannot better demonstrate the impartiality of this representation, than by inserting the agreeable allegory, entitled

" GRATITUDE:

" OR THE MAN, THE LION, AND THE SERPENT.

" A caravan which was prosecuting its journey through the desert, in the heat of the day, stopped at a well for water and refreshment; they accordingly let down a bucket; suddenly the rope was broken, and the bucket was seen no more: a second and a third bucket were  
let

let down, and the same circumstance occurred; yet the distance from the surface of the ground, did not appear to be very great. Proclamations were made through the caravan that whoever would descend into the well, and procure water, should have any reward he thought proper to demand. A poor traveller advanced, and offered his services; he reasoned thus with himself; "If I die, I shall be relieved from misery; if I succeed, I shall improve my condition, and be in possession of much wealth." He accordingly went down into the well, at the bottom of which he beheld a man, a lion, and a serpent of an enormous size: the man at first was overcome with terror; but they severally desired him not to be afraid, and each told him in his turn, that if he would assist them in getting up from the well, he might demand from them any reward. "Do not," exclaimed the other animals, "pay any attention to the promises of the man; he is a human being, and consequently ungrateful: if you render him a kindness, the memory of it is soon lost and easily forgotten." The poor man who had gone down into the well, addressed himself first to the lion, saying, "What will you do for me, if I shall assist you?" "I! why," replied the lion, "I will place myself in the way, and not suffer the caravan to pass: they will consequently offer a great reward to whoever will kill me, or oblige me to depart: the moment you approach and make a signal, I will remove myself out of the way, and you shall obtain your reward." "I," exclaimed the serpent, "if you will relieve me, will give you three hairs from my neck, and if at any time you shall be in distress or difficulty, burn these, and I will instantly come to your assistance." "Alas," said the man to the traveller, "I can offer you nothing, but I am your brother, and were you to extricate them, and forsake me, it would be a gross violation of moral duty." The man extricated them all, assisting the lion first, the serpent next, and his brother man the last. On the appearance of the lion and the serpent, the people of the caravan opened their ranks and permitted them to pass without molestation. The man however having furnished the caravan with water, received from each individual a sequin, and the same sum for every camel.

"The caravan proceeded on its journey; but on the third day, they arrived at the entrance of a valley, where they beheld a great number of travellers in apparent distress and confusion: on enquiring what was the matter, they were informed that a large and terrible lion was reclined in the very mouth of the valley, and though there was no other road by which they could possibly pass, no one dared approach to drive him away: the man who had descended into the well presented himself, and demanded of those about him, what reward he might expect if he relieved them from their embarrassment. The leaders agreed that for every individual, as well as for each beast of burden, he should receive a small piece of gold: the man without hesitation advanced towards the lion, whilst the spectators looked on in silent terror and astonishment. As soon as he came near the lion, he made the signal agreed upon, namely, that of shouting aloud: the lion at first couched, as if about to spring upon him; the man boldly shouted a second time; when the lion turned his back, and trotted away towards the mountains. The valley being thus opened, the caravan proceeded,

proceeded, and the man received his gold. Thus he found himself possessed of considerable wealth; part of which he expended in valuable jewels.

"It happened not long afterwards, that the caravan in its progress stopped at a city of considerable eminence; the man wandered through the bazar, where the jewellers exhibited their goods for sale; he there encountered the very person whom he had extricated from the well; who saluting his benefactor, invited him to his house, and paid him great attention. The traveller on this displayed his jewels, intimating his wish to find a proper purchaser for them. The merchant who had been relieved from the well happened to be in the service of the prince; he pretended to display a great variety of precious stones to the traveller, but took an opportunity of sending to inform the prince his master, that a fellow who had formerly robbed him of many valuable jewels, was now by accident fallen into his hands. The prince immediately sent and ordered them both into his presence. "Where," said the sultan to the traveller, "are the diamonds and precious stones of which you have robbed my servant?" "Alas" said the traveller, "I never robbed him, nor do I know any thing of which you accuse me." The prince, notwithstanding his assertions, ordered him to immediate execution; some however who were present interceding, entreated the prince to keep him in prison till the succeeding day, when if he did not either confess, or give proofs of his innocence, he was certainly to be put to death.

"When in his dungeon, the man reflected on the gratitude of the lion, and thought that the serpent perhaps might be faithful to his engagement; he accordingly took out the three hairs he had received, and burnt them: the serpent instantly appeared; "Well," said he, "my friend, did not I tell you to leave the man where he was, for that he was a human being, and consequently ungrateful? yet do not be uneasy, I certainly intend to relieve you; I will instantly repair to the seraglio of the prince, where I will make all the eunuchs, women, and children fly before me; I will then fix to the ground the eldest prince, the favorite of his father, and the heir to his throne, nor will I quit him till you shall come and make a sign to me to depart; you will consequently receive great riches for so important a service." The serpent disappeared, but immediately and circumstantially fulfilled his promise; he went to the seraglio, where he occasioned unheard-of terror and confusion; the report of what had happened soon reached the prison. The man said, "I will undertake to relieve the young prince, and drive away the serpent." The traveller was instantly sent for to the palace, and introduced to the seraglio, where he made the concerted signal; in a moment the serpent quitted his position, and was seen no more. The man received the most honourable and distinguished rewards, and was suffered to depart in peace." P. 12.

On the whole, if this miscellaneous collection have not, as it does not boast to have, claims of the most exalted kind, it certainly contains what will usefully instruct and agreeably amuse. Those who are lofty and fastidious in their taste, may think

think the time of the author ill bestowed in furnishing out this little banquet, for, as he himself, in his preface, observes ;

“ Non omnes arbuta juvant, humilesque myrica.”

Life, however, is happily diversified by moments of leisure, as well as of business ; and, by occasional relaxation, the mind is better prepared to engage in the toils of severer study. They who may be inclined to reject these unassuming shrubs, may find, in the other productions of the same author, flowers of more delicious flavour, and plants of nobler growth.

ART. IV. *A Journey over Land to India, partly by a Route never gone before by any European. By Donald Campbell, of Barbreck, Esq. who formerly commanded a Regiment of Cavalry in the Service of his Highness the Nabob of the Carnatic. In a Series of Letters to his Son. Comprehending his Shipwreck and Imprisonment with Hyder Alli, and his subsequent Negotiations and Transactions in the East.* 4to. 408 pp. 1l. 1s. Cullen, 1795.

BOOKS of voyages and travels, even if they contain but little of novelty or discovery, may yet serve in general to ascertain the truth, by confirming the relations, or refuting the errors of preceding travellers : and in every case some portion of originality must flow from each author's peculiar cast of mind ; and those particular and habitual associations by which he combines ideas, and is guided in his reflections.

Mr. Campbell has not made many important or curious discoveries. Nor does he appear to possess either profound science or extensive erudition. He is, however, evidently a man of good education, sound judgement, alertness of thought, and not a little delicacy of sentiment. But his highest praise as a traveller is, that he pays a strict regard to truths ; and is so candid that he does the most perfect justice to some\*, from whom he appears to have had cause for just provocation. Mr. Campbell has divided his work into three parts †. In the first part he sets out from London, and travels through the Nether-

\* Particularly General Mathews. See p. 115. Part III.

† Not in a continuation of pages, but a new enumeration of pages for each ; which, for quotation or reference, is extremely inconvenient.

lands, Germany, part of Italy, and the Grecian Islands, to Aleppo. Having arrived at this celebrated capital of Modern Syria, one of the finest and most flourishing cities in the Turkish empire, he writes in his twenty-seventh letter to his son, as follows.

" My dear Frederic, So long as the route of my journey lay through European regions, little presented itself respecting human nature, of such very great novelty as to excite admiration or awaken curiosity. In all the various nations through which we have passed, a certain purity of sentiment, arising from the one great substratum, christianity, gave the same general colouring to all scenes, however they might differ from each other in their various shadings. Whatever dissimilitude the influence of accident, climate, or local circumstance, may, in the revolutions of ages, have introduced into their manners, customs, municipal laws, and exterior forms of worship; the great code of religion and moral sentiment remains nearly the same with all: and right and wrong, good and evil, being defined by the same principles of reason, and ascertained by the same boundaries, bring the rule of conduct of each to so close an approximation with that of the others, that, when compared with those we are now to attend to, they may really be considered as one and the same people.

In the empire now before us, were we to leave our judgment to the guidance of general opinion of christian nations, we should have, on the contrary, to contemplate man under a variety of forms and modifications, so entirely different from those to which habit has familiarised our minds, as at first to impress us with the idea of a total disruption from our nature, and induce us, as it has already the generality of our people, to divorce them from a participation of all those sympathetic feelings which serve to enforce the discharge of mutual good offices among men. Deducing all their principles, not only of moral conduct, but municipal government, from a religion radically different from, and essentially adverse to ours; deluded by that system into a variety of opinions which liberality itself must think absurd; unaided by that enlightened philosophy which learning and learned men, acting under the influence of comparative freedom, and assisted by the art of printing, have diffused through the mass of Europeans; and living under a climate the most unfavourable to intellectual or bodily exertion, they exhibit a spectacle which the philosophical and liberal mind must view with disapprobation, regret, and pity—the illiberal christian\* with unqualified detestation and disgust; while on their part, bigoted to their own principles and opinions, they look on us with abhorrence, and indulge as conscientious a contempt of, and antipathy to christians which I apprehend no lapse of time, without a great change of circumstance, will be able to eradicate. Should Mahomedanism and Christianity ever happen to merge in Deism†

\* i. e. Such Christians as are so.

† Mr. Campbell surely does not think this event probable or desirable.



(but not otherwise) the inhabitants of Syria and Europe will agree to consider each other even as fellow-creatures. In Spain and Portugal, Jew, Turk, and indeed Protestant, are without distinction called hogs. In Turkey, Jews and Christians are indiscriminately called dogs; each thinking the other compleatly excluded from the pale of humanity, and well worthy the dagger of any *true believer* who would have the *piety* to apply it." Part II. p. 1.

Our traveller, obliged by a very indiscreet, though not actually criminal interference in certain domestic jarrings between his kind host, who was an old man, and his beautiful and accomplished young wife, quitted Aleppo, under the guidance of a Tartar, and passed through Syria to the city of Mosul; the pointed turrets of which, opening to his view, "communicated no very unpleasant sensations to his heart."

"I found myself on scripture ground; and could not help feeling some portion of the pride of the traveller, when I reflected that I was now within sight of Nineveh, renowned in holy writ. The city is seated in a very barren sandy plain, on the banks of the river Tigris, embellished with the united gifts of Pomona, Ceres, and Flora. The external view of the town is much in its favour, being encompassed with stately walls of solid stone, over which the steeples or minarets of other lofty buildings, are seen with increased effect. Here I first saw a large caravan encamped, halting on its march from the gulph of Persia to Armenia; and it certainly made a most noble appearance, filling the eye with a multitude of grand objects, all uniting to form one magnificent whole." P. 130.

Hitherto Mr. Campbell goes over beaten ground. In the third and most interesting part of his publication, he gives an account of adventures singularly romantic: and we may add important, as they led him to act a political part in the great drama of British India, at a very critical period. We here find him shipwrecked, made prisoner by Hyder Ali's troops, carried to Hyder-Nagur, the capital of the Province of Bad-danore; where he endures the utmost hardships, and braves the loudest menaces, rather than enter into the service of Hyder; is released from confinement; and, by a variety of sudden and strange incidents and vicissitudes, usual in Asiatic and all despotic governments, negotiates with success the surrender to the English of that capital, in which he had been in so miserable a situation.

Among a variety of striking circumstances and events that fall under our view, during this period of the narrative, there is nothing so much fitted to arrest the attention of a reader of sensibility, and to exercise, by turns, sympathetic sorrow and joy, as the horrors of Mr. Campbell's confinement, contrasted with

with the ecstasies that accompanied his enlargement. He had been long fastened by the leg to a fellow prisoner, a most amiable man, Mr. Hall, who died of a dysentery. The commandant refused to unfetter him from the corpse.

"In those climates, the weather is so intensely hot, that putrefaction almost instantly succeeds death; and meat that is killed in the morning, and kept in the shade, will be unfit for dressing at night. In a subject, then, on which putrefaction had made advances even before death, and which remained exposed to the open air, the process must have been much more rapid. So far, however, from compassionating my situation, or indulging me by a removal of the body, their barbarity suggested to them to make it an instrument of punishment; and they pertinaciously adhered to the most mortifying silence and disregard of my complaints. For several days and nights it remained attached to me by the irons. I grew almost distracted—wished for the means of putting an end to my miseries by death, and could not move without witnessing some new stage of putrescence it attained, or breathe without inhaling the putrid effluvia that arose from it—while myriads of flies and loathsome insects rested on it, the former of which every now and then visited me, crawling over my face and hands, and lighting in hundreds on my victuals. I never look back at this crisis without confusion, horror, and even astonishment; and, were it not connected with a chain of events preceding and subsequent to it, too well known by respectable people to be doubted, and too much interwoven with a part of the history of the last war in India to admit of doubt, I should not only be afraid to tell, but absolutely doubt myself whether the whole was not the illusion of a dream, rather than credit the possibility of my enduring such unheard-of hardships without loss of life or deprivation of sense.

"At last, when the body had reached that shocking loathsome state of putrefaction which threatened that further delay would render removal abominable, if not impossible, the monsters agreed to take it away from me—and I was so far relieved: but the mortification and injury I underwent from it, joined to the agitation of the preceding week, made a visible inroad on my health. I totally lost my spirits; my appetite entirely forsook me: my long-nourished hopes fled; and I looked forward to death as the only desirable event that was within the verge of likelihood or possibility." Part III. p. 84.

Having related the rise and progress of that extraordinary revolution in the Fort of Hyder-Nagur, which led to his release, he says:

"I walked out of the citadel with two or three men who had got charge of me: it was a delightful afternoon; and my sensations on once more revisiting the open air—at again viewing the vast expanse of the firmament above, and the profusion of beauties with which Nature embellished the earth beneath—were too blissful, too sublime, for description. My heart beat with involuntary transports of gratitude to that Being from which all sprung; and I felt that man is, in

his nature, even without the intervention of his reason, a being of devotion. For an hour of such delight as I then experienced, a year of imprisonment was, I thought, hardly too dear a price. Those exquisite sensations insensibly led my heart to the most flattering prefaces: the animal spirits appeared to have, in correspondence with the body, shaken off a load of chains; and as I walked along, I seemed to tread on air." P. 100.

We have already observed that there is not a great deal of novelty in this publication. We have to add, that Mr. Campbell, by long details concerning Hyder Ali and Indian politics, copied in a great measure (as appears from the style) from *Memoirs of War in Asia*, and other writings on the same subjects, seems to have had an eye to the size of his volume. There is not a little of common-place and even frivolous observation, and something of too domestic a nature, intermixed with occurrences amusing enough, and reflections that are judicious. In extenuation of these blemishes it may be observed that Mr. Campbell appears in the character, not of a philosopher, but that of an affectionate and fond parent, pouring forth all his mind to his son. But, on the whole, he is a pleasing and sensible companion, and conducts us with him in a manner that neither excites impatience for the end of the journey, nor leaves us without interest for him, in the situations into which his destiny conducts him.

ART. V. *Sermons on the Divinity and Operations of the Holy Ghost.* By Robert Hawker, D. D. Vicar of the Parish of Charles, Plymouth; and formerly of Magdalen Hall, Oxford. 8vo. 442 pp. 6s. Deighton, &c. London; Hazard, Bath. 1794.

THIS volume is the sequel to another (of which a second edition is announced) on the Divinity of Christ. The conclusion of the preface before us is serious and affecting; and prompted us to enter upon an examination of these sermons, with an expectation, as well as a wish, that we should find them suitable to the importance of the subject, and such as we could justly recommend to the attention of our readers.

Sermon I. on Acts xix. 2. is introductory; and shows, that the Christian religion is accommodated to the wants of a fallen race of beings; laments the indifference of some, who receive it indeed, but who disregard its precepts; and the blindness of others, who reject all its distinguishing characters, reducing it to a merely rational system, and a guide of moral life. The boldness

boldness of modern infidelity is then exposed ; and from it a just inference is drawn, for an increased vigilance and exertion " in the defence of our common Zion."

The doctrine of the Trinity is next stated ; and is maintained to be an object of faith only, and a test of our obedience, resting solely on the authority of scripture. The note at p. 21 is indeed a hazardous conjecture. The ordinary influence of the Holy Spirit is well vindicated ; and the province and limits of reason, in the investigation of revealed truths, are stated and ascertained. In this discourse, there are many things deserving of notice.

Sermon II. on the same text, is an enquiry, whether any traces can be found of the Holy Ghost, antecedent to the ministry of Christ. These traces are discovered in the creation ; in the voice of God, heard by Adam ; as it was, in after ages, by Isaiah ; whose words, when St. Paul quotes, he says, " well spake *the Holy Ghost* ;"—in the voice by which Moses was addressed from the bush ; which was also heard on Mount Sinai, at the delivery of the law ; by Elijah, on Mount Horeb ; and by Daniel, " between the banks of Ulai." The divine agency of the Holy Ghost is then traced through the *prophecies*, *visions*, and *miracles*, antecedent to the coming of Christ.

In this discourse, and especially in the notes, there is an uncommon degree of prolixity. One thought suggests another, till the main argument is in danger of being forgotten.

Sermon III. on Luke iii. 22. and sermon iv. on I. Tim. iv. 1. set forth the evidences of the Holy Ghost's *personality*.

In these, and in the following discourses, the evidences (which are numerous) are stated with a considerable mixture of argument and discussion ; and the arguments are generally diffuse. Instead therefore of an abstract, which could not be given within a moderate compass, we shall produce some extracts from them, illustrative of the author's style and manner ; concluding with a general character of the work.

But we must previously observe, upon note p. 120, that great caution and judgment are requisite in selecting and producing the *many charming things*, by which the analogy of scripture may be illustrated.

" I pity the man, who feels himself uninterested in the prosecution of an inquiry so highly important, and can turn from it with a fastidiousness and disregard. What an infinite reproach is it, that men of the world shall never know what satiety is, while engaged in the several vain objects of their affection ; but the smallest application to divine things, is enough to cloy and sicken the appetite, and excite disgust ! Go, ye careless professors of religion, whose attention cannot be kept awake, either by the excellence of the sacred subject, or the awful interest, in which its consequence involves you ; go, and prosecute those

those delights, which better correspond with the ardour of your inclination: but he it the ambition of all real lovers of God, to imbibe a portion of the psalmist's spirit, and to form their principles by the standard of his piety. *Ob! how I love thy law, it is my meditation all the day. Mine eyes prevent the night watches, that I might be occupied in thy word. How sweet are thy words unto my taste, yea sweeter than honey unto my mouth. The law of thy mouth is dearer unto me than thousands of gold and silver.*" P. 164.

"It is hoped that the present discourse, which, from the nature of the subject, cannot but be chiefly argumentative, will not however be altogether barren of *spiritual* improvement. The author's design would be miserably frustrated indeed, if, while endeavouring to convince the *septic*, his observations yielded no advantage to the *believer*, Sincere professors of the gospel can hardly require information, that there is not a single character of the Blessed Spirit, which may be reviewed in favour of his personality, but what furnishes, at the same time, some more particular motive to awaken the exercises of faith and piety. When, for example, the certainty of his person is inferred from that solemn view of his divine operations, in which he is described as *searching all things, yea the deep things of God*; must it not strike every serious mind who is convinced of this great truth, that if the *deep things of God* are open to the investigation of the Blessed Spirit, how intimately acquainted must he be with all the circumstances of *human* action? and is it possible, that the believer, while recollecting whose awful presence and inspection he is continually under, can forget at the same time, what a sanctity of character, the assurance of it is calculated to induce? Surrounded as we are, and encompassed (if I may so speak) with the immensity of such a Being, unto whom *all hearts are open, all desires known, and from whom no secrets are hid*: will not the prayer almost involuntarily be excited in the breast of the really pious, that the *thoughts of the heart may be cleansed by the inspiration of the Holy-Spirit*? Men of the world, from being absorbed in the different employments, which occupy the attention of the frivolous, and the vain; engaged either in the hurry and bustle of life, or lost amidst the pleasurable pursuits of it, will suffer the Blessed Spirit to pass by in all his operations both of providence and grace unnoticed, and disregarded. But he, to whose awakened and enlightened mind, the consciousness of his perpetual agency is familiarized; who is accustomed to contemplate Him, in the tempest, and in the storm, in the calm of life, and the still small voice; such views of this great Being, will at all times call up suitable affections, and he will need no monitor in man, to remind him, either of whose presence and inspection he is constantly under, or of the corresponding train of duties, which may be supposed to result therefrom." P. 174.

Sermon V. on 2 Cor. iii. 17. and Sermon VI. on Rom. I. 20. contain the evidences of the Holy Ghost's *Deity*.

Sermon VII. on Acts ii. 17. sets forth "the traces of the Holy Ghost's operations, *subsequent* to our Saviour's ministry,

Sermon VIII. on Acts xix. 2. continues the argument; and concludes the whole subject in a *practical* way; pointing out  
some

some of the more striking traces of the blessed Spirit's ministry, as they are manifested *in the life of the true believer*.

The following extract deserves attention :

" It would be almost endless to enumerate the great variety of causes, by which the corruption and apostacy of man is hidden from his sight. With *some*, slight notions of sin satisfy the mind, as if the moral turpitude of it was of little consequence, and human offences were for the most part venial. Whilst *others* content themselves with partial and unconcerned confessions of unworthiness, as though a merit consisted in the acknowledgment, and the heart might remain uninterested. *Another class*, confidently presuming, that the law is not so strict as hath been represented, venture to conclude, that a general *sincerity* of character is all that is required, and that a good intention will supply the place of a perfect obedience. And *many more* improving on this doctrine, have gone so far as to fancy man in himself to be an amiable creature, full of benevolent affections, and that the great purpose of his present existence is, for the discharge of social duties : consigning over *therefore* other obligations to such as find themselves interested in them, they sit down perfectly composed and satisfied, trusting that a general inoffensiveness of behaviour towards their neighbours, will be sufficient to recommend them to the mercy of their God. And thus, with even the Scriptures in their hands, what multitudes are there, who live and die in the vanity of their minds, unacquainted with the real state of their fallen nature, and unconscious of any operation of grace in the soul : and go down to the grave, full of complacency, having but little apprehensions of their own unworthiness, and but slight and superficial views of the necessity of a Redeemer." P. 383.

In speaking of *true and false repentance*, p. 397, &c. the author seems to confound repentance *itself* with the *motives* to it. The *fear of punishment* is not a part of repentance ; but it is a very just motive to it ; and is therefore enforced in scripture, by a variety of striking methods. The *dread of sin* (p. 401) is a part of repentance itself.

In the note, p. 403, we find some things still more inaccurately stated. We do not indeed reckon faith, nor repentance, nor any thing that can be done by man, among the meritorious causes, or the efficient means, of salvation ; which is doubtless " the free gift of God, through the merits of Jesus Christ ;" but we *do* " suppose, that faith, and repentance, and a new life, (produced in us by God's grace, thankfully received, and faithfully used) are the *conditional terms* on the part of man for partaking of the mercies of redemption." They are our part of the new covenant. After all, perhaps this war of words may be thus concluded :—we are not saved by faith and repentance ; neither are we saved *without* them. Thus much is agreed on. Give, then, what name to them you will ; call them *conditions*, or (with the author) "*essential duties, indispensable*"

*sible* duties, seals, testimonies, and evidences of a spirit of grace, and a life of regeneration ;" it is most material for a plain Christian to believe and be assured, " that, *without holiness*, no man shall see the Lord."

The conclusion of this discourse, and of the whole book, presents many instances of sound and strong oratory.

At p. 248, the author has given a general account of his own work ; which we are willing to adopt. " He writes more for the information of the uninformed, than to gratify the curiosity of the learned, or to add to the stock of human knowledge." His book, however, if perused with the same pious and devout temper of mind with which it appears to have been written, will do what is more important ; it will add to the stock of human virtue, and consequently of human happiness.

ART. VI. *Poems, &c. by Baron Haller. Translated into English by Mr. Howarth. 12mo. 2s. 6d. Bell, Oxford-street. 1794.*

THESE are not all the poems of Haller, but are, nevertheless, an acceptable present to the English reader. The version is very spirited and harmonious, as will appear from the following extract from the poem, on the desire of revisiting ones native country. There are, however, only four of the originals rendered in verse, the rest being given in prose, an idle method more practised by French than English translators.

" Dear groves, where mountain zephyrs breathe,  
Whose foliage all of shadowy brown,  
Winding in many a tangled wreath,  
The heights of *Hafel* graceful crown.

O when beneath your friendly shade,  
Shall I again those accents hear,  
Which Philomel, of day afraid,  
In twilight pours upon the ear.

There solitude calm leisure gives  
And silence holds unbounded sway,  
Save only when the trembling leaves  
With the light zephyr gently play.

There too my artless verse I wove,  
A heartfelt strain remember'd well,  
For her who with the sighs of love  
First taught my youthful breast to swell.

On these smooth banks, to fancy dear,  
 O let me once again repose  
 And watch the infant flow'rets peer  
 Thro' the green carpet nature throws.  
 And let me breath once more the air,  
 Pregnate with *Hasel's* lavish greens;  
 Ye cultur'd fields, ye meadows fair,  
 My heart still lingers in your scenes,  
 Still fondly does it hover round  
 Those green recesses, where Sol's ray  
 Has never pierc'd, whose calm profound  
 Chafes remember'd griefs away."

The Doris has ever been admired as the most elegant of Haller's poems, and to this the translator has rendered justice; it is too long to insert, and much too beautiful to mutilate.

The following is a specimen of a different species of composition, an admirable and affecting ode of Haller on the loss of his wife: one of the most celebrated compositions in the German language, and certainly not celebrated without the most adequate reason,

"O that day, that blissful day which shone upon our union! Recollection of the transports which swelled my heart mingles a deceptive joy with my sadness: but oh, it adds bitterness to my regret: what bliss I once possessed! never, never shall I possess it more!

"How devoted, how generous was thy attachment to me! Thou didst esteem the sentiments of my heart, and forget all disadvantages of fortune. How unfailing was thy tenderness! When I grieved, thy sighs answered mine; and if pleasure shone in my eyes, thy sweet expressive smile told me that my pleasures enticed thy heart.

Thy wise and elevated mind could support the vicissitudes of fate, and soar above all frivolous desires; thy temper was delightful serenity; thy attentions constantly devoted to the education of our children; thy heart was full of sensibility, yet free from weakness. Indifferent to that general homage which was ever paid to thy charms, thou didst only desire to be beautiful in my eyes. And thou wert beautiful in my eyes! all that could satisfy, all that could charm, all that could chase away grief, and give energy to pleasure, such was Marianne to the soul of her Haller. And thou wert wholly mine: those delights which existed in thy looks, thy society, thy unspeakable love, all, all were mine, solely, singly, devoted to me. Oh, how immense was my possession; how immense my loss!

O Marianne, how I have loved thee—words can never tell how dearly. Dost not thou remember, that sometimes when I have folded thee in my arms, a presentiment of future woe has checked my transports, and tears have mingled with our caresses? "Ah, if I should ever lose thee . . . . ."

That dreaded evil is already come! Time may exhaust my tears, but my grief will endure for ever: the heart may weep when the eyes cease



cease to flow. The indelible stamp of the first passion which ever entered my heart, the sweet confession of thy mutual love, my fixed admiration for thy virtues, all, all bind my affections to thy memory with chains that never can be loosened.

"O that I could bury myself in impenetrable shades, where nothing should witness my complaints, or interrupt the luxury of my sorrow! there, in fancy, would I look upon thy beautiful figure, observe thy attitude, thy air, thy movement. Oh, I would live again in those happy times when thou hast so tenderly sighed at my departure; when thou hast welcomed my return with love and joy, which breathed in thy looks, in thy words, in thy sweet caresses.

"In the silence of night my thoughts follow thee through the wide immensity of the empyrean, and I trace thy bright path among the stars. There does thy virtue shine in a clothing of celestial beauty; there thy soul, gifted with new powers, enjoys the fullness of its desires: there dost thou join in the song of the Seraphim, contemplate heavenly things, and adore the Supreme Being; there too dost thou offer pure supplications in favour of thy Father; and learn, from the sacred book of destiny, the design of our separation, and the period of our final re-union.

"O excellent and ever beloved spirit, if, beneath thy mortal form, thou didst attract and hold all my affections, how ravishing must thy beauties now appear! I will yield to the transporting hope, that, in heaven, thou wilt give thyself to him who possessed thee on earth. My love, my Marianne, look upon me, open thy arms, say thou wilt be mine to all eternity! My soul flies to meet thee, never, never more to experience separation." P. 137.

The whole forms a volume from which may be derived much entertainment. But we must again protest against introducing into the English language the vile custom of translating odes, satires, and the most beautiful poems of all kinds, into prose. It is our boast to translate poets as poets.

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**ART. VII.** *The History of Great Britain connected with the Chronology of Europe: with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. Part. II. From the Deposition and Death of Richard II. to the Accession of Edward VI. 4to. 366 pp. 1l. 1s. Cadell, &c. 1795.*

**O**F Mr. Andrews's work we have already commended the form, and, as far as it had proceeded, the execution\*. The more we contemplate it the more we are inclined to wish, that

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\* Brit. Crit. Vol. IV. P. 417.

the undertaking announced in our last number, of continuing Dr. Henry's History, upon his plan, may not supersede the intentions of the author respecting this book. It should be considered, that as these Chronological Sketches, so far as they are carried, subsist with Henry's History, and obtain a separate sale, the one not interfering with the other; the same may be expected with respect to all the rest. They are works intended for different purposes, and calculated for different readers. This, a book of convenient reference, with short and detached accounts intended to present the history of Europe, at one view, as parallel with that of England: that, a connected and regularly composed history, devoted to Great Britain alone. The anecdotes which enliven this work, those excepted which refer properly to our own country, will all be out of place in that book; and, on the other hand, a minute detail of particulars, connected and carefully digested, will be required in the continuation of Henry, totally different from the whole plan of these tables. Our advice to Mr. Andrews therefore will be, upon the most mature deliberation, that in carrying on one work, he should not so employ his matter as to absorb the proper substance of the other; but in whatever order he may think fit to execute the two designs, still to keep them both distinct; and to have the second in due preparation, at a proper interval, to succeed the first. We conceive, from what we have heard, that his intention is to proceed first with the continuation of Henry: but though we rejoice to understand, that the completion of that work will thus be placed in the hands of an impartial writer, we cannot consent, for the sake of that prospect, to relinquish our agreeable and chatty chronological tables of general history.

Having thus offered our advice, and spoken, if we mistake not, the general wish of the purchasers of this work, we shall proceed to give one or two specimens of its entertaining matter. Under the article commerce and manufacture we select the following curious passage.

"Notwithstanding the hostile turn of the 15th century, commerce on the whole flourished, and the merchant-vessels of England increased. Of this some idea may be formed from the seizure which Edward IV. made, at one time, of 2470 tons of shipping from one trader alone, viz. William Canning, of Bristol. One of these vessels measured 900 tons, one 500, and one 400\*.

At

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\* Yet, as doctor Henry judiciously observes, there were few vessels of great bulk built in either district of the island. James Kennedy, bishop of St. Andrew's, is as much celebrated for building a large ship

At this obscure period a wonderful light at once illumines the commercial system of England, and whosoever may wish to know even the smallest particulars of the imports and exports of the day, may have his curiosity completely gratified by consulting a very singular treatise, composed at the beginning of the 15th age, and styled, 'De Politia Conservativa Maris.' It is written in verse, and may be found in Hakluyt's Collection, and in Entick's Naval History.

"In this curious work each nation of Europe is described in its turn as to its commercial connection with England. The trade of Scotland to Germany he speaks of as considerable, but he adds—

—' If they would not our friends be,  
' We might lightly† stop them in the sea.'

"Of the Genoese trade he speaks well. They bring with them, he writes, besides other merchandize,

' Cotton, rock-allum, and good gold of genne,  
And then be charged with wool again, I wenne;  
And woollen cloth of ours, of colours all†, &c.'

"But much less favorably does the author treat the trade of Venice and Tuscany. Their galleys, he sings—

' Be well laden with things of complacence  
All spicery and grocer's ware,  
With sweete wines and all manner of chaffare;  
Apes and japes and marmosets tailed,  
Nisles and trifles that little have availed.'

"The limits of this work will hardly allow any more quotation from this excellent treatise, which concludes with a most forcible and pathetic exhortation to England, reminding her of her natural bulwark the sea, and conjuring her ever to maintain there her superiority. The following are the closing lines:

' Keep then the sea the walle of Engelande  
And then is England kept by Goddes hande.  
Then as for any thing that is withoute  
England were at her ease withouten doubt.'

"Perhaps no work ever more deserved the attention of the merchant, the antiquary, or the politician, than the 'De Politia,' which yet is but little known, and very seldom quoted." P. 173.

ship called 'The Bishop's Berge,' as for building and endowing a college.

[LINDSAY. DRUMMOND.]

And John Taverer of Hull was highly indulged with privileges by Henry VI. in 1449, 'because he had built a ship as large as a great carrack.'

[RYM: F&D:]

† Easily.

‡ Although the manufacturers of England had so much improved in making cloth, that the states of Europe were glad to purchase their goods; yet they could not use all their wool, but were still forced to sell great quantities of the raw material to foreigners.

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The account given by Mr. A. of the Secret Tribunal of Westphalia, which, since the publication of Herman of Unna, has so much excited the public curiosity, is short, but seems to have been collected with care; it certainly is given with great diffidence.

"Some may think that the humanity of this emperor [Maximilian] in silencing and annihilating the odious inquisitorial tribunal of the 'Judicium occultum Westphaliae,' or, in the German tongue, 'the Wemium,' deserves to be recorded, as well as his military accomplishments; one would wish to elucidate the strange mystery of that court, which dates its origin as high as the days of Charlemagne. But the accounts given of it are so inconsistent, so obscure, and so incredible, that they cannot be easily arranged within historical regulations.

"There seem to have been judges, counsellors, and executioners, all confounded together, and all bound by the most solemn oaths to execute the decrees of the fraternity, even against their nearest connections. The greatest noblemen (even princes, we are told) thought themselves happy to be admitted among these dreaded judges, yet the name of even one of them has not descended to posterity.

"They received accusations from familiars like those of the inquisition; after accusation, a summons, couched in terms of awful horror, was hung on the gate of the culprit. This, like a visit from the holy office in Spain, caused an immediate defection of every friend and neighbor; if it was not obeyed, it was twice repeated. If still neglected, the stubborn recusant was suddenly found to disappear, having been carried off by the Secret Tribunal's emissaries. The courts were held at midnight, in ruined castles or abbeyes, or in the center of thick forests. The accused after examination was permitted to go to his home (as it was known that he could not escape), and each witness whom he had named as necessary to his cause was then summoned by the Secret Tribunal. Like the Freemasons, these mysterious judges had private tokens by which they knew each other. The parties summoned were always expected to wait in the street before their own door at midnight, and they soon found a disguised judge attending to guide their steps.

"The decisions of this most tremendous court had the credit of being generally equitable, at least such was the awful sensation which it inspired, that none dared to murmur.

"The above account the author has collected from histories, treaties, and dramatic works of the Germans. It is so eccentric, that he hesitated whether or no it should appear. But the general belief of this court's existence, which pervades every German work, will, he hopes, plead his excuse." P. 233.

From Brantome our historian selects the song of triumph made for the repulse of the Duke of Bourbon from Marseilles in 1524. We shall insert it for the sake of the piece itself, and of Mr. Andrews's translation.

"Renzo or Lorenzo de Ceri, a celebrated Italian partisan (although afterwards unfortunate at the taking of Rome in 1527), was

one of the most active defenders of Marseilles. Brantome has preserved the song of triumph made on the repulse of Bourbon. It is curious.

I.

Quand Bourbon vid Marseilles,  
Il a dit a ses gens,  
‘ Vray dieu ! Quel capitaine  
Trouverons nous dedans ?  
Il ne m'en chaut un blanc,  
D'homme qui soit en France,  
Mais—que ne soit dedans  
Le capitaine Rance !’

II.

Au mont de la columbe  
Le passage est oïtroit,  
Monterent tous ensemble  
En soufflant a leurs doigts.  
Disans, ‘ A cette fois  
Prenons tre tous courage,  
Abbatons tous ce bois,  
Nous gagnerons passage.’

III.

O noble seigneur Rance !  
Nous, te remercions  
De la bonne recueillance,  
Que tu as fait a Bourbon,  
A grands coups de canon,  
Ausi d'artillerie,  
Les a tous repoussé  
Jusques en Italie.

Imitated.

I.

Bourbon, to Marseilles approaching,  
Thus bespoke his hardy band ;  
‘ Would I knew what gallant captain  
Does these lofty tow'rs command ?  
Not a man on earth I value,  
Not a man that dwells in France ;  
So it be not one Italian,  
So it be not Captain Rance\*.’

II.

Now the wood-lin'd mountain climbing,  
See their gloomy course they bend  
And where torrents wear a passage,  
They the rugged bed ascend.

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\* Rance for Renzo.

*Dr. Hunter's Description of the Gravid Uterus:* 127

Each his comrade thus exhorting,  
Thus requiring mutual aid;  
' Ply your axes, fell the forest,  
There our passage must be made.'

III.

See!—the fullen foe retreating,  
Baffled, quit these antient walls;  
Gallant Rance! On thee the glory  
Of our town's deliv'rance falls.  
Thy well-pointed, fiery canon,  
Thund'ring o'er th' embattled plain,  
Made the bands of haughty Bourbon  
Seek Italia's shore again. I.P.A.

Thus, with a hope of meeting this agreeable narrator again on the very same ground, as well as in the new field upon which he has entered, we conclude our account of this part of the first volume.

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ART. VIII. *An Anatomical Description of the Human Gravid Uterus, and its Contents.* By the late William Hunter, M. D. Physician Extraordinary to the Queen, Professor of Anatomy in the Royal Academy, and Fellow of the Royal and Antiquarian Societies, &c. &c. 4to. 88 pp. 5s. Johnson, 1795.

THIS work was probably intended originally to be published with the beautiful engravings of the human gravid uterus by the author, which it is evidently meant to illustrate. It is now brought forward, with all the advantages, which time and the abilities and experience of the editor, Dr. Baillie, were enabled to add to it; and contains the completest description of the human gravid uterus that is extant. Where the whole is accurate and exact there is little room for selection. As a specimen of the work, we shall lay before our readers that part of the description of the placenta, which describes the distribution of the uterine and umbilical vessels.

“ The human placenta, as well as that of quadrupeds, is a composition of two parts intimately blended, viz. an umbilical or infantile, and an uterine portion. One is a continuation of the umbilical vessels of the fœtus, the other is an efflorescence of the internal part of the uterus. These parts are furnished with distinct vessels. The decidua, or uterine portion, receives its veins and arteries, with which it is plentifully supplied, from the uterus. The umbilical portion receives its vessels from the fœtus. But the uterine and umbilical vessels have no communication with each other.

“ When a placenta is finely injected, and then steeped, and frequently washed in clean water, it is evident that the umbilical injected vessels

128 *Hawkins's Pleas of the Crown. Seventh Edition.*

vessels do not reach even the outer surface of the placenta, but are only seen through a membrane (decidua) which covers all that surface. It is rough or ragged, like the inner surface of the uterus, to which it adheres; and by its whiteness becomes very distinct from the vascular injected part of the placenta, over which it is spread."

On the other hand,

"Any injection made by the uterine arteries, while the placenta remains adhering to the uterus, fills not only those vessels, but also the cellular part of the placenta; and if we continue the operation, the injection returns from these cells into the veins of the uterus, and fills them likewise. But none of the wax finds its way into any of the umbilical vessels; and in the same manner, fluids injected into the umbilical vessels never can be pushed into the uterine, except by rupture or transudation."

We have no doubt of the accuracy with which these experiments have been performed, which demonstrate that the uterine and umbilical vessels have no sensible communication. But the readers see, that by establishing this fact, the questions, how far and in what manner the placenta contributes to the nourishment of the fœtus, is left undecided. There is therefore still room for further improvement in the anatomy of this curious organ. The author indeed says, that water and other subtle fluids thrown into the umbilical arteries, or veins, readily gets into the cellular cavities of the placenta, and thence into the vessels, especially the veins of the uterus. This, he thinks, happens by transudation. May it not be effected by means of a system of absorbing vessels, not yet discovered?

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ART. IX. *A Treatise of the Pleas of the Crown; or a System of the principal Matters relating to that Subject, digested under proper Heads. By William Hawkins, Serjeant at Law. The seventh Edition. In which the Text is carefully collated with the original Work; the marginal References corrected; new References, from the modern Reporters, added; a Variety of manuscript Cases inserted; and the whole enlarged, by an incorporation of the several Statutes upon Subjects of criminal Law, to the thirty-fifth Year of George the Third. To which an explanatory Preface is prefixed, and new and copious Indexes are subjoined. By Thomas Leach, Esq. of the Middle Temple, Barrister at Law. In four Volumes. 8vo. 2l. boards. Robinsons, and Butterworth. 1795.*

THE reputation which the editor of Serjeant Hawkins's *Pleas of the Crown* had deservedly obtained, for the accuracy and industry with which he had given the sixth edition of that valuable

valuable work, induced us to take up the seventh with considerable expectation. The alteration of the size from two volumes to four, which rendered a book so useful on circuits, hardly portable, we lamented as a serious inconvenience; but still we regarded every professional man who should use it in the light of Alexander's soldier. If he was grievously overladen, it was with gold not to be carried to another's treasury, but for his own use. To the very great difference between the prices of the sixth and seventh editions, we, for the same reasons, paid no regard. The thing was unusual; but we rested content in the supposition, that we had an augmentation of learning more than sufficient to outweigh our money. With these notions we sat ourselves down to compare the present edition with the preceding. For some time we toiled on, page after page, without any other difference to be observed, than wide lines, broad margins, sentences divorced and separated into paragraphs, and a page of the old edition protracted, by all the arts of the press, into two! Acts of Parliament contained in the old edition, swelled from abridgments into actual transcripts, contrary to the original author's practice. New statutes, given at full length in all their verbose exuberance, with a comely intervention of an inch of vacant space, for the eye to rest upon, between the several sections. Every preface, of every literary grub, preserved with as much scrupulosity as if it had been a recovered page of Livy or of Tacitus; chapter divided from chapter, by leaves completely blank, without so much as Sterne's hint to book-makers of a "fiddle dum dee to fill up the page." That the respectable writer, whose name is prefixed to this edition, had no hand in the mechanic part of this wire-drawing, we are convinced. We only lament, *as his work*, that from a scrupulous and unnecessary diffidence of his own talents, he did not attempt to abridge such statutes as he has inserted, where the nature of the provisions contained in them would have admitted it. We do not conceive Serjeant Hawkins to have intended that his work should incorporate the statutes at large into it. He has, in most instances, abridged those that he has himself given in his own edition; and we think, that the purpose of the book is better answered by such a concise and intelligible abstract; leaving it to the reader to consult the statute book itself, when a minute and critical comment upon the words of an act may become necessary. We cannot help thinking also, that many of the additions made in the present work, (which the editor calls improvements) however well executed in themselves, are useless, because they are out of their place. The cases concerning literary property, and in-

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formations



formations in nature of *quo warranto*, do not naturally constitute any part of what is understood by *pleas of the crown*. All the former are cases of *civil suits*, both in substance and in form; and the latter are *civil remedies* in effect, though the form of criminal proceedings, is used in carrying them on. In many instances, however, we have found traces of the editor's usual industry and judgment. His references to recent cases, and especially to his own useful collection of criminal ones, will be found highly serviceable. For this and other additions, the legal profession must have felt grateful, if the work had been restrained to its former number of volumes. But, at present, we rather apprehend, that few will be inclined to change the last edition, and reject the convenience of its being carriageable, with the comfort of only two indexes; for the bulky and unwieldy extent of the present, encumbered with an index to each volume, although it has, to a certain degree, been improved in other respects by the industry of the editor.

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ART. X. *The Mæviad*, by the Author of the *Baviad*. 4to. 62 pp. 3s. Nicol, 1795.

THE satirist may be an agreeable and eventually a very useful personage; and when his severities are aimed not against individuals, but to accomplish the reformation of taste, or the melioration of manners, the moralist as well as the critic will easily distinguish between the acrimony of a splenetic temper, and the just zeal of an honest indignation. When the *Baviad* made its appearance, public taste was menaced with no little danger. An inundation of poetic compositions had been poured upon the public, in which, under the plausible mask of well-flowing lines, the tritest sentiments were so bedizened with the frippery of affectation, conceit, and vanity, that the votaries of common sense gazed in silent astonishment, and were induced, though almost ashamed to ask of one another, if "more was not meant than met the ear." Surely this was no improper subject for the attack of well-meaning satire; and the *Baviad* accordingly appeared. Of the particular merit of that performance, it is not within our province to speak; its appearance was antecedent to that of the *British Critic*. But we may inform our readers, if any should be ignorant of the fact; that it passed through two editions; and since the time of the *Dunciad*, cannot easily be paralleled. After a long, too long interval, the author of the *Baviad* condescends,

(for his talents are equal to far more exalted undertakings) to notice the present style of dramatic poetry, his former publication, the *Baviad*, having animadverted only upon the ode and sonnet writers of the day. How happily he has done this, it is hardly necessary to say. They who read the *Baviad* with eagerness and ingenuous satisfaction, will on the present occasion find the writer no less pointed and witty, with the addition of more stateliness and dignity. He professes to have in view an imitation of Horace, Sat. X. Lib. I. and if this be considered as an *avant courier* of what we understand to be the present employment of the gentleman's leisure hours, a translation of Juvenal, our expectations however great, can hardly be disappointed. Not that we would be understood unequivocally to accede to his opinions, either of the talents or performances of those whom he has lashed. We think "something said of some folks much too rough;" but the spirit is good, and the execution no less so. We do not believe that any lords or dukes "hung blubbering over any of the lines of the Crusca School, that any lady-critics wept and cried divine, that any love-lorn priests reclined the pensive head, or that the cry of "more! more! more!" was heard in one eternal hum." These are poetical embellishments. Yet true it is, that the things of which the author speaks were too generally read, and far too well received; and, we repeat it, that the public taste was in danger. Few, after all, who read, will be satisfied with any literary report of the present performance, and in particular after the following specimens. In p. 52, the satirist, after representing himself as the object of attack and vengeance to all those whose abilities he questions, and whose productions he treats with contempt, bursts into the following apostrophe.

"What! shall I shrink, because the noble train  
Whose judgement I impugn, whose taste arraign,  
Alive, and trembling for their favourites' fate,  
Pursue my verse with unrelenting hate!  
No:—save me from their praise, and I can sit  
Calm, unconcerned, the butt of Andrews' wit,  
And Topham's sense; perversely gay, can smile  
While Este, the zany, in his motley style,  
Calls barbarous names; while Bell and Boaden rave,  
And Vaughan, a brother blockhead's verse to save,  
Toils day by day my character to draw,  
And heaps upon me every thing—but law.

"But do I then, (abjuring every aim)  
All censure slight, and all applause disclaim?  
Not so: where judgement holds the rod, I bow  
My humbled neck, awed by her angry brow.  
Where taste and sense approve, I feel a joy  
Dear to my heart, and mixed with no alloy.

I write not to the modish herd : my days,  
Spent in the tranquil shades of lettered ease,  
Ask no admiring stare from those I meet,  
No loud " that's he!" to make their passage sweet.  
Pleased to steal softly by, unmarked, unknown,  
I leave the world to Holcroft, Pratt, and Vaughan." P. 51.

But the best powers and most amiable qualities of the writer are most effectually displayed in the following spirited character, of a man of true genius and daily increasing eminence.

" Thou too, my Hoppner! if my wish availed,  
Shouldst praise the strain that but for thee had failed :  
Thou knowest, when indolence possessed me all,  
How oft I roused at thy inspiring call ;  
Burst from the Syren's fascinating power,  
And gave the Muse thou lovest one studious hour.

" Proud of thy friendship, while the voice of fame  
Pursues thy merits with a loud acclaim,  
I share the triumph—not unpleased to see  
Our kindred destinies ; for thou, like me,  
Wast thrown too soon on the world's dangerous tide,  
To sink or swim, as chance might best decide.  
Me, all too weak to gain the distant land,  
The waves had whelmed, but that an outstretched hand  
Kindly upheld, when now with fear unnerved,——  
And still protects the life it then preserved.  
Thee, powers untried, perhaps unfelt before,  
Enabled, tho' with pain, to reach the shore,  
While \*\*\* stood by, the doubtful strife to view,  
Nor lent a friendly arm to help thee through.  
Nor ceased the labour there : Hate, ill-suppress'd,  
Advantage took of thy ingenuous breast,  
Where saving wisdom yet had placed no screen,  
But every word, and every thought was seen,  
To darken all thy life :—'tis past ; more bright  
Thro' the departing gloom thou strikest the light ;  
While baffled malice hastes thy powers to own,  
And wonders at the worth so long unknown.  
I too, whose voice no claims but truth's e'er moved,  
Who long have seen thy merits, long have loved,  
Yet loved in silence, lest the rout should say  
Too partial friendship tuned th' applausive lay ;  
Now, now that all conspire thy name to raise,  
May join the shout of unsuspected praise.

" Go then, since the long struggle now is o'er,  
And envy can obstruct thy fame no more  
With ardent hand thy magic toil pursue,  
And pour fresh wonders on our raptured view.  
One sun is set, one glorious sun ; whose rays  
Long gladdened Britain with no common blaze :

O, mayest

O, mayest thou soon (for clouds begin to rise)  
Assert his station in the eastern skies,  
Glow with his fires, and give the world to see  
Another Reynolds, risen, my friend, in thee." P. 59.

The address to Lord Belgrave is no less honourable to the writer's feelings; and they who well examine the *Mæviad* will not accuse us of prejudice or partiality, when we again affirm that there are not many things in our language against which this may not be weighed, and few undertakings of the poetical kind to which this author's abilities are not adequate.

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ART. XI. *An Essay on the Malignant Pestilential Fever, introduced into the West India Islands from Boulam, on the Coast of Guinea, as it appeared in 1793 and 1794. By C. Chisholm, M. D. and Surgeon to his Majesty's Ordnance in Grenada.* 8vo. 279 pp. 5s. Dilly, 1795.

IN the introduction to this tract the author has given an interesting account of the Island of Grenada, as to climate, temperature, and productions, of which we shall here introduce some specimens,

" Grenada is one of the most southern of the Caribbean Islands: a situation which exempts it from the dreadful hurricanes which frequently lay waste those further northward. It is composed of two immense mountains, which terminate in peaks; but being united a little below their summits by a gradual slope, the division is not at first very perceptible. Its atmosphere differs widely from that of the low islands, Barbadoes, Antigua, &c. The innumerable points and ridges of the two mountains, arrest or attract the passing clouds. These either falling in rain, or giving rise to springs, whilst they fertilize the soil, fill the atmosphere with watery particles. The atmosphere of the low islands, on the contrary, is generally remarkably dry; nor are they blessed with the streams and rivers which beautify and benefit Grenada."

After giving a bold and animated description of the face of the country, the author adds:

" Every human want, except those introduced by European luxury, is here amply provided for, almost without exertion. The most wholesome food is the spontaneous production of the country. The various species of the banana, of the potatoe, of the pea, of the bean, of the cassada, stand unrivalled in salubrity, and native elegance of taste. To these may be added a variety of pot-herbs and greens, unknown in Europe; and at least sixty kinds of fruit, chiefly natives of the country, of the most delicious flavour and taste."

Nature

Nature has not only provided thus bountifully for the sustenance of the inhabitants; but amidst the vegetables with which she has furnished the island, specifics are to be found against the most formidable of their diseases, fever, dysentery, worms, the yaws, lues venerea, and leprosy; which are well known, and constantly used by the inhabitants. They have also plenty of horned cattle, sheep, goats, hogs, rabbits, agouties or Indian conies, and guanias; dunghill fowls, turkies, geese, ducks, &c. besides an inexhaustible supply of fish of uncommon variety and goodness.

"All the rivers, bays, and sea, he says, teem with them; and being easily procured, they constitute almost the only animal food, of the lower classes of people." "It is not therefore surprising," he adds, "that foreign luxuries, too liberally used, should shorten the lives of one description of inhabitants, whilst another, confining themselves to the wholesome indigenous aliment of the country; with occasionally the addition of the least injurious of the European delicacies; live to an age uncommon even in the temperate regions of the old continent. To prove this, no more is necessary than to attend to the uninterrupted health and great age of many of the French and Creole inhabitants of both sexes, particularly of the females. Eighty, ninety, and an hundred years, is by no means an uncommon age among these. And one gentleman, Mr. Forthun, of the parish of St. George, lived to the age of one hundred and twenty-seven years. The French and Creole inhabitants are never afflicted with the fatal topical inflammations, often epidemic among the English and Negroes: nor do fevers of a bad kind ever appear among them."

This exemption from the prevailing diseases, the author attributes to their temperate and simple mode of living. A similar instance of the exemption of the French from epidemic diseases, we remarked in our account of Cary's History of the late Plague (as it is there called, at Philadelphia) of which we gave an account in our Review for the month of December last\*. It is there also assigned to a like cause. We notice this circumstance the more particularly, in the hope of exciting our countrymen residing in warmer climates, to adopt a similar mode of living, which would not fail to produce the most beneficial consequences. Dr. Chisholm then gives a more particular account of the prevailing diseases of Grenada, and concludes the introduction with a journal of the weather for the last four years.

The disease, which is the immediate subject of this publication, was introduced into the island by the crew of the

Hankey, a trading vessel, which had carried a great number of adventurers from England to the Island of Boulay. Of this the author, who appears to have investigated the matter with great diligence, gives the most convincing proofs. Out of six men, from the *Défiance*, a ship lying in the river, who went on board the Hankey, almost immediately on its arrival, five who slept on board, took the fever, and died on the third day. The mate, who remained on the deck or in the cabin, received the infection also, but in a slighter degree, and recovered. From the beginning of March to the end of May, of about five hundred sailors, who manned the ships in the regular trade, two hundred died of the fever. It was not until the middle of April, that the disease made its appearance on shore: and, although it was by no means so fatal there, as being further removed from the focus of the infection; and affected persons who enjoyed a freer air, and paid more attention to cleanliness; yet the manner in which it spread in the town, clearly evinced, says the author, its infectious nature, "For all, who from friendship, business, or duty, communicated with the diseased, were themselves infected; and no one instance occurred, wherein the contagion could not be traced to its particular source. A few, who sedulously avoided the houses where the infected actually were, escaped." We shall not follow the author in the minute account he gives of the progress of the disease; or the various arguments he uses, to prove that it derived its source from the vessel we have mentioned. They are such as certainly evince the great attention he paid to the subject, and must, we think, carry conviction to any unprejudiced reader. The author proceeds to give a description of the disease, which, from the violence of its attack, and the rapidity of its progress (sometimes proving fatal on the third, and frequently on the fifth day) is justly, we think, called by him, a true pestilential fever. But as it appears to have been the same which about that period desolated Philadelphia, of which we gave an ample account in our Review of Dr. Rush's book on the subject, we shall continue our observations to the author's mode of treating it, and to the arguments he uses in defence of the innovation he introduced in that country. Finding the total inefficacy of the method usually recommended in treating malignant fevers, and that, notwithstanding the evident signs of inflammation which were present, in the commencement of the disease, the antiphlogistic plan, particularly bleeding, never failed to hasten the fatal catastrophe; and, observing in the bodies of those who had died of the fever, the liver constantly, and in a remarkable manner diseased, he determined to have recourse to mercury, which is known to be specific in complaints of that virus;

cus: "and the success, equalled," he says, "his most sanguine expectations, as he did not lose a single patient, in whose case it was pushed to its full extent."

The method the author adopted in giving the specific, when from repeated trials he had found its power of completely subduing the fever, we shall give from the Appendix, in his own words,

"As it formerly not unfrequently happened, from the necessary timidity a practitioner feels, who adopts a new remedy in one of the most dangerous and destructive maladies the human frame is subject to, that the remedy was not always pushed to the length that secures its efficacy; so, on the reappearance of the disease, I was determined to give the calomel earlier, and in much greater quantity than the preceding year. Accordingly, instead of preceding the administration of this excellent remedy with the usual evacuating medicines, I began with it, and continued it without the interposition of any other, till salivation took place. I give ten grains to an adult patient, as soon as possible after I see him. This generally acts as an aperient in the degree required, about an hour or two after it is given. At the end of three hours I repeat the same dose, without opium, if the first had not purged more than twice. At the end of three hours more the same quantity is given, adding opium or not, as the preceding doses have acted. In this manner ten grains are given every three hours, till the salivary glands are affected; which generally happens in less than twenty-four hours from the commencement of the treatment. The effect of the medicine may be perceived after the third dose, in general; the patient becoming calmer, less restless, less anxious, his skin being softer, and possessed of an agreeable heat; the stomach being perfectly retentive, however irritable it might have been before; and the eyes recovering their former lustre and sensibility."

When salivation takes place, the cure is completed, and the patients recover their strength, the author says, much sooner than when treated in any other method, and are never under the necessity of having recourse to the bark or any other medicine.

Dr. C. farther justifies the use of calomel in this complaint, by analogical arguments founded on the opinion of several eminent physicians, who have recommended mercury as a safe and powerful resolvent in certain species of inflammation; and on the practice of Dr. Clarke, Dr. Wade, and Dr. Rush, particularly of the latter, whose method of treating the late fever at Philadelphia, he says, was nearly similar to his.

"Whether the disease described by Dr. Rush, was produced in the manner the malignant pestilential fever was in Grenada, is a matter of no great importance; it is sufficient to know, that the diseases were exactly the same; and that a similar treatment proved successful in both."

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We confess ourselves surprised at finding the name of Dr. Rush as one of the favourers of the practice of our author, as his method of treating the fever was certainly very different from that here recommended. Dr. Rush, indeed, gave calomel in the fever at Philadelphia, but in a very different manner, and with different views, from those which influenced Dr. Chisholm to have recourse to it, in the fever at Grenada. Dr. Rush never used it but as a purge, and in conjunction with jalap, or some other active medicine of that class. Indeed he considered brisk and active purging, after bleeding, as the principal means to effect the cure. Our author, on the contrary, after procuring two or three stools, joined opium with the calomel, to prevent its irritating the bowels, and being discharged out of the body before it had produced its specific effect upon the mouth, upon which he alone depended. In respect to bleeding, which Dr. Rush recommends, and which, he says, if early performed, frequently put an immediate stop to the fever, our author expresses his utmost abhorrence of it, in the case of this fever, and declares that it never failed to increase the fatality of the disease. As this difference of opinion is very material and striking, and ill accords with the reference here made, we will lay a few passages from each of the authors before our readers.

After Dr. Rush had found the methods of cure hitherto recommended in fevers of this kind, totally inefficacious, or mischievous, he had recourse to bleeding and purging, and with such success, he says, that scarce a patient died afterwards, to whom he was sent for at the commencement of the disease. But the number of the sick being greater than could be attended by the physicians, many of whom were averse to his plan, he published directions for the conduct and management of the sick in the *Fœderal Gazette*.

" Dr. Rush \* advises those persons who cannot obtain the attendance of a physician, by no means to take vomits, bark, wine, or laudanum, during the first three or four days of the disorder. As the disease is highly inflammatory at present in its first stages, the only proper remedies for it at present are, strong purges, copious bleeding, if the pulse be full or tense, or if it be slower than natural, and at the same time subject to pause in its pulsation."

And in another place,

" I † have found bleeding to be useful, not only in cases where the pulse was full and quick, but where it was slow and tense. I have bled twice in many; and in one acute case four times, with the

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\* Rush on the Yellow Fever. P. 229.

† Ibid. P. 225.  
happiest



happiest effect. I consider intrepidity in the use of the lance, at present, to be as necessary, as it is in the use of mercury and jalap, in this insidious and ferocious disease."

To this unequivocal and decisive opinion in favour of bleeding, we shall oppose the following passages from our author.

"It has been very generally recommended to draw some blood before other means are used, at the beginning of malignant and pestilential fevers. In the present instance, the ardent heat of the surface, the oppressed hard pulse, the pain of the side, the oppression at the precordia, the head-ach, and the throbbing at the temples, seemed strongly to indicate the use of bleeding. Very little experience, however, was sufficient to shew the impropriety of it; and instructed by repeated examples of its hurtful effects, I very early laid aside all thoughts of lessening the inflammations by bleeding." "Although the blood drawn was remarkably florid, and threw up an inflammatory crust; and although the pains seemed to undergo a temporary mitigation, yet the consequence at the expiration of a few hours, was always fatal. I was the more surprised at this event, as the patient was remarkably robust, florid, and in general in the vigour of life." And farther on, "Finding all the antiphlogistics I had used totally ineffectual, and that bleeding was on no account admissible, I had recourse to the only remedy left me, mercury."

Both authors, however, agree, that the disease was highly inflammatory, and that bark, wine, and opium, were not only inadequate to the cure, but when given in the early stages, extremely pernicious.

We shall here close our account of this ingenious performance; and, as we doubt not but the author will favour the public with some further communications, which he seems well qualified to give, we shall be glad to see this apparent incongruity reconciled.

ART. XII. *The Commerce of America with Europe, particularly with France and Great Britain, comparatively stated and explained. Shewing the Importance of the American Revolution to the Interests of France, and pointing out the actual Situation of the United States of North America, in regard to Trade, Manufactures, and Population. By F. P. Brissot de Warville, and Etienne Claviere. Translated from the last French Edition, revised by Brissot, and called the second Volume of his View of America. With the Life of Brissot, and an Appendix, by the Translator. 8vo. 348 pp. 7s. Jordan, 1794.*

BRISSOT prefixed to his work an introduction of some length, in which he entered upon the causes which obstructed the diffusion of commercial knowledge in France: at the

\* Essay on the Malignant Fever, &c. P. 155.

head of these, he placed the restrictions upon the liberty of the press. As the subject he was treating did not lead to any thing which might draw forth the censure of an official inspector or licenser, being that of a trade in which no monopoly existed; the necessity of this does not appear to an English reader. At the time, however, when Brissot wrote, in the spring of 1787, it undoubtedly was of use to embrace every occasion, even indirect, to recommend the emancipation of the press. This preface likewise contains a long eulogy of Claviere, his associate in this work, which, so placed, is no very indirect commendation of the work itself.

The two first chapters are from the pen of M. Claviere, and are on the general theory of commerce. There is such a coincidence in the principles here laid down, with those of Dr. Adam Smith, that we have no difficulty in saying, that they are chiefly borrowed from that able writer. We observe, however, on the first of these chapters, that in the enumeration of the circumstances which render commodities cheap, the lowness of the money-price of the labour employed in their production, is not mentioned. One cause, on the other hand, is here mentioned, the necessity of which we cannot readily discover; and we suppose other readers will labour under the same difficulty; that is, that the most important condition for producing manufactures at low prices, is, that precisely one half of the people of a state should be employed in Agriculture, and the other half in manufactures alone. In the second chapter some reasons are adduced to show, that national tables of the balance of payment of foreign trade, deserve no faith. As much reliance is sometimes placed on our ledger of the inspector general, we shall show that this conclusion holds good with respect to that record; or, that no conclusion of the annual increase or decrease of our stock of precious metals, is to be deduced from it. In 1750, Mr. Hooke calculated the annual increment of the national coin at 164,772*l.*; but it is evident, from a passage in Dr. Smith's work on the *Wealth of Nations*, that it very little exceeds 133,000*l.* This great account began in 1637, and comprehends the balances of seventy-nine years, to the end of the last peace, or the year 1775 inclusive. Each of them was in our favour; the sum of the whole is 282,950,000*l.* nearly; or the annual average 3,581,000*l.* Thus it would appear, that the annual increment of the coin is not one twenty-seventh part of that of our stock of the precious metals: nor, if the annual augment of the national plate, and the waste of the metals by wear and manufactures, be each taken as equal to double the increase of the coin, is the difficulty nearly overcome. We must say, of some of the magnificent results drawn from such  
accounts,

"The manufacture of M. M. J. J. Aumont & Aumont, produces finer paper than any other manufacture in Europe, and the proof is simple. There is more demand from Russia, England, and Holland, for this paper, than the manufacturer can furnish. This scarcity of *papier d'Aumont* (the paper of Aumont) explains, for why, our shopkeepers still get paper from Holland. To diminish this scarcity, these good citizens have generously offered to communicate their process to all the manufacturers of paper in the nation, and even to form schools, wherein the art of paper-making may be taught. Many persons have profited by these offers; the states of Burgundy have lately sent three pupils. These manufacturers have proved, that it was not more expensive to make good and excellent paper than that of a middling quality! M. le Clerc, who has a great paper manufactory at Essone, found, with concern, that his manufactory cost him a great deal, and produced bad paper only: he communicated his regret to M. J. J. Aumont; the latter went to Essone, and produced good paper with common paste. This was certainly a great service done to France, and a good example to the sordid avarice of monopolizers." Note, p. 166.

The following historical fact was before unknown to us:

"The French government soon perceived the necessity of receiving the oils of America. Had not this been done, an emigration of American fishermen, into Canada and Nova Scotia, would have been the consequence. This was near happening some time after the peace, in the island of Nantucket. In despair on seeing the ports of England shut, and not knowing where to sell their oils, which alone supplied all their wants, the inhabitants had resolved to emigrate to Nova Scotia, when, on the moment of departure, they received a letter from the M. de la Fayette, whom they justly looked upon to be their patron and father. He persuaded them to be patient, until the French government should suppress or reduce the duties on oils." P. 200.

The language of this translation is in general clear, fluent, and good: yet there are faults in it of a kind, which, after this character, it might be supposed we should not have to remark, such as the incorrect use of words, and sometimes faults in Grammar.

As the personal characters of those men, who have started out of a relative obscurity, and been active leaders of great events, are naturally the object of curiosity; we shall conclude this article by a few traits of this singular man, from the sketch of his life prefixed by his translator. Before he became an adventurer in politics, he was an adventurer in literature. He began a work, the title of which was "concerning Truth, or Thoughts on the Means of attaining Truth, in all the Branches of human Knowledge." His design was to have carried it on in several volumes: and "to have invited the communications of the literati of all Europe, in all the different sciences, and, it may be added, speculations." If it had been executed upon

as large a scale as his "Philosophical Library of the criminal Laws," which was extended to ten volumes, it must have been a very voluminous production. He appears, however, to have studied, with great attention, the English commercial and political writers: thus he was qualified before hand to obtain an ascendancy in the Convention, and in those assemblies in which he acted. "Of Dr. Price, of London, he was an admirer; but of Dr. Priestley he was also an imitator" in chemistry, and in the diversity of his other pursuits.

The declared purpose of his second journey into this country, was to establish in London a Lyceum or Academy of Arts and Sciences, together with an office of general correspondence: of this undertaking he published a prospectus. It must be observed here, that if he had at all believed that he should succeed in establishing such an office and seminary, he would not have made over the third part of his expected profits for so small a sum as 166l. sterling; the price at which he sold it to Du Forge, a musician, at Paris. This carries with it all the marks of a scheme of fraud. He then engaged in a work under the title of "a Description of the Arts and Sciences in England."

His humanity is said to have kept him silent, when the question of the abolition of royalty was brought forward in the Convention, yet Dr. Moore tells us, that in his writings he asserts himself to have been one of the conspirators who brought about the revolution of the 10th of August, *with a view to establish a Republic*; and that the plot for attacking the king in his palace was laid at Charenton. To his gratitude it is ascribed, that when Fayette was censured, Brissot defended him; and in this work we are told, that La Fayette had been his friend, introduced him into the club of the Jacobins, and procured him to be made a member of the Commune of Paris. Yet the writer quoted above, who was at Paris at the time, and wrote on the evening of the day, informs us, that when Jean de Brie proposed the decree of accusation against La Fayette, Brissot spoke next on that side, and added new force to his reasoning. He married a person out of the family of the infamous Duke of Orleans, who once procured his release from the Bastile.

In this volume may be discovered a sagacity which sees and states difficulties in their true magnitude; yet joined with a sanguine temper, which so magnifies the effect of the most inadequate means, as to be confident they would be able to prevail. The plan of his immense work *de omni scibili, et de quolibet ente*, and the object of his tour to America show him to have

have been an enthusiast, or to have affected enthusiasm ; either of which circumstances is likely to produce distinction in a revolution. He was, probably, a real enthusiast, and perhaps the man who is the dupe of his own imagination ; if dissolute or of a relaxed morality, is the best qualified to make dupes of others. He was a man of singular intrepidity. Cromwell trembled at the idea of assassination ; Cæsar spoke of it with dignity ; Brissot laughed at it.

He terminated a life of activity, deceit, agitation, and crimes, in that ferocious anarchy which he was so instrumental in inflaming : his description of which we shall here copy, for the instruction of all those in this country who are desirous of treading in his steps, and flatter themselves, at the same time, that they might escape his fate.

“ Where anarchy reigns, there is neither chief government, laws, nor safety. Each individual becomes the defender of his own person, the social contract is broken, and there is no longer any confidence in transactions, because there can be no more contracts. Authority changing, at every instant, its rules, principles, and aim, becomes cruel or contemptible ; it destroys or is destroyed. Such a state exists not long ; or if it does exist, it soon divides society into armed herds, enemies to each other, which subsist but in proportion as they fear and counterbalance each others powers.” P. 250.

To this work is added an appendix, containing five articles : the first, a return of the population of the American States in 1791 ; to which is annexed, as a comparative statement, by the translator, a computation of the inhabitants of Great Britain ; but he surely knows, that the book from which he extracted it, has been repeatedly convicted of great errors. 2. Franklin's Observations on the population of America. If enumerations similar to those in the first article continue to be made there, we shall soon be able to pronounce on the truth of his supposition, that it doubles in twenty-five years. 3. An Account of the immense Tract of Country in North America, called the Western Territory. 4. Thoughts on the Duration of the American Commonwealth. We admit that the translator has here shown himself not unequal to the application of the philosophy of history to his subject : but we know of only one astrologer before him who has ever attempted to calculate the nativity of a young commonwealth. That was Harrington, who predicted the immortality of that of England, and the sheets of his book, we believe, were hardly dry from the press, before the restoration. 5. An Account of the foreign Trade

Trade of the American States, drawn up in 1792, by the American Secretary of State: of this we shall say nothing, as our opinions on that subject have been stated in our Review of the speeches of Mr. Smith. The last article is on the revenue of the United States; whereby it appears, that for a society, in its first stage of existence, their taxes are not so light as many persons would wish to have them believed: at the revolution the people of England paid seven shillings and three pence a head; but in the reign of C. II. not nearly two-thirds of that sum: in peace the revenue of America is four shillings, eleven pence, and two-fifths a head. One obvious purpose of this appendix is, by furnishing partial evidence, to excite discontent, and aid the efforts of faction.

**ART. XIII.** *The Expediency, Prediction, and Accomplishment of the Christian Redemption illustrated, in eight Sermons, preached before the University of Oxford, in the Year 1794, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Thomas Wintle, B. D. of Pembroke College, Rector of Brightwell in Berkshire. 8vo. 276 pp. 5s. Cadell, &c. 1795.*

**T**HE subjects of these eight sermons are the following: 1. The expediency of a Revelation. 2. The Proofs from Prophecy of the coming of the Messiah, and the deliverance wrought by him. And, lastly, an Account of the main Points proposed to us, in the Scripture, for our Belief and Practice.

The arguments for the expedience of a revelation are taken from the immoralities, which the doctrine of annihilation after death must introduce into the world; the melancholy uncertainty of their future state, in which reason must leave mankind, even when advanced to their highest state of improvement; and the turpitude of manners and morals, into which false religions had actually plunged them. The second of these heads is beautifully treated; and we shall give the paragraph with which it commences. After having spoken of the vanities of the ambitious, the author goes on:

“ Still there are those, whose researches and penetration have opened the way to a more substantial conquest: the body, it is true, they yield up to corruption; that material building they perceive too weak to withstand the perpetual shocks of time; they know it must soon be reduced to a ruinous heap, and submit to the common vicissitudes of

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the material world. But that which thinks and wills, which reflects and reasons within them; this they can demonstrate must be, in its nature, an indivisible being; and exempt from all possibility of suffering by any dissolution. This they experience in its operations, unconfined to the narrow limit of place and time; capable of extending its ideas beyond the bounds of matter, of abstracting itself from the objects of sense, of conversing in an intellectual world, and gradually advancing, (and therefore why not eternally advancing?) in the increase of wisdom and virtue. This they feel ever restless and dissatisfied with all things here below, its desires disproportioned to temporal enjoyments, its hopes full of immortality. This then they conclude must remain unhurt by the stroke of death; and when that enemy has seized their earthly tabernacle, this, their souls, all that is properly themselves, shall retire, only less gross and encumbered, to wander at large in the great world of spirits, or to be more intimately united to their pure Original." P. 17.

Then, admitting the weight of these reflections, he goes on with equal perspicuity and strength to show, that the whole force of this argument tends rather to fill mankind with anxiety than hope, from the nature of our sins.

In his second sermon, the proofs of the truth of the Christian religion from prophecy, commence. Mr. Wintle passes these predictions in review, in the order in which they were given. The different modes in which they may be treated, are susceptible of different uses. That which he has chosen shows both the wisdom of providence, and a unity of design, carried on through the succession of ages, in all the promises of a redeemer. The first of these was given immediately upon the necessity arising from the fall; and the expectation kept alive, and extended, by repeated revelations, multiplying marks of our deliverer, and deliverance, until, in the fulness of time, they all together made a mass of evidence, as strong as it could be, in order to leave the human mind the free exercise of a diligent search after truth, and an opportunity for the operation of some degree of attachment to moral goodness, in the act of embracing it. Revelation was not meant to supercede the use of any one virtuous disposition.

The time of the delivery of the prophecies this writer divides into three periods: the first terminates with the arrival of the Israelites in the promised land, and is the subject of this second discourse. Here, beginning with the promise of a Redeemer, made to our first parents, the author goes on to its subsequent and successive limitations to the lines of Abraham, Jacob, and Judah: And he concludes this period with the prediction of Moses, relating to a future law-giver and covenant; whereby the Jewish law, at its very establishment, was avowed to be temporary only. He shows, likewise, that the expectation of the coming of the

Messiah

Messiah was not, during this period, confined to the chosen people, from the prophecies of Balaam recorded by Moses; and the confidence testified by Job in his Redeemer.

In the third sermon, which is divided into two parts, are considered the prophecies relating to the Messiah, delivered in the second period, which terminates with the reign of the house of David; including the ultimate limitation of his birth to the line of that prince; its place; the presignification of his three offices of prophet, priest, and king: his being sold to the Jews; the particular incidents of his death; and, finally, his resurrection and ascension.

The fourth sermon is on the predictions delivered in the third period, from the captivity to the last of the prophets, in the writings of Haggai, Malachi, and Daniel: and in these is superadded to the former, a clear notification of the time of his birth. The effect of these prophecies, Mr. Wintle observes, to have been such, that imperfect expectations of a future deliverer were entertained, even by the Pagan world; but they were raised into a kind of popular belief, in the east, where they were delivered. Suetonius informs us, that an ancient and constant belief had obtained universal acceptance in the east; that it was fated (*esse in fatiis*) that men to come from Judea should obtain rule over the world: and this is confirmed, by a passage almost in the same terms, in Tacitus. We shall here observe, that it is evident, if we had only the authority of these two writers for it, that this tradition had attracted great notice in the European part of the Roman empire. It, therefore, strongly called the attention of the two great divisions of the civilized world, the eastern and the western, to the preaching of Christianity: which held forth a prophecy, that had made so much impression upon both, as fulfilled in the person of our Saviour. This attention is to be reputed as one of the universal predisposing causes to the reception of his religion: its effect was produced in a natural manner, although called into existence by the particular interposition of Providence, operating by prophetic inspiration: and this universal expectation taking place at the same time with other causes of the widest extent, operated all together, at that predicted period, when the fulness of time was come.

Having discussed the argument from prophecy, in the fifth sermon, Mr. W. proceeds to answer two objections against the revelations which have been made to mankind; drawn from the late period of the last, and the supposed insufficiency of those which preceded it.

He treats the latter objection chiefly as it bears upon the law of Moses; which he shows to have marked out all the duties



of mankind, their crimes, and the punishments of them ; but not the means of pardon and justification. That it clearly displays the necessity of an atonement for sin, but not the nature of that atonement : requiring a perfection from man, to which of himself he cannot attain ; yet pointing out definitively no relief for his deficiencies, or pardon for his faults ; and even avowing its own insufficiency in this respect. Thus he makes it appear, that although the law of Moses was inadequate as an ultimate revelation, and was given as such, yet it sufficed to the purposes it was intended to serve, while it showed the expediency, and even necessity, of a further manifestation of the divine will.

The reasons why the appearance of our Saviour was so long delayed, are discussed in the second part of this sermon. They are as follow. It appears expedient that it should not take place until men had found that their own virtues, being imperfect, could not deliver them from sin, and the sense of its consequences ; hence their minds might be open to the reception of his doctrine. The preacher urges also the circumstances of the period in which the coming of Christ took place, which were such, as to give it the greatest efficacy against those evils to which his revelation was to be a remedy\*.

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\* We shall venture to add the following argument against this objection.—If the coming of our Saviour had taken place a thousand, or any greater number of years before, it might still have been advanced in the same terms—“ Why were the men of the preceding ages of the world deprived of the light of the Gospel ? ” and the principle of the objection clearly carries us back to that time, for the appearance of the Messiah, when the necessity of redemption originated, by the entrance of sin into the world. But it is evident, that if the mission of our Saviour had then taken place, our religion would have wanted a great part of its evidence. By what prophets, and what prophecies, would his office and person have so been marked out, as to have been recognized on his appearance ? Were not prior prophecies, and pre-existing prophets, necessary to the very being of such a proof ? What example could he have given in the early solitudes of the world, of the duties which would become requisite in populous societies ? Did many of the relations on which they are founded, or the subjects of those relations, then exist ? Where would have been the numerous occasions of his beneficent miracles ? Could the history of his life have been confirmed by numerous eye witnesses, who laid down their lives for the truth of what they testified ?—the only adequate evidence to after times, of a history containing a series of miraculous facts, if its credibility be not perpetually supported by a succession of miracles. If he had made any disciples, who would have been the agents of his sufferings

The subject of Mr. W.'s sixth sermon is the general plan of our redemption. He begins with the circumstances of the death of our Saviour : each of which he compares with those passages in the prophets, and the prophetic Psalms, in which they were particularly foretold : and the redemption he states to be effected by the sacrifice of our Saviour for the expiation of the sins of the whole world, under certain conditions. This he establishes, upon the clear authority of a long series of texts of Scripture against the Socinians : a sect which has endeavoured to subvert the belief of almost every thing, which revelation has superadded to our knowledge derived from the light of nature. It proceeds by a species of criticism on the letter of the divine word, which never would be tolerated, and never perhaps would be attempted on subjects of common literature ; in conjunction with a kind of reasoning a priori, which it might have been hoped would have been heard of no more ; after the philosophy of induction had taught mankind, that the only legitimate proof of what may be, (and consequently may become matter of human faith, upon good testimony) must be inferred

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ings and death, which were necessary to make atonement for sin already entered into the world ? If he had been put to death, he could, before his death, have made no disciples. But grant there are no difficulties here, must not the whole system of his doctrine, and the events of his life, have been handed down to us by tradition ? Until the late age when writing was invented, or upwards of two thousand years after his appearance, could it have been handed down to us uncorrupted, through the lapse of four and twenty centuries, without a perpetuity of miracles ? And suppose it had so reached us, what belief could we have affixed to it, when we know, that at first it did not exist in writing, but was collected from traditions of facts passed many centuries before, as it must have been of necessity ? Add, that it must have been unsupported in every part, by the collateral authority of cotemporary historians, or of those who lived in times immediately following ; and that even the belief that it passed down to the age, in which it must have been first reduced into the form of a record, would require our belief of a miracle, not attested by the revelation itself, or others in confirmation of it. It should seem, therefore, that an ultimate revelation, attended with the same proofs we have for the truth of Christianity, could not have taken place, until a certain period had elapsed after the discovery of the art of writing, because it must want the support of written prophecies : and as the period in which Christ was manifested to the world, has every mark of being the best adapted for the success of his mission, or of being, in the language of Scripture, the fulness of time ; it must be concluded, that no argument can be drawn against our religion, from the period in which it was made known to the world. See a learned and excellent discourse by Dr. Parr, on this subject.

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from what is. By the application of which it is clearly shown, that the extraordinary administration of God in the moral world, as described in the terms of the Gospel, construed in their ordinary sense, is such as to be perfectly analogous to the ordinary administration of his moral providence.

The effects this revelation is calculated to produce in our inward dispositions of mind, and outward acts, together with the means in which it brings them about, are discussed in the seventh sermon. These effects are, the comfortable assurance, "that sin is subdued *for* us, by the sacrifice of Christ's death; and will also be subdued *in* us by the riches of his grace," "purifying our hearts, and cleansing our hands. The means he has stated are, the revelation of important doctrines before unknown: such as the representations it gives of the nature of God; of the importance of the sacrifice made for our redemption; of pardon on repentance, and the final punishment of the impenitent: doctrines calculated to win over all the greater passions to the cause of piety and virtue. The chief concern of Christianity he shows to be with the hidden man of the heart: and that in its very terms, it exacts from us an equal and uniform obedience to all its laws: holding forth to us the example of our Saviour, in addition to every necessary instruction to this end. The uses to be made of the several parts of this system are here well explained; and the censure which the author passes on the preference of duties which suit our inclinations to others, deserve the attention of many, who are led away by the deceitfulness of self-will.

The last sermon is on the care which Christ exercises over his church since his ascension, by the succours of his grace, his intercession, and the direct operation of his power. Under the first head, he considers the different measures in which Christ has given his spirit to the church, according to its necessities in its early and persecuted state, and since it has become established. He censures those who deny the existence of this grace, as inattentive to those analogies of nature by which it is rendered probable: and the enthusiasm of others, whose doctrine, that its influence is irresistible, has been followed with many evil consequences. In the second division, the office of the Saviour, as our intercessor in heaven, is treated. The sense of the want of a mediator at the throne of Grace, is here represented as common to mankind; but that neither the religion of nature, nor the institution of Moses, gave us sufficient information how it is to be satisfied. Christ's exercise of that office is here well described; and the addressing ourselves to other mediators, besides the one appointed of God, is condemned. He goes on to show the manner in which Christ exercises his dominion for  
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the protection of his church, against the assaults of Satan ; and the concluding act of it, in destroying its last enemy, which is death. He concludes the whole with some account of the benefits which mankind have received from revelation ; from which we present our readers with the following fine passage, as a second specimen of Mr. W.'s style.

“ In proportion to our uncertainty concerning any end, we are apt to fluctuate and mistake in the application of the means. The soul of man, how willing soever to assert its prerogative to govern the inferior part of our constitution, can but ill maintain its superiority, while passion and appetite dispute the question, whether the pure reason of things should be the only guide of a being not purely rational ; whilst the sollicitations of pleasure and pain, and the views of present interest, point out a very different course, and urge a deviation from the rugged ways of truth and right.

“ But eternity being once put into the scale, the motives of pleasure, pain, and interest, all come over with a united weight to the side of virtue. We now indeed see what is man, and wherefore he is ; what is his good, and what is his evil ; and know what a wretched bargain we should make, should we gain the whole world, and lose our own souls.” P. 274.

It remains to give some general opinion of this work, “ which was brought forward by an unexpected emergency a twelvemonth sooner than was originally designed.” Hence it is to be concluded, that if Mr. W. had been able to give the additional attention another year would have enabled him to bestow upon it, the parts which have impressed us with particular approbation, would have received some improvements : and they would likewise, though now many, have been multiplied.

These discourses treat of three great subjects ; each of which, perhaps, furnishes sufficient matter for one course of these lectures. But the diversity we here observe, was not probably occasioned by choice, but necessity. By the straitness of time, which did not admit of entering into “ copious illustrations, or more minute remarks,” on any one of them. With longer time for these purposes, the increase of his stock of materials for the first part, would have laid the author under the necessity of giving up the rest of his plan, or of pursuing it in successive volumes, each, perhaps, as large as this.

The natural order of the subjects here treated seems to be, to begin with the plan of our redemption : this description would have rightly preceded the consideration of the expedience of the thing described, and the proof of its truth from prophecy.

In the mode in which Mr. W. arranges the prophecies in the two leading parts of his work, there is great neatness : in the one,

one, many curious remarks present themselves, without any circuit of deduction: in the other a great number of unconnected evidences are brought together, to make an impression on the mind, one and united. In general he makes good use of the Scripture in proofs: the propositions he extracts from them immediately leading, in their most obvious sense, to the consequences he means to deduce from them.

Of the author's style we may say, with hardly any exceptions, that it is chaste and elegant; Mr. Wintle well knows how to add dignity and force to ease and purity; this more particularly appears in his first and last sermons. A spirit of sincere piety glows through the whole of them; not that which forces occasions, or perverts little circumstances into occasions to display itself obtrusively and amiss; the sentiment is always the natural effect of the matter; and though vivid, exceeds not the due degree it is adapted to excite.

We hope the reception of this work will be such as it deserves; and such as will call upon the writer to give that time to a second edition, of which the first was unfortunately deprived. From the specimens he has given of his ability in biblical criticism, and the great mass of new materials collected of late years for those researches, we may then expect to see the arguments for the truth of Christianity from the accomplishment of prophecies, multiplied in number, and, in some instances, improved in precision.

ART. XIV. *A Dissertation on the Theory and Practice of Benevolence.* By George Dyer, B. A. 8vo. 2s. Kearsley, 1795.

THE sentiments of this writer are in perfect unison with the subject he discusses. In every page of this little tract are to be traced the dictates of a mind animated by the purest and the most enlarged philanthropy; and, though we are very far from coinciding with Mr. Dyer in his political creed; we cannot sufficiently express our admiration of that zeal in the cause of humanity which pleads for the suffering poor, in times peculiarly distressing: which visits the gloom of dungeons, and labours to alleviate the cares of drooping age, and provide for the wants of helpless infancy. Every species of distress that is to be most readily remarked in this great metropolis, is feelingly depicted, and a remedy pointed out, by either proposing new institutions for

for the exertion of public and private benevolence; or enlarging and amending those already established. Mr. Dyer, in Part I. of this pamphlet, describes true benevolence as "independent in its character, free in its design, universal in its influence, and persevering in its labours." On these leading features of that amiable virtue, he descants with energy and pathos; he illustrates his observations by instances of exalted excellence in this line of thinking and acting, brought from the page of ancient history; and he borrows a ray from the splendour of heroic virtue in remote ages, to kindle and diffuse, in the present, the hallowed flame of benevolence. He asserts with justice, that this beneficent principle was the basis of the Eastern doctrine of the metempsychosis; that it in a high degree prevailed in the Pythagorean system of moral philosophy, whose votaries shuddered at the inhumanity of slaughtering animals for the guilty banquet of human gluttony; and he produces our Saviour as the brightest example afforded, by any bearing the form of man, of this transcendent virtue. As a specimen of the agreeable and even elegant style of writing which characterizes this philanthropic address to the public, we shall insert a part of that chapter which discusses the third head into which the author has divided his subject, namely, that

**"BENEVOLENCE IS UNIVERSAL IN ITS INFLUENCE.**

"There is no time in which we range with so much advantage to ourselves through the walks of creation, as that, in which we contemplate the character of Benevolence. In whatever point of the universe we take our stand, and to whatever spot we turn our eyes, how fertile and glowing the landscape! In a system so contrived, that one part sheds its influence on, and promotes the harmony of, the other, this cannot be otherwise: There is a kind of voice that speaks through the universe. The language of nature is that of delight: and even the parts incapable of admitting this delight, have yet the means of imparting it. Behold the sun! The lustre which it spreads, and the beauties, which it enables you to discover, kindle your admiration. The Indian views it with rapture. He feels gratitude for its bounty. He addresses the God of fire with hymns of praise and songs of triumph. But in vain should he attempt to make that sun share his gratifications. The orb of day is uninfluenced by his expressions of adoration. It heeds no prostrations: it feels no emotions: but that orb administers to the comfort of the devotee, and conveys animation and cheerfulness to millions.

"The structure and beauty of the heavens manifest such design and wisdom, that some of the ancient philosophers supposed man born only to view and admire them. The bounty displayed in this earth equals the grandeur conspicuous in the heavens. There is no region, in which the volume of instruction is not unfolded. In every climate

is found proper food for the support of the inhabitants, and proper medicines for the removal of their diseases. And should every age even change its food, and its diseases, there would still be found in the world supplies sufficient for the inhabitant! So bountiful and provident is nature! The distribution of oceans, seas, and rivers; the variety of fields, meadows, and groves; the luxuriance of fruits, herbs, and flowers; the return of spring, summer, autumn, and winter, not only regular in their approaches, but bringing with them presents, to make their return desirable: the pleasing and refreshing vicissitudes of day and night, all have a voice, which by telling man he is constantly receiving favours, reminds him he should be ready to bestow them.

“ Observe, also, the animal and brute creation. Their propensities and actions increase the stock of felicity: they beget an helpless progeny: they foster them in their infant state: they train them for public life: they prepare them for enjoyment. In numerous instances, one species of animals influences the happiness of others: they furnish man with the means of enjoyment: whether, too, their actions have not a wider scope, and a nobler tendency than is generally believed, has been made a matter of dispute. It is asserted by some, that even animal life affords a proof of the future existence and immortality of brutes: of the truth of the sentiment I say nothing.

“ With respect to man, that happiness is his ultimate good, the centre to which his warmest wishes move, is the universal opinion of mankind. He may, indeed, fail in the pursuit; for he may mistake its nature, or the proper means of attaining it. Happiness, like truth, lies in a straight line. To follow nature, is to keep that line.”  
P. 15.

The professed and more immediate object of this candid and humane author, in the publication of this treatise is unfolded in the second part, which opens with the proposal of a plan for educating poor children in large towns, by subscriptions from the children of the rich! so that the young and rising nobility and gentry of the land, may early learn to practise benevolence; to feel the importance of their station and influence in society, when well conducted and applied; and be bound by stronger ties to their fellow creatures, in the inferior stations of life. In this plan there is something equally novel and praise-worthy; and, could it extensively be carried into execution, the best effects might result from it to the community. A still nobler and more beneficial plan to society is proposed in the second chapter, which has for its object the expansion of genius, cramped by the iron bands of penury, and the diffusion of science, checked in its exertions by the accumulated expences attending publication. An establishment of this kind, in a nation equally renowned for its opulence and love of literature, has been long wanting; we exult to see it commenced; and we heartily wish the institutors of this  
laudable

laudable work of benevolence all the success to which a cause so noble, and intentions so generous, entitle them. Mr. Dyer is no cold advocate in this cause ; with a masterly and impressive eloquence, which argues the heart and the feelings affected, he paints the distresses of men of genius and letters from Homer to Chatterton ; and concludes the melancholy relation with the following beautiful apostrophe to genius.

“ Oh ! Genius, art thou to be envied or pitied ? Doomed to form expectations the most sanguine, and to meet with disappointments the most mortifying ? To indulge towards others the most generous wishes, to receive thyself the most illiberal treatment ? To be applauded, admired, and neglected ? To be a friend to all, befriended, often, by none ? Oh ! Thou creative, discriminating power, source of inexpressible delights, and nurse of unknown sensibilities, that perpetuate distress. Fancy shall embody thy form ; and often visit the grave of Chatterton, to drop the tear of sympathy, over that ingenious, unfriended, unfortunate youth ! ”

With respect to the third Chapter of Part II. which enumerates the distresses of those whom our author considers as *suffering patriots*, though we trust we are not insensible to the afflictions of any human being whatever, our tears do not descend in congenial sympathy with Mr. Dyer ; nor can we think that men, implicated more or less in the most dangerous designs against our happy constitution, are equally the objects of attention to the heart of sensibility, as those previously particularized ; defenceless childhood, drooping age, and literary merit plunged in poverty. We really do not see how this laboured and circumstantial detail of the sufferings of men of this character ; sufferings brought on by their own imprudent zeal (to use no harsher term) can serve the cause of general benevolence. We are convinced that it will disgust many readers who may peruse the other parts with satisfaction and improvement ; and, if the performance should reach, as it ought, and as we sincerely wish, under these restrictions, a second edition, we hope the author will omit a part of the work not necessarily connected with the principal subject of it, and which cannot fail of at once obstructing the circulation, and obscuring the object of the author.

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ART. XV. *The Poetical Works of William Preston, Esq.*  
8vo. 2 vols. 13s. Archer, Dublin ; Otridge, London.

**M**R. Preston is no new acquaintance to the public or to us : his Epistles to and from Mr. Twiss have long been celebrated ; and his Tragedy of Democratic Rage, received  
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our approbation in an early period of our career\*. That poem does not appear in the present collection, though it was published early enough to have been subjoined †; but the author gives us reason to expect it hereafter. He speaks thus modestly on the subject :

“ When I set about preparing this collection for the press, it was my firm determination that it should contain, with the first, the last follies of my pen. I find that poets are as ill able to maintain their determinations as lovers; and should I be emboldened to it by the reception of these two volumes, I am apt to think that I may trespass on the notice of the public by a third; in which my readers may be assured that Democratic Rage will not be forgotten.”

The author, in apologizing, which certainly was not very necessary, for the publication of these volumes, tells us that he was roused from his indifference about the fate of his productions, by finding himself threatened with a surreptitious publication of many of them, in a sordid and inelegant form, and filled with those mistakes and gross errors of the press, “ which too generally disfigure, and indeed render unintelligible, Dublin editions of books.” To his own publication he has, however, succeeded in giving a very elegant form; and if he has not been able to attain that exact correctness to which he very laudably aspired, the lists of errata are by no means long; and it is very rarely that the eye of the reader is offended by any faults, that have escaped the author's diligence. The vignettes and tail-pieces are in general sufficiently well designed and executed; nor does it seem that any objection can reasonably be made to the mechanical execution of the work, unless it should be thought that the type is rather of too small a size in proportion to the page. It may indeed be mentioned, that derivatives from local names are printed with small letters, as *british*, *perian*, &c. which to our eye is offensive.

It is well known that the author of these compositions possesses a mind well stored with poetical images, and an ear naturally good, rendered by long habit scrupulously correct. He enjoys also that still more lasting quality, which is occasionally forgotten in poems that tickle the ear successfully enough, sound good sense. With these qualifications a poet will not often write ill; and our task, in describing these vo-

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\* Brit. Crit. Vol. II. P. 400.

† The volumes are dated 1793, in the title page; but it appears by the advertisement to Vol. II. that they were long delayed after the time intended for their publication. We received them within this present year.

lumes, is only rendered difficult by the abundant choice they offer for selection. Not, however, to hesitate more than is necessary, we shall first present to our readers a proof that Mr. Preston is a poet, in his masterly description of what a poet is, and what he feels.

“ A plastic god informs the poet's mind,  
He makes the beauteous which he does not find,  
Displays th' ideal paradise around,  
And smiles the barren heath to fairy ground,  
His Midas' hands ennobled objects hold,  
And feel and touch the meanest dross to gold.  
Ah, fatal gift, what comfort canst thou bring?—  
Less to the bard, than to the lydian king.  
Attendant Fancy, from the wilds of air,  
Convokes the smiling families of Fair,  
The beauteous elves that o'er creation rove,  
Delightful children of almighty love;  
Prompt, at her call, the bright ideas throng,  
And rush, profusely, thro' the bloomy song.  
At Fancy's side, the young-ey'd Passions stand,  
Sweet blushing boys, in form, a cherub band;  
The soul expands, to lodge the smiling train;  
Ah, little fearful of the future pain!  
Beneath his wings, each veils a barbed dart,  
'Till deep it quivers in the bleeding heart,  
Then marks, with cruel pride, his guilty skill,  
And flutters round, in wantonness of ill.

“ Ev'n while abroad th' excursive spirit flies,  
Pervades the ocean, or ascends the skies,  
And culls whate'er of harmony and grace,  
Eternal bounty show'rs on nature's face;  
While not an object is too high, too low,  
The stars that tremble, or the flow'rs that blow,  
The troubled workings of the impassion'd mind,  
Or humbler instincts of the feather'd kind;  
The harrow'd spirit shows the naked veins,  
All quick and trembling, to the touch of pains,  
The lightest feather fortune's airs dispense,  
Like venom'd ponyards, wounds the morbid sense.  
Should fate some wretch too keener organs doom,  
In vain, for him, might lavish nature bloom;  
The secret texture would the sense invade,  
Its useful vanish, and its beauteous fade,  
And ev'n the fairest flow'ret give to view  
But certain atoms, rang'd in order due.  
Self-destin'd poet, this thy dread employ,  
To look to sorrow, thro' th' apparent joy,  
To lose the pleasure too much understood,  
And feel away from things the surface good.

“ Such

"Such seeds of woe the bard within him bears;  
 Nor will the world, believe me, dry his tears.  
 A secret curse pursues the luckless name;  
 Oppressive taxes load poetic fame;  
 The dull impose them on the tuneful band,  
 The world collects them, with remorseless hand." Vol.I. p.169.

We pause in this extract; we pause rather sooner than we wish; our way being crossed by a word which, not being English, we feel a reluctance to copy. It is the French word *verve*, for poetical vein or genius. A man who can write so well in English as Mr. P., should write in that language only, without adulteration, which indeed, to do him justice, he generally does. The remainder of this poem, which is addressed to a young gentleman, who addicted himself to poetry, contains a beautiful, but melancholy, enumeration of the miseries of poets. From this part we cannot refuse ourselves the pleasure of transcribing the fine lines on Chatterton.

"Behold yon shade;—he bears an antique roll,  
 With many a scutcheon clad, and many a scroll;  
 'Tis he, the wondrous youth of Bristowe's plain,  
 That pour'd in Rowley's garb his solemn strain.  
 A stripling scarcely, and yet more than man;  
 His race was ended, ere it well began.  
 Th' indignant spirit tow'r'd o'er little men,  
 He look'd thro' nature, with an angel's ken,  
 And scorn'd, with conscious pride, this petty stage,  
 The tardy homage of a thankless age.  
 The furies wrung his agonizing soul,  
 And desperation mix'd the stygian bowl." P. 181.

Yet how can we leave off here, when the subsequent character of Savage opens with such exquisite lines, as these?

"He too that gloried in a bastard's name,  
*The patient pupil of reproach and shame.*  
 No fathers' smile, nor mothers' tender tears,  
 Cheer'd the sad cradle of his infant years.  
 Lo, time for him prepares the scorns and whips,  
 And "steeps in poverty beyond the lips—"  
 Oh Savage, doubly born of noble kind,  
 And tenfold noble in th' exalted mind,  
 Want, fear, and calumny with dire controul,  
 And blood oppressive cling around thy soul." P. 181.

We are again arrested by the close of this fine poem, which we find it impossible to omit; the spirit of the transition, and the

the dramatic cast of the last lines, besides their great beauty, show the complete powers of a poet.

" Thus would I warn thee, from the tuneful throng,  
And, idle preacher, I would warn in song ;—  
In vain the warning ; charm'd with specious ill,  
Thy doom is cast ; thou art a poet still.  
I hear thee cry, " One darling boast remains,  
The free-born bard a sordid with disdains ;  
Dear are the pangs his discontents impart,  
And dear his feelings, tho' they rend his heart.  
Would pensive Gray have chang'd his *sombrous* hue,  
For all the sports that youthful lightness knew ?  
The poet feels no envious gloom arise,  
When fortune robes her child, in many dyes ;  
Within his breast ; no baneful wishes low'r,  
While the gay stripling vaunts his dream of pow'r.  
Blest in the treasures that the muse bestows,  
Her gentle frenzy, and voluptuous woes,  
He leaves the world, to souls of baser kind,  
And shrinks retir'd within creative mind." P. 183,

The variety presented in these volumes is very extraordinary ; there is hardly any species of poetry which Mr. Preston has not attempted, nor in which he has not succeeded. We shall give his own account of their arrangement.

" The first class consists of poems, which have a satirical cast, or a moral and didactic tendency, and come nearest to the genius of sermons : to relieve the dryness of this division, I have subjoined light occasional pieces, of an airy and sportive turn, and short epistolary fragments. Then, as higher in dignity, and written with more care and attention, succeed sonnets, love elegies, and other amatory poems in various measures. From thence, the transition in the climax is natural, to what I consider as more vigorous efforts of the poetical talent, lyric poems of considerable length and comprehensive plan. The gradation closes with dramatic pieces ; and I have subjoined two epistolary poems, by way of epilogue to the whole." P. xi.

Among these, the amatory poems certainly do not deserve to excite that repentance which the poet expresses for them : the dramatic, are similar in character to the Democratic Rage, but more finished in composition : the lyric poems are spirited and good : and the author's critical ideas prefixed to his odes are very highly deserving of attention. One more specimen of his composition we shall give from his sonnets, and then conclude.

" ON MY INTENTIONS TO WRITE A TRAGEDY.

" In solemn state, the Muse of Mourning glides.  
A magic phial in her hand she bears ;  
'Tis fill'd with pangs and sympathetic tears.  
" And go, my son," she cries, " where pain abides,

And

And sorrow pours the never-ebbing tides.  
 Behold, where hist'ry in my train appears,  
 With madness, rage, and agonizing fears;  
 And wild despair, the murderous ponyard guides.  
 Go, weep with those allow'd in narrow span  
 To crowd the certain sum of human woes,  
 Who early labour'd thro' their task and slept,  
 Sad happy fate; each form of anguish know;  
 Then take this phial, pour it forth on man,  
 And bid him share the pangs, the wretched wept." P. 280.

Mr. Preston laments that Ireland is not, properly speaking, a literary country, and from that circumstance is doubtful of the success of his volumes; but we can venture to promise that, whatever may be his fate on that side of the water, ample amends will be made to him here: where we doubt not that his poems will obtain a circulation as extensive as any publication of the kind can have, in times so little favourable to tranquil pleasures.

ART. XVI. *A Tour to Milford Haven, in the Year 1791.*  
 By Mrs. Morgan. 8vo. 439 pp. 7s. 6d. Stockdale.  
 1795.

WE have always ranked travels among the most instructive, as well as the most entertaining works; but there is a younger branch of the family of Travels called a Tour, on which we do not always find ourselves inclined to bestow a very large share of praise. Properly speaking, a tour should imply a kind of circuit, but this rigour we will not demand. For the tour, as it is commonly understood, to become a printed tour, it is sufficient if it affords amusement only; but to furnish this, it must be made through countries which are not very generally frequented, and which possess romantic scenery, splendid edifices, or remains of antiquity. Some persons, we presume, make a tour expressly for the purpose of making a book. Others, feeling themselves very much gratified by the impression which the object immediately before them makes on their minds, suppose they shall be able to convey the same degree of satisfaction to others by description, not recollecting that such gratification enters with much more difficulty through the ear than the eye. The fair author of the tour now before us, seems to be of this latter class, otherwise, we think, she would scarce have taken the trouble of composing not a very thin book, for the sake of describing one of the most public, and



and, we also think, one of the least picturesque roads in England; the great road which leads from London to the south of Ireland, than which, perhaps, few roads in the kingdom are more generally known. Mrs. Morgan, indeed, seems to have been aware, that her materials were rather jejune, for, to do her justice, she has interlarded them with much extraneous matter, and however they may be chosen, it cannot be objected to her, that her anecdotes are not sufficiently numerous. But surely it was scarce worth while to compose a book, to tell how people were deluged by thunder storms, how they are frightened by darkness, or how they are obliged to buy a new horse when the old one is knocked up. Very trifling events are interesting to the parties concerned, but the mass of readers are very little affected by "the joys or sorrows of a chaise and one." We must, however, do this lady the justice to say, that she writes with sufficient correctness, and, as a specimen of her style, we have selected two of the most amusing descriptions in the tour; the first is of Picton Castle, the seat of Lord Milford; the second is an account of a singular attention paid, in many of the Welch villages, to the memory of their departed friends.

"I am just returned from visiting Picton, and am as much enchanted with beholding the river from that, as I was with seeing that from the river. It is a castle complete in all its parts, on the outside. In a country so full of the ruins of them, it is particularly pleasing to find one that gives you a distinct idea of them in their perfect state. It shews the taste of the proprietor, in not having defaced it by any modern alterations. Within it is a very handsome and commodious house, to which they are making a considerable addition of state rooms. Amongst a number of other apartments, it contains a grand hall, and a chapel, with an organ so situated, that it may be used in the latter to excite devotion, and in the former to promote mirth. How far this is consistent with our ideas of things consecrated to sacred uses, I will not pretend to decide. The rooms which suit my taste are in the towers; one is Lady M——'s dressing-room, and is fitted up in the octagon form of the tower, with cushions upon benches round it. The other also, which is the library, retains its octagon shape. It is floored in octagon pannels with oak, to accord with the ceiling, which is likewise in pannels. The books are placed round the sides, so as not to hurt the form of the room. The windows are small, and I believe Gothic. There is a gloom in this library which seems perfectly suited to study; and has not the appearance, that most modern ones have, of being more for show than use.

"The views from every window of this castle, and every part of the grounds, are fine beyond description. Different scenes of one of the most beautiful rivers in the kingdom, present themselves continually: vessels for ever passing and repassing, one while appearing through the most picturesque rocks, at another sweeping along full  
M sail

fall before you, and at others again hiding themselves in the coves and bays that diversify every part of the river. There is a wood, much larger than any I had an idea of before I came into this country, which grows down to the very edge of the water, and a number of the finest oaks I ever saw in every part of the park. It is likewise full of beautiful dappled deer. About five miles distant, on the opposite side from the river, you see the town of Haverfordwest, with its ivory houses glistening in the sun. A castle, called Rock Castle, in ruins; the Trefgarne rocks, that resemble a stately cathedral, and a very bold ridge of high mountains, terminate the view. In short, every thing, which separately makes other places charming, is drawn together here.

Another merit which this situation has, beyond most that are on the banks of a river, is, that it is too far removed from it to be incommoded with damps, or the incroachments or rudeness of mariners; yet it is not too far to receive every gratification from its vicinity.

"In a part of the grounds there is an elegant summer-house, called The Belvedere. From the top of this you see every thing in perspective that I have described. Under it is an arched way, through which you pass to other parts of the grounds. From the roof of these arches hang long incrustations of the wall, which are exactly like large icicles, except that they are not transparent. This, I suppose, is an accidental circumstance; but it adds greatly to the beauty of the place. There are *niches* in it designed for statues, but there are none in them, for what reason I know not.

"Near the castle is a long vista, impervious to the sun. With these remains of ancient taste, and ancient grandeur, I am always charmed. Our fathers knew the value of a screen

From sultry suns — — — — —

We bear our shades about us: self-depriv'd

Of other screen, the thin umbrella spread,

And range an Indian waste without a tree.

COWPER.

Not so at Picton; for, besides this delightful sequestered walk, there are a great many umbrageous oaks, under which you may enjoy every enchanting scene of that charming place." P. 292.

"The other custom to which I allude, is of very ancient date likewise, but of a much more simple and harmless nature; I mean, strewing the graves with flowers. Upon going into the church-yard, your senses are on a sudden surprized and regaled with the scent of the most delicious new-blown flowers and aromatic herbs. When you look around you to discover from whence this profusion of sweets proceeds, you see several fresh graves strewn all over with these primitive and rural tokens of respect and regard. This tribute is always paid by some near and dear relation of the deceased, who rises very early on a Sunday morning, and, unobserved, distributes these frail, yet certain, marks of an unfeigned affection. A twelvemonth after their relation or friend is dead, they continue this *pious* office. According to Spenser, it was an act of religion, and a necessary duty incumbent upon the living, to take

charge

— — — charge of them now, being dead,  
In seemly fort their corfes to engrave,  
And deck with dainty flowres their brydall bed ;  
That to their heavenly spouse both sweet and brave  
They might appear, when he their souls shall save."

The church-yard is never without fresh-srewn graves, owing to their continuing their attentions for so long a time. The paths too are thus primitively and profusely adorned. The contemplation of this custom gave me the most agreeable ideas, and reminded me of many a poetical description of times, when to compliment a friend or a mistress with a wreath of flowers or a nosegay, was esteemed as great a mark of attachment as it would be, in these vain and degenerate days, to present them with a set of jewels, or a birth-day suit. P. 326.

We have selected the following also as a curious specimen of the marvellous.

" Henry Reynolds, of Pennyhold, in the parish of Castlemartin, in the county of Pembroke, a simple farmer, and esteemed by all who knew him to be a truth-telling man, declares the following most extraordinary story to be an absolute fact, and is willing, in order to satisfy such as will not take his bare word for it, to swear to the truth of the same. He says, he went one morning to the cliffs that bound his own lands, and form a bay near Linny-stack. From the eastern end of the same he saw, as he thought, a person bathing very near the western end, but appearing, from almost the middle up, above water. He, knowing the water to be deep in that place, was much surprized at it, and went along the cliffs, quite to the western end, to see what it was. As he got towards it, it appeared to him like a person sitting in a tub. At last he got within ten or twelve yards of it, and found it then to be a creature much resembling a youth of sixteen or eighteen years of age, with a very white skin, sitting in an erect posture, having, from somewhat about the middle, its body quite above the water; and directly under the water there was a large brown substance, on which it seemed to float. The wind being perfectly calm, and the water quite clear, he could see distinctly, when the creature moved, that this substance was part of it. From the bottom there went down a tail, much resembling that of a large conger eel. Its tail in deep water was straight downwards, but in shallow water it would turn it on one side. The tail was continually moving in a circular manner. The form of its body and arms was entirely human, but its arms and hands seemed rather short and thick in proportion to its body. The form of the head, and all the features of the face, were human also; but the nose rose high between its eyes, was pretty long, and seemed to terminate very sharp. Its head was white like its body, without hair; but from its forehead there arose a brownish substance of three or four fingers breadth, which turned up over its head, and went down over its back, and reached quite into the water. This substance did not at all resemble hair, but was thin, flat, and compact, not much unlike a ribbon. It did not adhere to the back part of its head, or neck, or back; for the creature lifted it up from its neck, and washed under it. It washed



frequently under its arms, and about its body. It swam about the bay, and particularly round a little rock, which Reynolds was within ten or twelve yards of. He staid about an hour looking at it. It was so near him, that he could perceive its motion though the water was very rapid; and that, when it turned, it put one hand into the water, and moved itself round very quickly. It never dipped under the water all the time he was looking at it. It looked attentively at him, and the cliffs, and seemed to take great notice of the birds flying over its head. Its looks were wild and fierce; but it made no noise, nor did it grin, or any way distort its face. When he left it, it was above an hundred yards from him; and when he returned with some others to look at it, it was gone. This account was taken down by Doctor George P—— at Prickerston, from the man's own mouth, in presence of many people, about the latter end of December, 1782." P. 303.

ART. XVII. *The History of the Reign of Louis the Sixteenth, King of France, by Thomas George Street. In three Volumes. Vol. I. 8vo. 366 pp. 6s. Bell, Oxford Street. 1795.*

THE reign of Louis the Sixteenth is pregnant with events of such extreme importance, that it can scarcely fail to rouse the curiosity, and to excite the attention, of readers of every description. But in proportion to the magnitude of the events which he has to relate, will the difficulties which every historian of modern times must expect to encounter, be necessarily enhanced. A scrupulous and conscientious attention to facts, a judicious discrimination in the selection of authorities, a steady rejection of calumnious reports, extreme circumspection in the imputation of motives, and a becoming diffidence in the promulgation of speculative opinions, constitute an essential part of those duties which ought never to be neglected by historical writers, but which it is more particularly incumbent on the historian of the present age most rigidly to discharge. If a man free from all prejudices could be found, such a man would be the proper historian for the age of Louis XVI. If he must have some, let them be the prejudices of a prudent and constitutional Englishman. The spirit of party, and particularly of that party whose violence has produced such dismal tragedies, is ill calculated to direct the pen of impartiality, and it seems to us that this spirit has not been wholly absent from the composition of these sheets. The truth, however, will be exactly weighed in our examination.

The present volume terminates with the peace of 1783. It is divided into ten sections, and the thread of the narrative is interrupted, too frequently indeed, by digressions. The author

thor appears, in some respects, to be impressed with a just sense of his subject, in representing the period, the history of which he has undertaken to write, as "the most eventful and important that has hitherto occurred in the annals of mankind." But many of his readers will, we apprehend, be induced to conclude, from the following passage in his preface, that he has not viewed that subject in a *proper* light :

"My wish is to employ such information as may lead to truth, where truth is to be found—to point out the connection between complicated causes and prominent effects ; and to rescue from the misrepresentations of party, the exertions of a *great* and *enlightened* people, struggling amidst *great* and *unexampled* difficulties, for the attainment of a *great* and *honourable* end."

The first section contains a view of Europe (France alone excepted) from the commencement of the 18th century to the death of Louis the Fifteenth. This view, from the narrow space allotted to it, is unavoidably superficial and unsatisfactory ; it exhibits events known to every man, and is by no means necessary for throwing a light upon the transactions of the reign of Louis the Sixteenth. In his account of the revolution of 1688, the author observes, that "the people *dismissed* him (James) from the royal office, and *elected* William in his stead." A loose mode of expression, which should be particularly guarded against in speaking of that important event, in which the rule of hereditary succession was no farther departed from than the necessity of the case absolutely required, and to the circumstances attending which the terms *dismissal* and *election* were not applied at the time, and are, in the opinion of sound judges, inapplicable. This is surely the language of party.

The late successful attempts upon Poland are here styled an "impudent and Russian combination of despots." (P. 31. This language is, in our opinion, intemperate ; but, whatever censure a great part of those transactions may deserve, it should not be forgotten, or kept out of sight, that the *last* revolution, in that ill-fated country, had its origin in the French committees at Paris, was fostered with French gold, and had for its object the propagation of French principles, and the consequent diffusion of French anarchy. Those princes, therefore, whose dominions, by their contiguity to Poland, were liable to be infected by this dreadful malady, were then compelled, (whatever they might before have been) by the all-paramount principle of self-preservation, to adopt all the means in their power for stopping that dreadful contagion. How far, indeed, the entire conquest of the kingdom was requisite for this purpose, remains to be proved.

In his view of the French constitution, from the reign of Clovis to the death of Louis the Fifteenth, and in the subsequent History of the finances of France, from the accession of Henry the Fourth to the same period, comprised in *twenty* pages, our author appears to have viewed every object through the medium of prejudice ; exhibiting to the eye of his reader a dark and horrid picture, rather calculated to create disgust than to convey an adequate idea of the subject it professes to represent. The censures he bestows on the arbitrary conduct of Louis the Fifteenth are, indeed, but too well deserved ; yet the language in which they are conveyed, besides having a puerile turgidity, seems ill suited to the decorum and dignity of history.

" The wretched animal that sat upon the throne, wallowed in unbridled licentiousness ; and, with an indifference to the cries of his people, equal to that of his predecessor, beheld, with the most cruel and cowardly apathy, the ample stream of woes which his prostitutes poured upon the bowed-down heads of his subjects. But of the insults offered to the " Majesty of God's own Image," why should the sense be tortured by so lengthened a detail ? Why should the sight be blasted by the long train of ills passing thus in slow and sorrowful procession ?" P. 83.

In his account of the finances, Mr. S. makes the following observation :

" From the wreck of the feudal system, the nobility of France rescued certain privileges and immunities, which distinguished them from the other orders of men. One of these privileges was *an exemption from taxation*. The same privilege belonged to the clergy, and to *all those who held offices*. No minister had ever been powerful enough to violate this privilege ; and though the clergy frequently assisted the government with large sums of money, that assistance was never afforded but in the nature of a *don gratuit*, (gratuitous gift.)" P. 82.

The author has not thought proper to advert to the *origin* of those privileges and immunities, an explanation of which would, in most cases, remove that degree of odium which the foregoing passage obviously tends to affix to them. But this omission is trivial when compared with the assertion, which the passage involves, that the nobility were exempt from *all taxes*, when the contrary is notoriously the fact. This is a common, perhaps not always an involuntary mistake, with the declaimers against privileges. The nobility paid the land-tax known by the appellation of the *Vingtiemes* ; all the impositions (with *very few* exceptions, and those confined to the Pays d'Etat) on consumable commodities ; a high capitation-tax, (proportioned

to their rank); and, in most cases, the *Tailles*. The clergy also paid the *Tailles* for all landed property which they did not keep in their own possession; as well as the capitation-tax, except in those districts where they had purchased a redemption at an adequate expence. The privilege claimed by the clergy of contributing to the wants of the state indirectly, by *gratuitous gifts*, was founded on their well-known maxim, that *the property of the church is the property of the poor*\*. We have the authority of *Voltaire*, who was certainly not *partial* to the clergy, for asserting, that of all the Catholic churches in Europe, that of France had accumulated the least wealth. At the commencement of the present century the total revenue of the church of France did not exceed eighty millions of livres, about 3,333,000*l.* sterling, which supported two hundred and fifty thousand persons, including monks and nuns.

Mr. S. enters into a long detail of the American war, and even of those operations in which France took no part; which is the more extraordinary, as one of the reasons, which he assigns for not mentioning the particulars of the unsuccessful attempt upon Jersey (in 1781), is, that his reader must be already acquainted with them; and as he wholly omits to notice the total subjugation of Corsica by the French, (in 1774 and 1775), though attended with circumstances peculiarly worthy the attention of the historian. His account of the American war is marked by the most inveterate prejudice; the conduct of Great Britain is stigmatized as "the insulting mightiness of a monarch," and "the insulted majesty of a people," is deemed a proper description of the situation of the Americans; the declarations of the latter are described as replete with "irrefragable arguments," and the proclamations of the former are represented as "weak and wicked declamation." Nor does he except from his unqualified commendation of the conduct of America, the determination, "to prove to the world, that the sovereignty resides wholly in the people; and that they alone possess the right of choosing their own governors—of cashiering them for misconduct, and of establishing such a form of government as they shall deem proper." P. 121. A doctrine, which though strongly contended for by a small party in

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\* So little foundation is there for the violent clamours, to which the partial exemptions enjoyed by the privileged orders, under the old government of France, have given rise, that Mr. Necker declared to the Constituent Assembly that the *Droits de Controle*, and the high capitation-tax paid by the nobility and clergy, made ample amends to the state for those exemptions.

this country, is neither the doctrine of the constitution, nor consistent with the voice of sound policy.

Not contented with bestowing the most unconditional praise on the Americans, Mr. S. allots an almost equal portion of commendation to their allies, the French. There are few persons, whatever were their opinions in other respects, who have not considered the interference of France in our disputes with the American colonies, as a signal act of perfidy, not to be justified upon any known principle of equity. But the judgment of this author is very different; and while he admits that "the government was induced to enter into the contest, by the wish of repairing that degradation which France had experienced during the war of 1756," he asserts, that "the nobler desire of repressing the insulting mightiness of a monarch, and of avenging the insulted majesty of a people, influenced the great body of the nation." P. 337. But this assertion is by no means entitled to credit. The people, as well as the government, were, exclusively, influenced in their support of the war, by the desire of humbling a rival, and improving their commerce, by a monopoly of the American trade. The French manifesto, though containing the most palpable equivocations, and the most pitiful subtleties, seems also to meet the approbation of this writer; who calls the memorial of the court of London, though replete with conclusive arguments, and incontrovertible facts, "dogmatical, petulant, and abusive." P. 165. Epithets, for which a more just application might very easily be found. In the same spirit, the memorable "armed neutrality" of the northern courts is justified, and our conduct to the Dutch, during the American war, censured.

Throughout this volume Louis XVI. is made to play a subordinate part; he is, indeed, sometimes brought forward to incur the odium of an unpopular measure, but meritorious acts are, generally, ascribed to some favourite minister. Thus the abolition of the oppressive custom of the *corvée* is imputed to M. Turgot, though it is known to have proceeded from a spontaneous effort of benevolence in the humane bosom of the sovereign. The strenuous opposition of Louis to the interference of France in the American war, from a conviction of its injustice (though the policy and propriety of such interference was strongly enforced by every member of his council) is a circumstance of which Mr. S. was either ignorant, or which he did not think worthy of historical notice. In our opinion, however, it is a circumstance which reflects infinite honour on Louis the Sixteenth, and had he been so fortunate as to persist in his opposition, instead of yielding  
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to the fatal advice of his ministers, it is more than probable that all the calamities which have since befallen his unhappy country, would have been avoided.

In delineating the characters of the Dauphin, father to Louis the XVI. of that Monarch himself, and of his illustrious consort, Mr. S. clearly shows, that he has suffered himself to be imposed upon by those scandalous tales, and atrocious calumnies, which have been deemed essential to the support of the revolutionary system. In p. 32, we are told, that "the intellectual attainments of the Dauphin were neither numerous nor valuable," and though he "was virtuous and religious, yet his virtue was foiled by a want of firmness, and his religion was sullied by superstition." Had Mr. S. taken the trouble to peruse Proyart's Life of that Prince, he would, we conceive, have formed a different opinion. He would there have found, that the intellectual advantages of the Dauphin were both numerous and valuable; that his classical knowledge was extensive and profound; that no Prince ever entertained more just ideas of the relative duties of sovereign and subject; that few Christians ever better understood the precepts or practice of religion; and that no man knew better how to appreciate the tendency of that doctrine, and of those principles which the new philosophers of France had begun to teach and propagate.

The King is represented as having made a slow progress in his studies; as having had "no fixed opinions, and no settled system of conduct;" and we are told of "the *culpable* imbecillity" of his disposition. PP. 33, 34, and 107. Without stopping to enquire how blame can be attached to any *natural* defect, or on what information the assertion of the King's tardiness in his mental improvements is founded, which we know, from the best authority, not to be true, we shall only observe, that we are at a loss to reconcile this account with the author's declaration, (p. 104) that bigotry and superstition had rendered the King *decidedly* hostile to religious toleration; or that declaration itself, with the affirmation of M. Turgot, (with whose letter and memorial Mr. S. has, very properly, enriched his Appendix) that the King was an "honest, just, and good man:" (p. 350.) or with the eulogy pronounced by that Minister, (p. 365) on his goodness, justice, and regard for the glory of his reign.

The unfortunate Marie Antoinette is thus depicted:

"The Dauphiness, at the period of her marriage, had scarcely attained her fifteenth year. Her form was graceful and majestic; her features regular and expressive; her eye-brows, by being too elevated, gave to her countenance an air of haughtiness, which was only concealed when she condescended to smile.

"Her

" Her behaviour, as occasion required, was either arrogant or affable; but her arrogance was natural, her affability assumed: she despised the mild disposition, and moderate abilities, of the Dauphin, whom she attempted to please *only* for the purpose of fashioning him to her wishes. She was intriguing and insincere; voluptuous, prodigal, and inconstant. With these attainments it was not difficult for her to acquire the admiration of the people."!! P. 86.

Surely " the Majesty of the people " is grossly insulted by the supposition, that their admiration could be attracted by such qualities as these! Never, surely, was a more hideous caricature traced by the pen of an historian. Is it credible that a princess of fourteen, brought up at a *German* court, could be such a consummate hypocrite, and such an abandoned profligate? This detestable portrait must be copied from the production of some revolutionary painter, ignorant of human nature, or only consulting her in her most degraded state, in the stews of the Fauxbourg St. Antoine, or in the brothels of the Palais-Royal.

In the same tone we are afterwards told, that the Queen constituted the centre of a circle, " whose prodigality and crimes insulted and impoverished the nation; her own extravagance exceeded all that had yet been seen; and careless of the miseries of the people, she drained the wealth of provinces for the purpose of squandering it on pimps, parasites, panders, and buffoons." P. 334. That the conduct of the Queen was tinged with levity and extravagance we will not deny; the fascinating allurements of the court of Versailles could scarcely fail to produce such an effect on a youthful mind, placed in such a situation; but why exaggerate the consequences of those defects, or represent them as unaccompanied with any good quality? When the author rashly asserts, that the prodigality and crimes of the court had *impoverished* the nation, he forgets, that, according to his own statement, the expenditure, at the accession of Louis the Sixteenth, exceeded the revenue *seventy* millions of livres, (p. 89) and that, according to the statement of M. Necker, in the month of May 1789, the deficiency did not exceed *fifty-six* millions, one hundred and fifty thousand livres. Some additional imposts had indeed been levied in the interval, but those were to defray the expences of a war undertaken by the *nation* itself. But we cannot be surprised at any misrepresentations, when we find an author deriving historical information from such a polluted source as the " Domestic Anecdotes of the French nation\*."

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\* Mr. S. thinks he descends, in this suspicious collection of anecdotes, " the pen of the *ingenious* M. D. Israeli." That the book was entertaining

We shall now present our readers with a different specimen of Mr. S.'s talents in the delineation of characters—premising that experience has taught us, that those who are most lavish of indiscriminate censure are, generally, most profuse of extravagant adulation. How far the observation is confirmed by the following portrait of General Washington, our readers must decide :

“ Of this, the first opportunity that has been afforded me for mentioning General Washington, I eagerly avail myself to offer, at the shrine of his virtues, that tribute which is due to them from every human being. But to that character which leaves imitation at such an immeasurable distance behind it; to those qualities which concentrate every thing that is great, and every thing that is good; every thing that is virtuous, and every thing that is noble; it will scarcely disparage the abilities of any man to confess his total inability to do adequate justice. In the contemplation of General Washington's achievements, the mind, dazzled by their splendour, loses every power but that of wonder and admiration. What a great statesman\* once said, “ that, compared with him, all the sovereigns in Europe, our own excepted, were paltry and contemptible,” will surely by none be deemed extravagant, by many will be considered as puny praise. Puny praise, I certainly must think it is, when, amongst these sovereigns, I find such men as the present King of Prussia, and the Emperor of Germany; and when I cannot discover *one*, our own excepted, whose conduct is influenced by a regard for the welfare and the prosperity of his people.”!!! PP. 130 and 131.

Why the Emperor of Germany, the purity of whose character has never yet been sullied by the breath of calumny, is to be libelled for the sole purpose of embellishing the eulogy on General Washington—in which Mr. S. “ out-herods Herod”—we are at a loss to conceive.

Towards the conclusion of the volume, Mr. S. combats the assertion of Dr. Robertson, that to the Crusades “ we owe the first gleams of light, which tended to dispel barbarity and ignorance.” His arguments, however, have proved insufficient to convince us that the assertion is erroneous, though, as they will not admit of abridgment, we must avoid entering into any discussion of the point.

A brief account, or rather *list*, of the principal writers of the 16th and 17th centuries, is given in the last section of the book. One remark which it contains we must notice, as it has led us to suspect, that Mr. S. has ventured to criticise some

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taining we fully allowed in our Review of it, (Vol. IV. p. 239) but, at the same time, we remember to have pointed out faults, which will render this a very indifferent compliment to the gentleman in question, either as a man or a writer.

\* Mr. Fox.

productions



productions which he has never perused. Speaking of the Abbé de St. Pierre (p. 320) he says—"he even asserted, that wars between the different European nations might be prevented by the establishment of a diet, in which all differences might be settled;" and then adds, in a note, "The same idea has been adopted by Rousseau, in his *Projet de Paix Perpetuelle*. Rousseau probably borrowed it from St. Pierre." Now, the fact is, that the *Projet de Paix Perpetuelle* is the real production of St. Pierre, abridged by Rousseau from the original work, entitled *Projet de Paix Universel entre les Potentates de l'Europe*, which was published in three volumes 12mo. And, what seems to preclude the possibility of mistake upon the subject is, that, with the abridgment, was published Rousseau's opinion of the Project, entitled *Jugement sur la Paix Perpetuelle*.

The eighteenth century is styled, by our author, "the age of pure philosophy—of profound political knowledge—I had almost said of perfect wisdom."!!! We subscribe most heartily to the commendations which he bestows on Montesquieu and Rousseau, but we strongly incline to believe, that if he had studied, with strict attention, the political writings of those justly celebrated men, his praise would have been considerably qualified. For Montesquieu has pronounced an eulogy on the laws of the ancient monarchy of France, and Rousseau has promulgated sentiments which justify the supposition, that, had he lived till the year 1789, he would have been the warmest opponent of the French revolution\*.

We have already insinuated, that Mr. Street is better qualified for an advocate, than for an historian, of the revolution: and, in further confirmation of our opinion upon this subject, we subjoin the following extracts from his work.

"It was thy spirit, O Liberty!—it was thy sublime spirit that produced this effect! It was thy enthusiastic influence, which *they on the adverse party wanted*, that animated the Americans, and opening to their view the bright perspective of futurity, made them submit to temporary difficulties, and to present dangers!—Oh! may the same enthusiasm be excited ever against tyranny; and if, within the ample circle of the globe, there are any nations fighting now for their liberties; if against any people an unnatural and accursed combination should, at this moment, be formed, either for the purpose of dismembering their territories, or of bending their necks again beneath the iron yoke of oppression; oh! may thy sacred spirit, Liberty, so pervade, and animate and invigorate that people, that they may disappoint the wishes, and disperse the resources, of that combination, and reveal to surrounding nations this important truth, that for a nation to be free, it is sufficient that she wills it." P. 229.

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\* See the admirable representation of that author's supposed sentiments, in M. D'Ivernois' *Reflections on the War*. P. 94.

The tendency of this apostrophe, *à la Barrere*, is too obvious to be mistaken. If it required explanation, the following note would answer that purpose :

" I must take leave to recommend the eloquent and profound work of M. de Mirabeau on *lettres de cachet*, to the perusal of the deluded people of the deluded nations, now coalesced for the purpose of restoring the ancient and execrable government of France." P. 302.

Again—

" Now I contemplate a race of free men, excelling the best examples of ancient story, in devotion to their country ! in mental, in moral, in physical energy !—I am not the apologist of *some* of those scenes which have been acted on the great theatre of the French Revolution. Yet I never will consent to be the ruffian calumniator of twenty-six millions of men, because, in the great change which those men have experienced from *slavery* to *liberty*, *some* disorders and *some* outrages have been committed, which the politician must condemn, and upon which the philanthropist must drop the tear of regret." P. 322.

Mr. S. having, in all respects, imbibed the common prejudices of the friends to this Revolution, invariably represents the ancient government of France as a despotic government ; although his favourite author, Montesquieu, " a man to whom, (he says) if our religion did not prohibit us from paying such a tribute, divine honours ought to be offered," (p. 323) has expressly classed it among the monarchical states, in contradistinction to despotic or absolute governments. The grand error into which the author has fallen, on this head, seems to arise from his having considered the corruptions and abuses which had crept into the government, the excrescences which time had produced, as radical defects in the vital principle of the constitution.

" The *culpable* enthusiasm" of his nature (p. 321) has evidently betrayed the historian into expressions of censure and applause inapplicable to the events to which they are applied ; into observations contradicted by experience ; reflections unfashioned by justice ; and assertions unsupported by proof. Thus, a plan formed by Hyder Alli for exterminating the British from the Carnatic, and subjugating the native princes, is termed " a *magnificent* project ;" (p. 265) while the formation of an ambuscade for cutting off an enemy advancing to attack him, is denominated " a *horrible* design ;" (p. 202) and we are told of the *unresisting* garrison of a town taken by *assault*. P. 274.

In p. 196, it is observed, that " the adherents to the government are always more deadly in their hatred, and *more cruel in their practice*, than the revoltors." It is needless to comment

on the gross injustice of this observation, at a time when the most frequent experience has proved the contrary to be the fact.

Among the assertions which stand unsupported by proof are the following: " France (*was*) always under the domination of prostitutes or tyrants;" p. 87. Qu. Has Mr. S. perused the reigns of Louis the Twelfth, Henry the Fourth, &c. ?—And, again, " the crown assumed the right of dispensing with the laws in certain cases, and of imprisoning, and even of putting to death, any person without the formality of accusation, trial, or defence." P. 299. Much stronger proof than any which, in our opinion, it is in the power of the author to produce, will be requisite to induce the unlimited belief of such an assertion.

Convinced that it is of the highest consequence, not only to the present age, but to posterity, that the important transactions of the reign of Louis the Sixteenth should be faithfully related by a writer, untinctured by the innovating principles of these *philosophic* times, we have thought it our duty to point out that the present History neither is in its beginning, nor promises to be in its conclusion, of that description. Mr. Street is evidently a young man of abilities, but the great misfortune of young men of abilities in this age is, that they are apt to be intoxicated with a vanity, which renders the talents they may chance to have not only useless, but pernicious to them. Despising all authorities, and elevated in their own fancied sublimity to the power of deciding absolutely on all topics, they adopt the most extravagant opinions, and support them with that vehemence which partial views produce. Mr. Street, under these circumstances, may be excused for the violence of his prejudices, but he cannot by wise men be admired.

ART. XVIII. *An Answer to Mr. Paine's Age of Reason: being a Continuation of Letters to the Philosophers and Politicians of France, on the Subject of Religion, and of the Letters to a Philosophical Unbeliever: By Joseph Priestley, L. L. D. F. R. S. With a Preface by Theophilus Lindsey, A. M.* 8vo. 100 pp. 2s. 6d. Northumberland Town, America, 1794. Reprinted for Johnson, 1795.

**D**R. Priestley defends Christianity as a general would defend a country, who gave up all the parts from which it was originally named, and took his stand in districts belonging to other powers. His addressees, therefore, to philosophers,

fophers, &c. though they point out some of the blunders and ignorance of Paine, are little likely either to convert those to whom they are directed, or to serve the general cause. When he says of the Bible, " I can truly say that I read it with increasing satisfaction, and I hope with much advantage, in a moral respect : " but adds, " I do not consider it as written by divine inspiration : " he seems to take away more than he grants ; and, indeed, to write what is not perfectly consistent with his own opinion (respecting the prophetic parts) delivered in the same sentence, that they were written by persons " who had communications with God," &c. This is surely splitting a hair, at least. When he asserts that, " the doctrines of *atonement*, *incarnation*, and the *trinity*, have no more foundation in the scriptures than the doctrines of transubstantiation, or transmigration," we wonder rather at the boldness of his assertion, than the accuracy of his recollection. Whether he can explain them otherwise or not, or whatever may be his opinion of them, the most evident fact is, that the texts from which these doctrines are deduced, are a thousandfold in number and strength, beyond those that support transubstantiation. As for transmigration, it is added to improve the sneer.

The three first letters, addressed to the philosophers and politicians of France, contain nothing directly on the subject of Paine's tract, but treat on the best method of communicating moral instruction ; on historical evidence ; and the evidence of a future state. It is rather inauspicious to the good effects of this part, that it opens with enthusiastic admiration of the sublime morality and religion of Robespierre ! It contains, however, very good observations ; of which the following, though not new, are stated with that plainness and clearness which Dr. Priestley seldom fails to attain, and are therefore of a useful kind.

" Historical evidence, on which the belief and authority of revelation must necessarily rest, has been greatly undervalued by the advocates for the sufficiency of the light of nature. But the experience of all mankind is against them ; since there are no truths which more readily gain the assent of mankind, or are more firmly retained by them, than those of an historical nature, depending upon the testimony of others. It is a kind of evidence to which all men are most accustomed, so that it is quite familiar to them ; and it is peculiarly adapted to the great bulk of mankind, who are unused to abstract speculation. The authority of a parent or of a tutor, we see to have the greatest weight with young persons and others who have not been used to think for themselves. They naturally take it for granted, that what they have been taught by *them* may be depended upon ; and from their own natural love of truth, they acquire a general confidence,

dence, that when men who are even strangers to them, have no interest in their deception, they will not deceive them.

"Hence it is that we have, in fact, no firmer persuasion concerning any thing, than we have of the existence of many things which we have never seen ourselves, nor ever expect to see, and of the truth of facts, which we know only from the information of others, as that there are such places as Constantinople and Pekin, and that Charles I. of England, and Louis XVI. of France, were beheaded; and no distance of time sensibly diminishes the force of this persuasion, when the facts have been fully ascertained. Who, that is at all acquainted with ancient history, entertains the least doubt of Julius Cæsar having been killed in the Roman senate house, of Xerxes having been defeated in his attempts to conquer Greece, or Babylon having been taken by Cyrus?

"Such a faith as *this* we see, in fact, to be as sufficient a foundation for *action*, as faith of any other kind whatever. Consequently, that God may chuse to signify his will to men, that these men may prove their divine mission by *miracles*, or such works as God, the author of nature, could alone perform, and that the performance of such miracles may be attested by proper evidence, so as to be entitled to our fullest credit, are things easy of belief to mankind in general. Indeed all men, in all ages, have been disposed to believe these things, and only a few sceptical persons have entertained doubts respecting the credibility of miracles, or the propriety of the Divine Being having recourse to them, in order to communicate his will to men. It is not from suppositions, but from actual facts, that we are to learn what mode of instruction, or what kind of evidence, is best calculated to impress the minds of men. The Great Being who made man, and who best knows him, will, no doubt, employ the best method for this purpose; and it seems to be agreeable to the general plan of his providence, to make use of men for the instructors of men.

"Rousseau, who received the morality, and even the divine mission of Jesus, though, inconsistently enough, without admitting the miracles recorded in the books of scripture, appears not to have given sufficient attention to the nature and force of historical evidence, when he asks the following questions; (*Emile*, liv. v.) "God, you say, has spoken. But to whom has he spoken? To men. But why, then, have I heard nothing of it? It would have been no more trouble to him, and I should then have been secure from deception. How has the mission of the messengers from God been proved? by miracles? But where are those miracles? In books. Who have written those books? Men. And who have seen those miracles? The men who attest them. What, always human testimony? Always men who tell men, what other men have related? How many men between God and me!"

"He might have asked just the same questions with respect to all facts in ancient history, or any thing else that he himself had not seen; and yet, like other men, he certainly entertained no more doubt with respect to many things of this kind, than if he had seen them himself." P. 9,

His

His answer to Paine's objections to the belief of miracles, (which are Hume's at second-hand) is of the same kind. This is in the second letter of the other division of the work.

"But Mr. Paine thinks that, admitting the possibility of miracles, the reality of them can never be made *credible*. "Is it more probable, (says he, p. 141) that nature should go out of her course, or that a man should tell a lie? We have never seen in our time nature go out of her course; but we have good reason to believe that millions of lies have been told in the same time. It is, therefore, at least millions to one that the reporter of a miracle tells a lie."

"This is by no means the true state of the case, as it respects the miracles recorded in the scriptures. Should, indeed, any single person, especially a stranger, come and tell me that he saw a man, who was unquestionably dead, suddenly rise up, walk about, and converse as in perfect health, I should, no doubt, conclude either that he was deceived himself, or that he designed to impose upon me; this being more probable than the truth of the fact. But when I find that thousands, and tens of thousands of persons, who had the best opportunity of informing themselves concerning a fact of this miraculous nature, and who had every motive that men could have to scrutinize the evidence with the greatest rigour, shew their full persuasion of the truth of it, by relinquishing every thing dear to them in life, and even life itself, rather than give up their belief of it; the question to be considered is, whether it be more probable that such a number of persons, circumstanced as these were, could be imposed upon, or the thing itself be true; and especially if a great and good end was visibly answered by the truth of the fact, which is the case with respect to those miracles which established the belief of Christianity. And what a christian says, is, that to suppose all these persons, who had the perfect use of all their senses, and who were as capable of judging as he himself could be, and as much interested in ascertaining the truth, to be deceived, would, in reality, be more extraordinary, and therefore, properly speaking, more miraculous, than the fact in question.

"It is, no doubt, true, that millions of lies have been told by men; but if only ten or a dozen men of Mr. Paine's own acquaintance, should, independently of one another, tell him the same thing, as equally seen by themselves, and he should not be able to discover any motive that they could have to wish to deceive him, I am persuaded that, like any other man in the same circumstances, his incredulity would be staggered." P. 40.

As to the rest, the obvious blunders of Paine are, for the most part, clearly, though not always forcibly exposed; and the whole forms by no means the best answer to that author that we have perused.

The preface of the Editor is a panegyric on Dr. Priestley, in which the contrary opinion, to that which we have just advanced, is positively given; and for the very reason on which we found one of our objections, that he gives up what the

N

others

others defend. The Editor expresses great disapprobation of *us* for having contributed to give circulation to the pamphlet from America, on the emigration of Dr. Priestley\*, which he styles "a tissue of abominable calumnies." Now, the pamphlet in question, besides being replete with genuine wit, consisted chiefly, not of any thing like calumny, but of arguments, which we then thought sound, and still think so. We cannot therefore repent of our proceeding. It has been asserted also, though not by this editor, that the pamphlet was fabricated in England, but, on the most accurate enquiry, we find undeniable evidence that it actually originated in America.

ART. XIX. *Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries, adorned with Sculptures. The second Edition. With Additions and Corrections. Three Volumes. Crown 8vo, 1l. 1s. Cadell, &c. 1795.*

THOUGH this entertaining compilation bears no name in its title, or at the end of the dedication, it is well known to have proceeded from Mr. Seward, a gentleman very justly and appropriately commended by Boswell in his life of Johnson†. Nor is it his least praise to be there mentioned, as a great favourite at Streatham; at a time when Johnson only gave the key to favour in the society alluded to. Laudari a laudato was thus his acknowledged felicity. Mr. S. attached to literature, and literary amusements, has not made it any profound secret, that he occasionally supplies entertaining anecdotes to the European Magazine, under the article *Drossiana*; and the same pursuits that enabled him to give that aid to a periodical publication, have supplied him with abundant matter for the present volumes. In some instances, the articles from the former have been transferred to these. Two volumes only of this work appeared at first in the spring, but were sold so rapidly, that it was necessary to reprint them, and the compiler was encouraged to add a third, which also has attained to a second edition.

Amidst such a variety of matter, all more or less interesting, our curiosity is particularly arrested by some articles in the third volume, which have been supplied by the Marquis of Buckingham, from original papers. We immediately turn to

\* Brit. Crit. Vol. IV. p. 498.

† Vol. II. p. 499, 8vo. edit.

two original letters from the celebrated John Hampden, which, in the book, are illustrated by a *fac simile* of the hand writing.

" JOHN HAMPDEN.

" BY the kindness of the Marquis of Buckingham, the Compiler is enabled to decorate this volume with two letters, and a *fac simile* of the hand-writing of this great man. They must be perused by every Englishman with that respect with which he will behold, we trust, the smallest relick of the strenuous, yet temperate, Assertor of the Liberties of his Country\*.

" Gentlemen,

" THE army is now at Northampton, moving every day nearer to you. If you disband not, wee may be a mutual succour each to other; but if you disperse, you make yourselves and the Country a pray. You shall heare daily fro'

" Yo' servant,

" I. HAMPDEN.

" Northampt.

" Octob. 31.

" For Coll. Bulstrode, Capt. Grenville,

" Capt. Tyrrell, and Capt. West, or

" any of them."

\* For Coll. Bulstrode, Capt. Grenville, Capt. Tyrrell, and Capt. West, or any of them†.

" I WROTE this inclosed letter yesterday, and thought it would have come to you then, but the messenger had occasion to stay till this morning. Wee cannot be ready to march till to-morrow, and then I believe wee shall. I desire you would be pleased to send to me againe,

" \* In such respect is the memory of Hampden still held by his grateful countrymen, that some years ago, one of his descendants being deficient in an account of public money, he was exonerated from the debt due to government by an Act of Parliament, particularly expressing, that it was for the services his illustrious relation had done to his country that this mark of favour was shewn to him.

" † The persons to whom these letters are addressed, commanded the cavalry raised in Bucks for the Parliament.

" The family of Bulstrode lived at Bulstrode, now the Duke of Portland's, and are long since extinct.

" The male lines of the family of Tyrrell, established at Thoruton near Buckingham, and at Castle Throp near Newport Pagnell, are likewise extinct.

" The family of West were established at Long Crendon near Thame, but their property is sold. The present respectable President\* of the Royal Academy is descended from this branch.

" Captain Grenville is the great-great-grandfather of the Marquis of Buckingham.

\* In 1795, Benj. West, Esq.



as soon as you can, to the army, that wee may know what posture you are in, and then you will hear which way wee go. You shall do mee a favore to certify mee, what you hear of the King's forces; for I believe, your intelligence is better from Oxford and those parts than ours can be.

Yo<sup>r</sup> humble

"servant,

"I. HAMPDEN."

"North<sup>on</sup>

"Novemb. 19

"1642."

"This sagacious man discovered the great talents of Oliver Cromwell, through the veil which coarse manners and vulgar habits had thrown over them; for (according to Whitelocke) Lord Derby in going down the stairs of the House of Commons with Mr. Hampden, observing Cromwell pass by them, said to Mr. Hampden, "Who is that sloven immediately before us? He is on our side, I see, by his speaking so warmly to-day." "That sloven, as you are pleased to call him, my Lord," replied Hampden; "that sloven, I say, if we were to come to a breach with the King, (which God forbid) will be the greatest man in England\*."

"Clarendon says, that Mr. Hampden carried himself throughout the whole business of the Ship-money with such singular temper and modesty, that he actually obtained more credit and advantage by losing it, than the King did service by gaining it†.

"There is no representation existing of this great man upon which we may rely for the truth of the likeness. The last male descendant of his family always declared, that the ivory bust of him was not an actual representation of his features, but composed by the memory and tradition of them. The arms under it have this inscription, but too

"\* So the sanguinary and penetrating Dictator of Rome saw many Marii in young Julius Cæsar trailing his gown negligently along the streets of Rome, like a careless and a dissolute boy.

† "Noy the Attorney-General," says Mr. Selden, in his Table-Talk, "brought his Ship-money first for Maritime towns; but that was like putting in a little auger, that afterwards you may put in a greater. He that pulls down the first brick does the main business; afterwards its easy to pull down the wall. They, that first would not pay the Ship-money till it was decided, did like brave men." The solemn decision of a Court of Justice is with us in England as truly the Law of the Land as an Act of Parliament. Pascall observes very well, "*Il seroit bon qu'on obeït aux loix et aux coutumes parcequ'elles sont loix, et que le peuple comprit que c'est là ce qui les rend justes. Par ce moyen on ne les quitteroit jamais, au lieu que quand on fait dependre leur justice d'autre chose, il est aisé de la rendre douteuse, et voila ce qui fait que les peuples sont sujets à se révolter.*"

well

well suited in general to those who have the misfortune to be engaged in civil wars:

*"Vestigia nulla retrorsum :*

*"There is no possibility of returning."* P. 276.

A still greater curiosity, accompanied, also, by a plate of the hand-writing, is a copy of verses by the late Lord Chatham, which we shall give entire.

"Lord Chatham had, in early life, a very elegant turn for poetry, which occupations of greater moment prevented him from cultivating. By the kindness and liberality of the Marquis of Buckingham, this collection is enriched with a copy of verses written by Lord Chatham, and never before printed.

" TO THE  
RIGHT HONOURABLE RICHARD GRENVILLE TEMPLE,  
LORD VISCOUNT COBHAM.

INVITATION TO SOUTH LODGE\*.

From "*Tyrrhena Regum Progenies*," &c.

FROM Norman Princes sprung, their virtues heir,  
Cobham, for thee my vaults inclose  
Tokai's smooth cask unpierc'd. Here purer air,  
Breathing sweet pink and balmy rose,  
Shall meet thy wish'd approach. Haste then away,  
Nor round and round for ever rove  
The magick Ranelagh, or nightly stray  
In gay Spring-Gardens glittering grove.  
Forfake the town's huge mafs, stretch'd long and wide,  
Pall'd with Profusion's sickening joys ;  
Spurn the vain capital's inspid pride,  
Smoke, riches, politicks, and noise.  
Change points the blunted sense of sumptuous pleasure ;  
And neat repasts in sylvan shed,  
Where Nature's simple boon is all the treasure,  
Care's brow with smiles have often spread.  
Now flames Andromeda's effulgent Sire,  
Now rages Procyon's kindled ray,  
Now madd'ning Leo darts his stellar fire,  
Fierce Suns revolve the parching day.  
The shepherd now moves faint with languid flock  
To riv'let fresh and bow'ry grove,  
To cool retirements of high-arching rock,  
O'er the mute stream no zephyrs move.

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\* A seat of Mr. Pitt's on Enfield Chase.

Yet weighing subsidies and England's weal,  
 You still in anxious thought call forth  
 Dark ills, which Gaul and Prussia deep conceal  
 Or fierce may burst from towering North.

All-seeing Wisdom, kind to mortals, hides  
 Time's future births in gloomy night;  
 Too-busy care, with pity, Heaven derides,  
 Man's fond, officious, feeble might.

Use then aright the present. Things to be,  
 Uncertain flow, like Thames; now peaceful borne  
 In even bed, soft-gliding down to sea;  
 Now mould'ring shores, and oaks upturn,

Herd, cottages, together swept away,  
 Headlong he rolls; the pendent woods  
 And bellowing cliffs proclaim the dire dismay,  
 When the fierce torrents rouse the tranquil floods.

They, masters of themselves, they happy live,  
 Whose hearts at ease can say secure,  
 "This day rose not in vain; let Heav'n next give  
 "Or clouded skies, or sunshine pure."

Yet never what swift Time behind has cast,  
 Shall back return. No pow'r the thing  
 That was bid not have been; for ever past,  
 It flies on unrelenting wing.

Fortune, who joys perverse in mortal woe,  
 Still frolicking with cruel play,  
 Now may on me her giddy smile bestow,  
 Now wanton to another stray.

If constant, I care for her, if she flies  
 On fickle plumes, farewell her charms!  
 All dower I wave (save what good fame supplies),  
 And wrap my soul in Freedom's arms.

'Tis not for me to shrink with mean despair,  
 Favour's proud ship should whirlwinds toss;  
 Nor venal idols sooth with bart'ring prayer,  
 To shield from wreck opprobrious dross,

'Midst all the tumults of the warring sphere,  
 My light-charged bark may haply glide;  
 Some gale may waft, some conscious thought shall cheer,  
 And the small freight unanxious glide.

WILLIAM PITT."

1759." P. 384.

The decorations which accompany these volumes are of a very pleasing kind; particularly the view of the little republic of San Marino, prefixed to Vol. II. and in the third the portrait

trait of Lady Fanshawe. The view of the Paraclete is rendered still more interesting than otherwise it would be, by the intelligence that the engraving is altogether (writing and all) "a complete fac-simile of the exquisite efforts of the pen and of the pencil of the elegant Miss Ponsonby, of Pläs Nwdd, near Llangollen." The romantic retirement in which that lady has long lived with her friend lady Butler, renders her as favourable a subject for agreeable anecdote, as many who are recorded in these volumes.

We shall not undertake, respecting a work of entertainment, a severe scrutiny of the authorities on which the anecdotes are founded. If we mistake not, a considerable part of those relating to French names are taken from the *Dictionnaire Historique*; a copious, and, we believe, in general, a tolerably accurate source of information. That books so various and amusing should obtain an extensive sale, is to be expected; perhaps we should not recommend the ingenious and worthy compiler to load the work too much by additional volumes: but say in time, "Ohe jam satis est, Ohe libelle."

## BRITISH CATALOGUE.

## POETRY.

ART. 20. *A poetical Epistle, addressed to Miss Wollstonecraft, occasioned by reading her celebrated Essay on the Rights of Woman, and her historical and moral View of the French Revolution. By John Henry Colls. 4to. 18. Vernon and Hood. 1794.*

Though an admirer of this Lady's Essay on her own Sex, Mr. Colls is a man possessed of no inconsiderable share of good sense, but if he be ambitious of the poet's laurel, he must repeat his exertions. The following extract will present a tolerable specimen of his abilities:

"Who looks through life, with steady eye, will find,  
*One leading principle pervades mankind;*  
 That, form'd by nature for the self-same ends,  
*Each on the whole, for social bliss depends;*  
 That, *Sex to Sex*, for mutual succour clings,  
 And all our difference from our treatment springs.  
 What then is *Woman* on the *present plan*?  
 The splendid plaything of tyrannic man—

His

His equal, only in a wanton hour,  
 When lawless lust subdues the tyrant's pow'r ;  
*Then*, in the fervor of illicit love,  
 He deems the fair an angel from above,  
 Entaptur'd gazes on her form and face,  
 And thinks each blemish a superior grace :  
 At length, all blushing, from the traitor's arms  
 She springs, divested of her wonted charms,  
 Condemn'd to bear, for having been too kind,  
 A frame polluted, and a wounded mind.  
 Ye vile associates in corruption's cause,  
 Who break through nature's and religion's laws,  
 And seem ambitious only to destroy  
 The opening blossom of domestic joy ;  
 Should death let fall life's curtain by surprize,  
 And sign your soul's dread passport to the skies,  
 Where faithful mem'ry all the past unfolds,  
 And God himself the rod of justice holds ;  
 O say, when ev'ry deed shall be reveal'd,  
 And not the shadow of a thought conceal'd,  
 What apt excuses will ye then assign  
 To ward the vengeance of a pow'r Divine ?" P. 14.

**ART. 21.** *Beauties of Fables, in Verse : to form the Judgment, direct the Taste, and improve the Conduct of Youth.* Crown 8vo. 208 pp.  
 3s. Scatcherd. 1794.

Fables, judiciously selected, are certainly useful vehicles of instruction to youth : and the volume before us, with as few exceptions as can be generally made to such publications, may be recommended for that purpose. But as every numerous collection of fables that we have yet seen, presents instances of deficiency, or perverseness in the judgement of its author or compiler, so neither is this totally free from such an objection. We shall subjoin the following fable, taken from page 25, to illustrate our assertion :

" DROWNED WOMAN AND HUSBAND.

A man, ill mated with a clam'rous wife,  
 Who daily led him an unhappy life,  
 A kind relief from Fate's indulgence found ;  
 And she, who ducking oft deserv'd, was drown'd.  
 He fought her corpse, and tho' his true intent  
 Was not to find it, up the river went.  
 A neighbour, that observ'd his seeming pain,  
 Which such wrong measures needs must render vain,  
 Told him : If what he fought, he wish'd to find,  
 'Twas a prepos't'rous method he design'd :  
 He rather should the water's course pursue,  
 Which soonest would restore her to his view.

The

The man reply'd : " That would be more a jest,  
For he was sure, who knew her temper best,  
That she, when dead, against the stream would strive,  
Who was all contradiction while alive."

## MORAL.

Thus an ill-humour'd, peevish wife, is priz'd;  
Hated, while living; and when dead, despis'd:  
One only good she does; by proving cross,  
She saves her husband's sorrow for her loss.  
Such helps, unmeet, rather obstructions prove;  
Kindle aversion, but extinguish love:  
Their husbands lose them with a grateful smart;  
As men, for life, with gangren'd members part." P. 25.

Such a tale certainly is not calculated to form the judgment, direct the taste, or improve the conduct of youth. The duplicity of the husband, the inhumanity of jesting on a subject so tragical, with many other glaring faults, render this fable very unfit to be put into the hands of young persons; to whom nothing should be presented that might tend to disturb the pure and ingenuous simplicity. The want of this care is ill compensated for by a sarcastic turn of humour, or any allurements of perverted wit. Another fault in this fable is miserable prosaic flatness of style, and total want of harmony. The book is made up of fables selected from Gay and others, and prose fables versified, the latter of which have in general the same faults of composition. Mr. Herbert's fable, from *De la Motte*, of *Genius, Virtue, and Reputation*, (*Dodd. Coll. Vol. iii. p. 210*) is terribly mauled by bad imitation at p. 128, under the title of the Journey.

ART. 22. *Poems, containing the Retrospect, Odes, Elegies, Sonnets, &c.*  
by Robert Lovell and Robert Southey, of Balliol-College, Oxford. 8vo.  
130 pp. 4s. Dilly. 1795.

In the present state of poetry, the volume here announced deserves, and we hope will receive, particular attention; it will at least have our praise to help it on its way, and this from a principle of gratitude; it has produced a gratification we do not very often experience. These British Bards assume the classical names of Bion and Moschus, and this not unaptly, for their compositions are chaste, harmonious, and correct. Bion is Mr. Southey, Moschus Mr. Lovell: the first poem is by the former gentleman, and we think the following lines will excite emotions of tender recollection in many a feeling bosom. Speaking of his first schoolmaster the poet says,

" Even now thro' many a long year I trace  
The hour when first in awe I view'd his face;  
Even now recall my entrance at the dome,  
'Twas the first day I ever left my home.  
Years intervening have not worn away  
The deep remembrance of that distant day,

O

Efac'd

Effac'd the vestige of my earliest fears,  
A mother's fondness, and a mother's tears ;  
When close she prest me to her forrowing heart,  
As loth as even I myself to part.

But time to youthful sorrow yields relief,  
Each various object weans the child from grief :  
Like April showers the tears of youth descend,  
Sudden they fall, and suddenly they end ;  
Serener pleasure gilds the following hour,  
As brighter gleams the sun when past the April show'r.  
Methinks ev'n now the interview I see,  
Recall the mistress' smile, the master's glee :  
Much of my future happiness they said,  
Much of the easy life the scholars led ;  
Of spacious play-ground, and of wholesome air,  
The best instruction, and the tenderest care ;  
And when I followed from the garden door  
My father, 'till with tears I saw no more,  
How civilly they eas'd my parting pain,  
And never spake so civilly again !"

Neither can we, without obvious injustice to our readers, forego the opportunity of presenting them with the following sonnet :

" Ungrateful he who pluckt thee from thy stalk,  
Poor faded flow'ret, on his careless way,  
Inhal'd awhile thine odours on his walk,  
Then past along, and left thee to decay.  
Thou melancholy emblem ! had I seen  
Thy modest beauties dew'd with evening's gem,  
I had not rudely cropt thy parent stem,  
But left thy blossom still to grace the green.  
And now I bend me o'er thy wither'd bloom,  
And drop the tear, as Fancy, at my side,  
Deep sighing, points the fair frail Emma's tomb,  
" Like thine, sad flower ! was that poor wanderer's pride !  
O, lost to love and truth ! whose selfish joy  
Tasted her vernal sweets, but tasted to destroy."

These specimens are the productions of Mr. Lovell's pen, to whom, indeed, the larger portion of the volume belongs. But, that his friend and coadjutor is in all respects worthy of him, is amply proved by other poems, as well as by the following sonnet.

" As o'er the lengthen'd plain the traveller goes  
Weary and sad, his wayward fancy strays  
To scenes which late he pass'd, haply to raise  
The transient joy which memory bestows ;  
And oft while hope dispels the gathering gloom,  
He paints the approaching scene in colours gay :  
So I, to cheer me in life's rugged way,  
Or glance o'er pleasures past ; or think of bliss to come.

But

But ah! reflection vainly we employ  
 On pleasures past, and fugitive the joy  
 When the mind rests on hope's delusive power;  
 Blest only they who present joys can taste,  
 Nor fear the future, nor regret the past;  
 But happy, as it flies, enjoy the present hour."

Mr. Southey is about to publish an epic poem, on the subject of Joan of Arc, for which enterprise he seems fairly qualified, and to which undertaking we wish success.

ART. 23. *Tetelestai. The final Close. A Poem. In Six Parts. By David Bradberry.* 8vo. 102 pp. 2s. 6d. Rivingtons.

The first thing which will strike the reader of this extraordinary performance, will be its whimsical dedication, which, but for its length, we would transcribe. It is formally addressed to the sovereign of the universe. Nor will any one be less surprised with the singular structure of the verse, of which the following is a specimen.

"Th' unequal globe no longer swiftly rolls;  
 But scrooping brazen thunder on her poles;  
 Thus warns her final Terflice come,  
 And hangs amidst the rayless gloom—  
 Of darkness absolute;"

"Wishing the dread dispute  
 (If with she might)  
 Were over quite  
 'Tween her and God:"

"In vain the wish—though all her wishes one;  
 The kind, the list'ning hours of Hope were gone:"

"That flame which issued from his mouth,  
 And burn'd before the God of Truth,  
 One spark upon her sent;  
 Her parts loud thunder rent;  
 A peerless flash,  
 And hideous crash,  
 Burst all around!

ART. 24. *Hair Powder; a plaintive Epistle to Mr. Pitt. By Peter Pindar, Esq. To which is added (with considerable Augmentation) Frogmore Fête, an Ode for Music. for the First of April, vulgarly called All Fools Day.* 4to. 2s. 6d. Walker, 1795.

At length the mighty Pindar bites the dust,  
 that is, he attacks the powder; though, if it were interpreted that he is dead, we should not know how to deny it, for certainly there are not the smallest signs of life in these poems. The abuse is there as usual; but where is the wit?

ART. 25. *Two State-Papers, with a Preface, by a Whig; and a Postscript, by a Tory.* 12mo. 20 pp. 1s. Owen. 1795.

This is a facetious paraphrase in verse, on Citizen John Harrison's letter to Mr. Grey, which was produced and read in the House of Commons.



Commons, as well as the impudent report of Barrere, on the engagement of the first of June. It is by no means destitute of spirit and humour.

ART. 26. *Ode sur la Guerre, par B. Frere Cheronfi, auteur du Hero moderne, et de la Comedie intitulee l'Amant Timide.* 12mo. 15 pp. London. No Publisher.

A complimentary dedication to Lord Stanhope in English, introducing some lines, in good French, on the miseries of war.

### DRAMATIC.

ART. 27. *The Mysteries of the Castle, a Dramatic Tale, in Three Acts. As performed at the Theatre Royal, Covent Garden. Written by Miles Peter Andrews.* 8vo. 2s. Longman, 1795.

Without the most scrupulous attention to the dramatic unities, the Mysteries of the Castle are developed with sufficient contrivance to interest the attention of the reader or spectator, while the interest so excited is kept alive to the conclusion, by the vivacity of the dialogue.

We cannot but observe, however, that to Hilario, who is in the dramatis personæ styled the friend to Carlos, are assigned, without much propriety, the manners of a buffooning servant; whose mirth is surely unseasonably displayed at a moment when his friend is lamenting over the supposed death of his mistress. The girls going to market, and the Falconers, may with equal propriety be introduced into any other drama.

### NOVELS.

ART. 28. *The Victim of Magical Delusion, or the Mystery of the Revolution of P——l. A Magico-Political Tale, founded on historical Facts, and Translated from the German of Cajetan Tschink.* By P. Will. 3 Vol. 12mo. 9s. Robinson, 1795.

They who delight in the marvellous will read these volumes with eager curiosity. The plan seems similar to that pursued in a publication called the Necromancer, which we noticed in a former Review. A multitude of strange, unaccountable, and astonishing deceptions, are practised, as if by magic; but afterwards explained to be wholly compatible with human skill and adroitness. In these books an inexperienced young nobleman is singled out, as the object of these practices, in order to facilitate a far fetched project of bringing about a revolution in Portugal. He becomes an easy dupe, and finally the victim of the plot. The perusal will excite surprise; but, unless the volumes afford more amusement to others than they have to us, they will have been translated to very little purpose.

ART. 29. *The Ghost-Seer, or Apparitionist; an interesting Fragment, found among the Papers of Count O. From the German of Schiller.* 12mo. 242 pp. 3s. Vernon, &c. 1795.

This

This publication is of the same school as the above; but it is less consistent, and more dull. The Italian story introduced in the narrative is well told, and not without interest. The name of Schiller led us to expect more entertainment than we found.

ART. 30. *Such Follies are. A Novel. In 2 Vols. 6s. Lane, 1795.*

Mr. Seaforth, his wife, and eldest son, are represented as aristocrats, and no less foolish and wicked than our neighbours, of the distracted republic one-and-indivisible, would wish all such persons to be thought. Mr. Hanbury is a merchant, retiring from business with a splendid fortune, most honourably acquired. Of course, he and his family are contrasted with the Seaforths. The story is not worth detailing any further; and the moral of it, notwithstanding the salvo in the concluding page, is merely this—that “pride of blood is contemptible.” Public instructors should chiefly give such lessons as the exigencies of the times especially demand. Now we apprehend, that the lessons most wanted in the present times are of an opposite kind; namely, lessons of order, of just subjection, and of that rational *subordination*, which is so far from being unworthy of free men, that freedom itself cannot subsist without it.

ART. 31. *The Abbey of St. Asaph. A Novel. In three Volumes. By the Author of Madeline, or the Castle of Montgomery. 12mo. 9s. Lane. 1795.*

Though we cannot assign to this work any high rank among books of the same description, yet we are far from degrading it to the lowest place. The incidents are not managed with sufficient probability, the manners and sentiments are of the common-place sort, and the language is often overstrained; as in vol. ii. p. 217, “The glittering stars were breaking from the realms of ether.” The author’s chief aim is to be *pathetic*, in which he sometimes succeeds very well; but more frequently goes beyond the due bounds, and runs into the *terrible*. Young novel readers will be pleased with this performance; and not altogether without reason. For in many parts it applies very strongly to their feelings; and we are happy to add, that in no part has it any tendency to impair their morals, or relax their principles.

ART. 32. *Alf Von Deulmen, or the History of the Emperor Philip, and his Daughters. Translated from the German, by Miss A. E. Booth. In two Vols. Large 8vo. 300 and 305 pp. 12s. Bell, Oxford-street. 1794.*

This is a tragedy, and a very deep one, in the form of a history, and in a series of letters. The preface gives an account, illustrative of this history, translated from a French author, of the terrible *Secret Tribunal*: but it contains no important particulars with which we were not acquainted before, and our readers, through our means. The date of the first of these letters, which is 1198, affords ample room to the author for mixing (according to a fashion which has lately prevailed) the fictions of fancy with the truths of history. A good use, however,

ever, is here made of this liberty. We are presented with a story, in which the misfortunes of virtuous love and friendship, and the dreadful mischiefs of unprincipled ambition and intrigue, are set before us in a manner uncommonly interesting and affecting. Ordinary novels exhibit the characters and passions of persons in common life, or a little exalted above it; but *here* we are concerned with Popes, Emperors, Princes, Princesses, Counts, Bishops, &c. and their several characters are well discriminated and supported. That of the hero, Alf Von Deulmen, excites, in a very high degree, our compassion and admiration.

Since *German* authors can supply books like this and *Herman of Unna*, our English novel-writers would, most of them, do wisely to undertake the study of that language. The style of this translation is, in general, very good; but *who* for *whom* (as in vol. i. p. 34, l. 2.) occurs too often to pass for an error of the press.

ART. 33. *The voluntary Exile. In five Vols. By Mrs. Parsons, Author of Lucy, &c. &c. 12mo. 15s. Lane. 1795.*

Many defects may be pardoned in a novel-writer, who endeavours to amuse our fancy, with some benefit, rather than any injury to our morals. By such a rule the author of this novel must be judged; and then we may with truth recommend her production, as affording a considerable degree of entertainment, and still more of prudential and moral instruction. *Five* volumes, however, are rather too heavy a tax upon the purses of readers, and the patience of reviewers, especially when this bulk is attained by the introduction of so many narratives foreign to the main story. Add to this, that it is neither wise nor humane, to perpetuate ill-will betwixt England and America, which seems to be one tendency of the work. The style is not generally faulty; but there are many oversights like the following, which admit of no excuse; "new scenes was planned," vol. i. p. 35; "their visits was interrupted," p. 159; "as there has been so many details," vol. ii. p. 89; "the difficulties thrown in your way has clouded your mind," vol. iii. p. 228. &c. &c.

## DIVINITY.

ART. 34. *A Sermon, preached at the Meeting-House in Hoxton-Square, on the 15th of March, 1795, upon Occasion of the Death of the Rev. Thomas Toller, who departed this Life on the 3d Day of the same Month, in the sixty-third Year of his Age. By Andrew Kippis, D. D. F. R. S. and S. A. To which is added, the Address delivered at the Interment of the deceased. By the Rev. Hugh Worthington, Junior. Published by Request. 8vo. 52 pp. 1s. Brown. 1795.*

The chief topics of this sensible discourse on 2 Tim. iv. 7, 8, are, the temper and behaviour of the faithful disciples of Jesus; and the happiness that will be conferred upon them in a future state. Mr. Toller, who was a minister of the same communion with the preacher, is said by him to deserve the application of these general topics to his life

life and hopes: and the latter pages of the discourse contain a biographical sketch of him, with suitable reflections. The oration of Mr. Worthington is a shorter address of the same kind, turning chiefly on the sudden death of Mr. Toller, which is said to have been instantaneous.

ART. 35. *The firm Patriot, and principal Qualities which Mark that fair and illustrious Character at the present Juncture in these Realms. A Sermon for the Fast-Day, February 25, 1795. By Alexander Hewatt, D. D.* 8vo. 32 pp. 1s. Cadell, &c. 1795.

A former fast sermon, by this author, was noticed by us in February last, p. 178. His text on this occasion is Prov. xxiv. 21, "My son, fear thou the Lord, and the King, and meddle not with them that are given to change:" and the author continues to write sensibly, and pertinently. The three leading heads of his discourse are, piety, loyalty, and integrity, each of which he recommends by arguments well suited to the occasion.

ART. 36. *Hints preparatory to the approaching Fast.* 12mo. 43 pp. 6d. Rivingtons. 1794.

These hints, we are told, were collected in a conversation held among a few friends who met to spend the evening together; they turn chiefly on the duties of the clergy upon those occasions, what they ought to recommend, and in what manner. Had they been read, and attended to, we should not so often have been presented with the reflections of preachers who preferred the censure of those who did not hear them, to the instruction of those who did. It may be consulted on other occasions.

ART. 37. *The Cause of our national Judgments, and their Remedy. A Sermon, preached in the Parish of Christ-Church, Spital-Fields, on Sunday, Feb. 22, 1795, preparatory to the late general Fast. By John Daviss, A. M. Fellow of Trinity-College, Cambridge, Lecturer of St. Lawrence Jewry, near Guild-hall, and Joint-Lecturer of Christ-Church, Spital-Fields.* 8vo. 23 pp. 6d. Rivingtons. 1795.

The causes assigned by this preacher are, 1. Our unwillingness to acknowledge the hand of God in the things which happen to us. 2. Ingratitude and forgetfulness of his mercies. 3. National pride. The remedies are, 1. To remove these causes. 2. For each to examine himself. 3. Fervent prayer. 4. Reliance on the atonement of Christ. The text is Joshua vii. 13. and the discourse is pertinent and good.

ART. 38. *The pacific Temper of the Priesthood. A Sermon, on the national Fast, February 25, 1795. By an Orthodox British Protestant.* 8vo. 36 pp. 1s. Johnson. 1795.

Nothing seems more easy than to distinguish between the love of war for its own sake, or the propensity to undertake it lightly, and the unwilling acquiescence in the necessity of it, for the sake of avoiding  
still

still greater evils, anarchy, and the subversion of all we have reason to venerate : yet there are writers who will not see the difference, and who choose to argue for peace, as if any person doubted or denied its blessings. That an intolerant, persecuting spirit, has appeared in this island, the preacher before us thinks it impossible to doubt. The multitude is always intolerant in all its ways, but, exclusive of the effects of that unalterable propensity, we think it not only easy to doubt, but just to deny, that such a spirit exists. The text is a curious one, 1 Kings xxii. 11 and 12.

ART. 39. *A Call to Recollection, Resolution, and Exertion, with a View to the present State, and essential Interests of this Country.* By the Rev. R. P. Finch, D. D. Prebendary of Westminster. 12mo. 44 pp. 4d. or 3s. 6d. per dozen. Rivingtons. 1794.

Recollection, resolution, and exertion, on the subjects of duty, cannot ever be unseasonably urged, nor ever more seasonably than at the present time ; in which, if a serious call, like this before us, should preserve only a few from that forgetfulness which is but too epidemic, it would perform an important service. This tract by Dr. Finch is written in so plain and practical a manner, that we cannot doubt but, aided by the lowness of its price, it will circulate good principles to a considerable extent. The sentiments interpersed respecting the late transactions on the continent, are those of a feeling mind, impressed with great horror of extraordinary iniquity.

ART. 40. *A Sermon on the present Scarcity, preached in the parish Church of Upper Slaughter, Gloucestershire, July 26, 1795.* By F. T. Trarck, M. A. 8vo. 22 pp. 1s. Robson. 1795.

A sensible and well-meant discourse, and well calculated to operate according to the preacher's wish on his immediate hearers.

ART. 41. *Reasons for Peace, stated in a Discourse delivered in the Union Chapel, Birmingham, on Wednesday, February 25, 1795. Being the Day appointed for a General Fast.* By D. Jones. 8vo. 43 pp. 1s. 6d. Johnson, 1795.

This is a very vigorous and able composition, though we confess ourselves neither satisfied with the principles it inculcates, nor convinced by its arguments. We also are for peace ; but we would not purchase it at the risk of future security, nor at the expence of our national dignity.

## POLITICS.

ART. 42. *Réflexions sur la Paix. Addressées à Mr. Pitt et aux Français.* 8vo. 48 pp. 1s. 6d. à Geneve, 1794. Et se trouve chez Debrett.—*Reflections on Peace. Addressed to Mr. Pitt and the French Nation, &c.*

This is a very interesting and extraordinary pamphlet ; the production of Madame de Staël, the acute and eloquent daughter of M. Necker.

**M. Neckor.** Prejudiced and mistaken on many points, she sees in their true light the horrors which have desolated France, and the iniquity by which they have been caused; and recommends peace as strongly to that exhausted nation as to any other power. She affects to consider Mr. Pitt alone, as standing on an equal footing with France, in this great question: "Mr. Pitt et la France, une nation et un homme, Voilà ce qu'il importe de persuader." Many of her ideas on France are just, and the errors she has committed, in speaking of this country, and our interests respecting the war, are completely exposed by the author of the subsequent pamphlet. On the idea of restoring the system of Robespierre, she exclaims, "No, this horrible system is a phenomenon which nature cannot twice produce: no, I do not yet believe that the destruction of social order has arrived, that pity is banished from the earth, that man has totally devoted himself to the destruction of man, that Atheism can become the superstition of the people; property be attacked by all the laws, and society instituted for no other purpose, than that by collecting individuals together, it might render them the more certain victims of destruction." The following opinion also is probably well founded: "The greater part of the faults committed by the Coalesced Powers, arose from their being too much influenced by the clamours and the hopes of the Aristocratic Emigrants." We are glad, even at the expence of some errors, to see peace eloquently recommended to the French, by a person to whom they are likely to listen; since, when they once conceive it to be their truest interest, they will possibly consent to purchase it by such concessions as the security of Europe demands.

**ART. 43.** \* *Réflexions sur la Guerre. En réponse aux Réflexions sur la Paix, adressées à Mr. Pitt, et aux Français. Par M. D'Ivernois.* 8vo. 157 pp. 3s. Elmsly, 1795.

**ART. 44.** *Reflections on the War. In Answer to Reflections on Peace, addressed to Mr. Pitt and the French Nation. By Francis d'Ivernois, Esq. Translated from the Original French.* 8vo. 135 pp. 3s. Elmsly, &c. 1795.

It is not easy to do justice to the singular and extraordinary merit of this pamphlet, without using a language which would almost seem hyperbolical. To an English reader it is still more important and interesting than even the Account of the Revolution at Geneva, written by the same author, and noticed by us in a late number. (Brit. Crit. May, 1795. p. 545.) "My purpose," says the author, "I hope will not be mistaken. Indeed, it will soon appear that we have really both the same object; for who is there so unfeeling as not anxiously to wish for peace? Not, indeed, a suspicious and temporary suspension of war, disguised under that name; but a peace equitable and durable, more so than can possibly be obtained by any concessions on the part of the allies." Mr. D'Ivernois, as completely as his antagonist, Mad. de Staël, gives up as visionary the ideas of "dismembering France; of compelling an unconditional submission to

to the ancient system ; and chastising those who destroyed it :” and reprobates the thought of “ bringing back the emigrants in triumph to Paris, with all their terrible train of vengeance, exclusive privileges, feudal rights, and partial taxation.” But he contends most strongly and most ably, that, for the safety of Europe, it is absolutely necessary that France should give up all her conquests, and retire within the limits of her ancient territory. It is a circumstance very singular, as well as the strongest confirmation of the equity and propriety of this demand, that Dumourier (in his *Coup d’œil Politique*, which stands as the first article in our Foreign Catalogue) contends with equal ardour, on the grounds of policy and justice, that France should voluntarily relinquish all her conquests. M. D’Ivernois completely proves, from the exhausted state of that country, and the depreciation of the assignats, that, not only the Allied Powers, but Great Britain herself has ability to enforce this necessary sacrifice to the balance of power in Europe, and ought not to conclude a peace without it.

Mad. de Stael considers Mr. Pitt as the only person, on one side, who prolongs the war : M. D’Ivernois, in his introduction, very properly reminds her of the resolution he moved and carried this very year, expressing, among other things, the uniform desire of his majesty, “ to effect a pacification on just and honourable grounds, *with any government in France, under whatever form*, which shall appear capable of maintaining the accustomed relations of peace and amity with other countries.”

The work is divided into five chapters. Chap. I. discusses the question, whether the war has really been more disastrous to the Confederated Powers, than neutrality would have been : and treats the topic of the conquests. Chap. II. shows that the only resource of France is the assignats, which must soon inevitably lose all value. P. 22. Chap. III. contrasts the resources of Great Britain with those of her adversary. P. 49. Chap. IV. treats of the obstacles which prevent France from remaining a Republic ; and of the importance it is of to her, to have an hereditary, but limited Monarchy. P. 72. Chap. V. endeavours, and very skilfully, to remove the common prejudices of the French against the British constitution. P. 98. To the English edition is subjoined a postscript of nine pages, stating that the *fall of the assignats* has gone on still more rapidly since the pamphlet was written, than the author had predicted, and that the signs of the *fall of the republic* are no less strong.

As we have already been tempted, by this interesting article, to extend our account beyond the limits we usually assign to those which stand in this part of our work, we shall transgress still further, by giving the following sensible and just passage on the effects of the war. “ I am, however, convinced, that nothing but the existing calamities of the war, could have led M—— to lose sight of the far more terrible calamities from which, in all probability, Europe has been preserved by it. Quite overjoyed to see the French Revolution all at once take so moderate a turn, M—— does not observe that it is the war, which, by exhausting that nation, has brought so soon to an epoch, when the principles which led to it have lost their attraction, even with the

French

French themselves; and, when they are as candid in avowing the disastrous consequences of those principles, as formerly they were zealous in trying to persuade other nations, that the adoption of them would renovate the world, and restore the golden age." P. 11. Those in this country who are still so far behind the experience of the times, as to defend the principles which the French have abandoned, may take a hint from this, and the French confessions which follow it.

With respect to the defence of the English constitution, so well managed in this pamphlet, by M. D'Ivernois, we regard such a testimony from a very intelligent foreigner, and friend to liberty, with peculiar delight, and on this account recommend the tract, even to those who do not wish to discuss the question of the war.

The English translator, who is said to be a particular friend of M. D'Ivernois, has suffered an inconsistency to creep into his translation, by speaking of the author of *Réflexions sur la Paix*, sometimes as male, and sometimes as female: compare p. 71 and p. 119. As the sex is spoken of in the first instance, it would have been best to have used *she*, &c. throughout. The fault is not so glaring in the original: yet the translation is well executed.

ART. 45. *Considerations on the Causes and Effects of the present War, and on the Necessity of continuing it till a regular Government is established in France.* By William Hunter, Esq. 8vo. 63 pp. 2s. Stockdale, 1794.

The several parts of this extensive subject are here arranged in good order, and well connected; to each a due consideration has been paid; and the man who reads Mr. H's tract with attention, will rise from the perusal of it, possessed of much useful knowledge on the several parts of his subject. There are many passages of it well deserving to be noted with particular approbation. We cannot, however, omit recommending to notice, his sentiments on the subject of equality; and on the tendency of the nature of man, and of society, to depart from it immediately, whenever it may take place *de facto*. We may add the following consequence, to which, the argument he has so well stated, evidently leads. The state of equality cannot be produced but by great force; and, as soon as this force shall be removed, the natural tendencies above-mentioned, must have their effect. A state of equality can, therefore, only be continued, by the continuation of the force which produced it: and such a state of perpetual and strong coercion, must be a state of perpetual misery.

We except from those opinions of Mr. H. to which we express our concurrence, what he has said of the essence of liberty. We think it consists in something more than a knowledge of what the laws allow, and what they condemn. We do not observe, however, that this erroneous position vitiates any thing more, in the pamphlet, than the paragraph which it begins; there are no consequences drawn from it; nor does it appear to have mixed with, and discoloured, the author's subsequent reflections and sentiments.

ART.



ART. 46. *A Refutation of Mr. Pitt's alarming Assertion, made on the last Day of the last Session of Parliament, "that unless the Monarchy of France be restored, the Monarchy of England will be lost for ever." In a Letter, addressed to the Right Honourable Thomas Skinner, Lord Mayor of the City of London.* 8vo. 76 pp. 2s. 6d. Bell, Strand, 1794.

This tract is divided into nine parts, the eighth of which, contains the whole of the subject the author proposes to discuss. The two pamphlets of Mr. Bowles, on the opposite side of the question, which we considered at considerable length very lately, being recent in our memory, we find that the Observer, for so he signs himself, has omitted to consider in his refutation the most material arguments for the assertions which he combats. As a specimen of his mode of reasoning, we shall select the first inference he lays down, on entering upon the body of the subject. The words he attributes to Mr. Pitt are, "That unless Jacobin principles could be effectually rooted out of France, England was for ever lost." This, he says, in plain English, means, "that, unless monarchy can be restored to that country, monarchy in England cannot long subsist." By the most cursory examination of the propositions here stated to be the same, they are found to be different. To make his inference just, the principles of Jacobinism and republicanism must be the same; and, although we hold republicanism to be hurtful, in almost all cases, Jacobinism appears to us as hostile to that, as to any other system. This will appear by the definition of a society of Jacobins: a definition which, as we have not seen, we shall here give. A body of men, self-constituted; keeping up, or adding to their numbers, by elections made by themselves; and exercising controul, over what they recognise as the lawful supreme power of a country, by actual force, or the fear of it. This is a society of Jacobins. Such an association cannot act even in a republic, but by the partial or total subversion of its lawful powers. Weak monarchies have exhibited something analogous to this, in the encroachments of individuals on the power of the sovereign: such were the usurpations of the mayors of the palace, over the latter kings of the Carlovingian race in France. Examples from other monarchies might also be brought. In describing repeatedly, what a great statesman would do in an assigned situation, or what measures he would have avoided, this writer assumes the character of a great statesman: but, when he informs us, that the Empress procured by her intrigues those disturbances which produced the temporary expulsion of her troops out of Poland, that the *Prussian king* might not sit down quietly on his acquisitions there, we feel no hesitation in denying him that title; though he quotes the authority of an anonymous gentleman, in an office of consideration at Berlin. To carry our examination of this tract any further, would neither be agreeable to ourselves or our readers. To point out the multitudes of errors occurring in writers of a certain class, would render our work too much like the compartments in an anatomical museum, appropriated for the reception of diseased and deformed parts.

ART. 47. *State of the Country in the Month of November, 1794.*  
By Abraham Jones, London. 8vo. 56 pp. Owen.

We have not often perused a pamphlet written with a greater degree of indecent virulence than this. The court the author calls "the lousy distemper of government; the very den where it feeds and stinks; wherein there is a Demon, who calls himself the king's friend:" and, we are further informed, it is this Devil, this emissary of Hell, that deceives his councils. To his invectives, he has given something of the form of the speeches in the classical historians: and, though we should have reprobated the matter, we still should have said something of the art, which gives dramatic vivacity to it, if in his manner of introducing the supposed sentiments of classes of men and individuals, we had not found him a servile copyist of publications in every person's hands. Thus, when he puts his own sentiments of the state of the nation into the mouth of the public, this change of persons is taken from Humé; who frequently makes use of it, to give the arguments of two parties on the greater events of our history, as for instance, on the petition of right, when it was brought forward in 1628. But this is rather a more venial species of plagiarism, than the second personification we find in this tract. The malignant, but brilliant and epigrammatic Junius, in his letter to the king, introduces his Philippic by telling him, that a man sincerely attached to his authority, to the nation, and to truth, would thus and thus address him: this is a fiction in rhetoric so singular, that it is gross plagiarism to attempt it a second time; which, nevertheless, is here done. We are more particular on this point, as Mr. Jones appears to be an evident imitator of that writer. He has collected almost every charge which can be advanced against every bad government, and applied them to our own: and of these, he produces no evidence but his own assertion. He thus disgraces the abilities he possesses, which appear to us to be considerable; and, in a short pamphlet of fifty-six pages, has precluded himself from that respect he might have obtained with both the parties which divide the state.

ART. 48. *Dialogues between a Reformer and an Anti-revolutionist.*  
8vo. 77 pp. 1s. 6d. Stockdale, 1794.

Our concurrence with the conclusions of a writer, is generally accompanied by our approbation of the principles, from which he supposes they ought to be deduced. Sometimes, however, the case is otherwise; and, although we do not fastidiously remark such instances of it as are of less consequence, there are cases in which we are not at liberty to suppress our dissent. As in the actions of others, which advance our interests, so in the arguments which support our opinions, the agreeableness of the consequence to us, ought not to induce us to represent the means made use of to attain them, otherwise than as they are. We were led into this reflection by the first dialogue in this work: the question there treated is, whether the alterations of the constitution contended for by certain persons, are deducible from human rights, or the rights of men. For the solution of it, this author lays it down as a principle, that no rights exist until laws are made

made to create them, and that by society. It seems a consequence of this (not to enter more fully into the argument) that, as no man is bound by any human laws, except those of the society under which he lives, and, as against many vices, hurtful to others, no laws exist in this country, no man is under any obligation to refrain from them: and the persons who may be affected by them, cannot claim such forbearance as a right from us. For example, we have no law to punish ingratitude; yet every man understands returns of favours received to be due, where they can be made. Children have a right to subsistence, education, and protection, from their parents; but our laws enforce their right to subsistence alone. We have besides to observe, that this writer has obtruded a declaration of his disbelief of revealed religion, peculiarly and highly censurable, in a man who contends for its great use. In his opinions on taxes and public debt, we might also point out something deserving censure. These weighty faults deducted, we discover in other parts the marks of a clear, manly, and acute understanding. The arguments against an alteration of the constitution of the House of Commons, appear to us unanswerable: and, we might easily select from this tract some political aphorisms, which recommend themselves, by novelty, weight, and refinement.

ART 49. *A Dialogue in the Shades, between Mercury, a Nobleman, and a Mechanic.* 8vo. 34 pp. 1s. Jordan. 1794.

Common place abuse, on the real and imputed vices of the nobility; introduced by an advertisement, setting forth that the author is by no means an enemy to civil distinctions:—and thus it is that he shows his friendship to them.

ART. 50. *Thoughts on the Suspension of the Habeas Corpus Act.* 8vo. 28 pp. 1s. Debret, 1794.

A succinct statement of reasons, to prove that the late suspension of the habeas corpus originated in propriety; which are indeed strengthened by the salutary effects which have been found to proceed from that measure.

ART. 51. *A View of the relative Situation of Great Britain and the United States of North America. By a Merchant.* 8vo. 43 pp. 1s. Debrett, 1794.

A very sensible and forcible address to Ministers, calling on them to avert, what the author then thought an impending danger, a rupture with America; conceived with sentiments of respect, and expressed in terms of energy.

ART. 52. *An Address to the Electors of Norwich: being a Vindication of the Principles and Conduct of Mr. Windham's Opponents at the late Election.* 12th of July, 1794. With an Appendix, containing a Letter from J. Mingay, Esq. 8vo. 28 pp. 6d. March, Norwich; Robinsons, London; 1794.

We are somewhat disposed to place this anonymous composition to the contrivance of some ingenious Hibernian. It is a cauld opening with

with a defence, which is, however, so conducted as to operate like an accusation. Had it not been for this "vindication," the world might have supposed that Mr. Mingay's cause deserved and experienced something more than the "weakness and incompetency of support he met with." Speaking of elections, this anonymous advocate observes—"At such times men think themselves absolved, as it were, from the allegiance they owe to justice and honour, and that they are allowed to shake off the yoke of all honest principle and ingenuous sentiment." Do they so? Why then, upon such occasions, we shall be tempted to withhold from such men our implicit confidence, while they assert, that "though they have been *successless*, they have not been criminal." Mr. Windham is complained of by this author, for having charged his opponents with Jacobinism; but consolation is at hand, for he declares—"It is in the accusation itself that we discover a store of honest triumph and congratulation." Since it is in accusations that this gentleman congratulates himself, we can add our felicitations while we accuse him of a deficiency in orthography, when he talks of "unbefeeing petulence," and inaccuracy of language, when he uses the word *successless*.

ART. 53. *Political Papers, chiefly respecting the Attempt of the County of York, and other considerable Districts, commenced in 1779, and continued during several subsequent Years, to Effect a Reformation of the Parliament of Great Britain: collected by the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York. Three Volumes. 8vo. 11. 1s. Todd, York; Johnson, London.*

Mr. Wyvill is so zealous on the subject of parliamentary reformation, as it is called, that he doubtless thinks it of importance that these papers should be collected and preserved. They will hereafter, perhaps, serve only as a record how many respectable, sensible, and well-meaning men were egregiously mistaken, both in their theory of our constitution, and in their maxims of political wisdom. A fourth volume is promised.

ART. 54. *Present State of France, Report of the Committees of Public and General Safety, and of Legislation, and the State of France, presented to the National Convention, Sept. 20, 1794. 8vo. 35 pp. 1s. Bell. 1794.*

This is seemingly a faithful translation, and we have only to remark upon it, that the state of France is now, according to their own reports, very different.

ART. 55. *Robespierre chez les Orphelins, ou Histoire secrète des derniers Jours de Robespierre. 8vo. 54 pp. 1s. 6d. Londres. 1794.*

A story, by no means ill told, which represents Robespierre as having determined, a very short time before his death, to re-establish religion and monarchy; when the Jacobins, discovering his projects, prevented their accomplishment, and put him and his party to death.

ART.

ART. 56. *First Letter—A Letter from Earl Fitzwilliam, recently retired from this Country (Ireland) to the Earl of Carlisle, explaining the Causes of that Event.* 8vo. 1s. Dublin printed, reprinted by Robinsons, 1795.

ART. 57. *Second Letter—A Letter from a venerated Nobleman, who lately left this Country (Ireland) to the Earl of Carlisle; explaining the Causes of that Event.* 8vo. 1s. Dublin printed, reprinted by Robinsons.

These letters were considered, at the time, as authentic: if we have suffered the period of their political life to pass away before we mentioned them, we hope to be readily excused. As politics they were to be judged by other means; as objects of criticism they did not particularly attract our attention.

ART. 58. *A Letter from the Earl of Carlisle to Earl Fitzwilliam, in Reply to his Lordship's Two Letters.* 8vo. 13 pp. 1s. Stockdale, 1795.

When a public letter is written by one public man to another, on the subject of his political conduct, it is naturally expected that their opinions on that matter should be coincident; but the ex-vice-roy of Ireland, with a precipitance which, perhaps, he derived from his short visit, addressed his friend without examining into that point. It appears from the answer of Lord C. that their sentiments were diametrically opposite.

ART. 59. *A fair Statement of the Administration of Earl Fitzwilliam in Ireland; containing Strictures on that noble Lord's Letters to Earl Carlisle.* 8vo. 20 pp. 1s. White, Piccadilly.

This writer is an opponent, and apparently such as he professes to be, a fair one, of the arguments and statements of Lord Fitzwilliam.

ART. 60. *The Conclusion of the Strictures on Earl Fitzwilliam's Letters to the Earl of Carlisle.* 8vo. 6d. White.

This is apparently a sequel to the preceding pamphlet.

ART. 61. *A plain Statement of Facts relative to the Administration of Earl Fitzwilliam in Ireland. The Second Edition with Additions.* 8vo. 22 pp. 1s. White, 1795.

The plain statement is opposite to the fair statement; it does not follow that it is an unfair statement, nor shall we enter into the question. It contains a short enumeration of transactions, and some curious state papers.

ART. 62. *Letter to the Right Honourable the Earl Fitzwilliam, occasioned by his Two Letters to the Earl of Carlisle. By William Playfair, Author of the commercial and political Atlas, &c.* 8vo. 24 pp. 1s. Stockdale, 1795.

We cannot perceive that this author, who has written with ingenuity and spirit on several occasions, acted very wisely in taking a part in

in this dispute, which he handles rather coarsely, and without any such peculiar knowledge of the subject as could demand his interference.

ART. 63. *A Letter to his Excellency Earl Fitzwilliam, Lord Lieutenant, &c. of Ireland.* 8vo. 63 pp. 1s. 6d. White, 1795.

This is properly a publication prior in point of time to those here enumerated. It is a republished letter from William Drennan, who, as he says, was accused, tried, and acquitted for having attempted to raise a *spirit of union* among the Irish. The author professes himself, without scruple, "An united Irishman, a protestant dissenter, and an advocate for *universal suffrage*." The letter was written before there was any thought of the recall of his lordship, with a design to give him good advice.

ART. 64. *An Abstract of the Habeas Corpus Act, with Remarks; as also an Abstract of the Suspension-Act: shewing how much of that great Bulwark of English Liberty has been suspended. Together with the Substance of the Arguments used in both Houses of Parliament for and against the Suspension-Act.* 8vo. 46 pp. 1s. Allen and West. 1795.

If the account of the arguments in this great question is here given with tolerable fairness, the conclusions subjoined are, in no small degree, violent against the Suspension-Act. We have not indeed seen many things more violent than the last pages.

## MISCELLANIES.

ART. 65. *An Antiquarian Romance, endeavouring to Mark a Line by which the most ancient People, and the Processions of the earliest Inhabitation of Europe may be investigated. Some Remarks on Mr. Whitaker's Criticisms annexed. By Governor Pownall.* 8vo. 4s. J. Nichols, 1795.

Under this singular title Governor Pownall delivers his own hypothesis on the peopling of Europe "the title of *Romance*," he says, "need not stagger the reader's faith; for all history might equally have the same title given to it in those parts, where it assumes to go back to, and to state the origin and first ages of nations." P. vi. Afterwards, "In this treatise the facts are collected, are brought into approximation; and, by a kind of experiment, endeavoured to be fitted in a certain order and combination with each other. The Romance is only the *bead-roll* on which they are strung." P. xi. This, therefore, is not one of those romances which amuse the imagination, and excite the movements of different passions; it is an hypothesis, in which the reader is soon involved in the depths of etymological and conjectural deductions. The governor seems, with Mr. Pinkerton and Stillingfleet, to be fond of Scandinavian originals, which we fancy will,

will, ere long, be proved altogether untenable: but this is a book which cannot be abridged, and the discussion would lead to a vast field.

- ART. 66. *One Cause of the present scarcity of Corn, pointed out and earnestly recommended to the serious Consideration of the People; as being at the same Time a constant Source of Wretchedness to many Individuals. By a Physician.* 8vo. 30 pp. 1s. Miller, 1795.

This physician seems to be no great farmer. His one cause of the scarcity is the restrictions laid by landlords upon tenants, in the mode of cultivation; a precaution so necessary, that if it were not very strictly attended to, especially in short leases, the speedy result would be the having no corn at all. He argues from the knowledge of the farmer how to cultivate: but he seems to forget that the farmer has also the knowledge how to exhaust the land, which his selfishness will often lead him to practice, unless he is restrained. This tract does not seem capable of doing even the smallest good.

- ART. 67. *Thoughts on the most effectual Mode of relieving the Poor, during the present Scarcity.* 8vo. 16 pp. 6d. Longman, 1795.

This benevolent writer recommends a sparing use of bread, which caution, however salutary, will now probably become every day less urgent.

- ART. 68. *Observations on Mr. Stedman's History of the American War. By Lieutenant-General Sir Henry Clinton, K. B.* 4to. 34 pp. 2s. Debrett. 1794.

Sir Henry Clinton appeals to authentic documents, to prove that his conduct in America received, from the time when he took the command to his resignation of it, the most indisputable proofs of his Majesty's approbation. With respect to the points of controversy between this General and Lord Cornwallis, in stating which Mr. Stedman inclines to favour the latter, they must wait for the tardy, but certain, award of posterity. Let each produce such documents as he can, time, and time only, can pronounce the irreversible award. Such is the fate of history, and those who are the subjects of it.

- ART. 69. *Letter from an Officer in India to his Correspondent in England.* 4to. 56pp. 3s. Debrett. 1794.

This sensible and well-written letter appears, to our apprehension, to state very just claims on the part of the officers in the service of the East-India Company, to be admitted to advantages and indulgencies, which may put them more on a par with the officers in his Majesty's service than hitherto they have been. It comprises also addresses, sent by those officers to his Majesty, and to the Company, expressed in a very manly yet respectful style. This writer pleads strongly, among other things, in favour of Scapoys, officered by Europeans, in preference to European troops. Of the European he says, "His tent must be carried on an elephant, that by its early arrival

arrival he may be as little as possible exposed to the sun; carts with spirituous liquors must follow him, or he faints under the toil and heat; straw must be provided for his bed, or the unexperienced damps will destroy him; he must be put on no escorts or foraging parties, the real hardships and greatest dangers of war; yet not all this care will secure his health, and additional doolies (litters) must be hired to carry him when sick." Of the native soldier he says, "The Seapoy marches unencumbered; he seldom, if ever, tastes spirituous liquors, he can easily dispense with a tent, the sun hurts him not, the damp he feels not. As soon as he arrives at his ground, and is released from duty, he refreshes himself by bathing; from his knapsack he takes wholesome rice, with a few spices, and a brass pot, in which he boils them. After this temperate and hasty meal, he spreads his little carpet on the ground, his usual bed, and makes his knapsack his pillow; he sleeps well, either in the sun by day, or in the dews of night; he rises refreshed and in health. His courage is great, his patience inexhaustible, his obedience implicit, and his confidence in an European officer almost without bounds." p. 32. It seems to us of importance that attention should be paid to representations which are so well drawn up, and so respectfully offered.

ART. 70. *An accurate Account of Lord Macartney's Embassy to China; carefully abridged from the original Work. With Alterations and Corrections by the Editor, who was also an Attendant on the Embassy.* 8vo. 144 p. 2s. 6d. Vernor and Hood, 1795.

The Embassy to China promised so much food for the curious, that various publications on the subject, with more or less to interest readers of all descriptions, might of course be expected. This abridgment will serve the purpose of those who wish to have some general information on the subject; a full and authentic account of which is in a state of preparation, by the most unexceptionable hands.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 71. *Coup-d'œil Politique sur l'avenir de la France. Par M. Dumouriez. Mars, 1795.* 8vo. 83 pp. Hambourg. Et se trouve à Londres, chez J. de Boffe.

This, though published at Hamburg, we place here, as written by a Frenchman, and treating solely on French affairs. We have already alluded to a particular part of this tract, in our account of the excel-



lent *Reflections on the War*, by M. D'Ivernois, (Art. 43. p. 193.) and have referred to this place for an account of the sentiments of Dumouriez, on the justice and propriety which demand that France should relinquish her conquests. We shall, therefore, notice that part first, in our account of this publication. In page 38 he expressly treats the subject of the conquests, and after noticing the injustice of the argument, that the Rhine and the Meuse are the natural boundaries of France, which he says the Jacobins started for the sake of perpetuating internal troubles and external war, he argues—1. That the principles of the French absolutely forbid them from incorporating any people with their nation, except by the free desire of that people, left at liberty to decide for themselves. 2. That no such free desire can yet have been expressed. 3. That such nations, though united, cannot, from essential difference of manners, be truly incorporated. He proceeds, in two more sections, to point out the impossibility of making peace if the conquests are retained, and to recommend the method he thinks best for giving them up.

Dumouriez ventures, in another part of his tract, to discuss the question, "Whether a limited monarchy consists better with the happiness of France than a republic?" and decides openly and clearly in the affirmative. His sentiments on democracy are still more decisive. "Democracy," he says, "is unfit even for the government of a village. Its turbulence prevents its having any firm footing. *Happiness and security are banished from it.* As it can never have a solid constitution, the first ambitious man who becomes the leader of a faction seduces the people, and gives them his own enemies for the victims of their fury. The pretext of public good is his weapon, and it supports his tyranny, till another faction undeceives the people, who then destroy their former idol." P. 71. This is a true picture, which the experience of all ages and all countries has proved to be the inevitable result of democratic power. To wean his countrymen from the foolish fear of mere names, Dumouriez gives two examples. "*Sparta* was a republic, yet had kings: *England* may be fairly considered as a republic, yet has kings. It is the very balance of the two powers well established, which, in both these examples, makes the solidity of the constitution, and consequently the happiness and force of the nation." P. 74.

Though this tract is neither profound, nor in all points free from error, it contains many useful things, and certainly offers much good advice to the French nation.

ART. 72. *Saint-Flour et Justine, ou Histoire d'une jeune Française au dix-huitième siècle; avec un Dialogue sur le Caractère moral des femmes.* Par Mr. de F—— ed. 2c. Tom. I. 310 pp. Tom. II. 283 pp. in 8vo. A Paris.

This is unquestionably one of the best French novels that have for some time fallen under our notice. The story is sufficiently interesting, and carries the reader along imperceptibly to the conclusion. The characters likewise of the two principal personages are drawn with a masterly hand. Many of the situations have also the recommendation of novelty, and the descriptions of natural scenes, dispersed through the whole,

whole, are full of warmth and animation. In some passages, however, we must own that the colouring is too strong, and the details, as well as the language of passion, too much in the French style. The tragical catastrophe appeared likewise to us as unnatural, as it was certainly unexpected.

In the discourse prefixed to this work, on the moral character of women, considered both in their natural and social state, are contained, among some very pertinent remarks, others that are only half true, paradoxical, and often expressed in an obscure enigmatical way, according to the fashionable philosophical language of the country. It is evident that the author's observations have not only been confined to Paris, but even there to the highest classes of females alone, so that many of his assertions, which may be true concerning them, would be false, if applied to the sex in general; a fault which few writers on this topic have had judgement enough to avoid. In justification of our opinion we shall present our readers with a passage or two extracted from this discourse. On the subject of modesty Mr. de F. says: "*Les femmes* (those of superior rank in Paris) *ont réduit la pratique de la chasteté à un extérieur d'étiquette, au choix de certains mots, à quelques formules sociales, à ce qu'on ne les surprenne pas avec les hommes, à ne point se vendre pour de l'argent, mais à se donner pour des bijoux, des emplois, des grâces de la cour. Eh, comment les femmes feraient-elles chasteté? Nos institutions sociales les portent à ne l'être pas. Nous en avons fait une partie de la société générale, et la nature ne les a destinées qu'à la société particulière des familles; elles se mêlent de tout, concourent à tout, entrent dans tout; et le bon sens nous dit, qu'elles doivent vivre ignorées, solitaires, toujours occupées de leurs enfans, de leur maison, de leur mari.*"—" *La femme veut bien qu'on la croie sage; mais elle veut aussi qu'on espère qu'elle cessera de l'être, et qu'un ardent amour, des soins assidus, de nombreux services, sur tout un entier dévouement peuvent un jour la toucher et l'entraîner malgré ses principes.*—Among Christians, our author observes, that marriage is a religious contract which nothing can annul. "*D'après le véritable esprit de la religion Chrétienne tout homme libre, qui connoit une fille, se marie réellement avec elle; tant qu'ils restent fidèles l'un à l'autre, ils sont époux; des qu'ils se quittent, ils sont adultères*"!! Of Monogamy he says, that it supposes a degree of perfection in the political establishment of a country, of which, perhaps, no constitution will admit: "*La Monogamie est sans contredit la loi sociale la plus favorable à la population: voilà pourquoi elle ne saurait subsister dans les états despotiques, et pourquoi elle entraîne de si grands abus dans les monarchies.*" We must own that we do not see how the author's premises will justify the conclusion which he has drawn from them.

## ITALY.

ART. 73. *Pisaura automorpha, e Coriophis formosa, piante nuove pubblicate da Giuseppe Anton. Bonato, Dottor. di Med. publ. bibliotecar. Ispettore e sopra-intendente all' orto Medico dell' Univers. di Padova;* with two plates.

In this, as in several other botanical discoveries understood to have been made of late in Italy, it will be found on examination, that the  
author.

author, who, like most of his countrymen, appears to be very imperfectly acquainted with the researches of foreigners in this department, has deceived himself. The *Pisaura automorpha* is a native of Mexico, flourishes in the Royal Garden at Madrid, and has already received from *Cavanilles* the name of *Lopezia racemosa* (Icon. et descriptiones Plant. Hispan. Vol. I. t. 18.) as the *Coreopsis formosa* has likewise been called by him *Cosmos bipinnatus* (l. c. t. 14); of which Dr. B. seems to have been ignorant. The confirmation of this appears in the tenth part of the excellent Botanical Annals of his countryman *Nacca*, p. 33. *Giornal. Enciclop. d'Italia.*

ART. 74. *Degli Autori classici sacri, profani, greci, e latini Biblioteca portatile, ossia il Prospetto del Dr. Eduardo Arwood reso più interessante per nuovi articoli e per recenti scoperte, ed illustrazioni critiche, cronologiche e tipografiche, con mutua cura disposte dall' Abb. Mauro Boni e da Bartolommeo Gamba. Parte prima 449 pp. Parte seconda 428. LXX. pp. in 8vo. Venice.*

What these two Italians have wished to execute in the work here announced by us, they have themselves sufficiently stated in the title, and still further in the preface to it. The *View of the various Editions of the Greek and Roman Classics*, published by Dr. Harwood in 1775, has had the good fortune to be favourably received, not only in Germany, but likewise in Italy, where a Manual of this kind was much wanted. At Vienna it has been translated into the German language by Prof. *Alter*, and published with additions in the year 1778, which was followed in the ensuing year by another volume, in which a more complete list was given of the different editions of the Bible, on which Dr. Harwood had but slightly touched. What had been done in Germany was likewise undertaken in Italy by *Maffeo Pinelli*; to whom belonged the very large and curious collection of books that has been so well described by *Morelli*, Keeper of the Library of St. Mark at Venice, in six volumes. He published in the year 1780, under the title of, *Prospetto di varie edizioni degli autori classici Greci e Latini*, &c. a translation of Dr. Harwood's *View*, which had undoubtedly great advantages over the original work, being not only more judiciously arranged, but likewise improved and enriched with additions chiefly drawn from the collection just alluded to; not to mention that *Morelli* also had a considerable share in this edition. It is this work which the Abbé *Boni* and *B. Gamba* have thought it necessary to reprint; and it must be confessed that its size is, at least, greatly increased in this new edition, that of *Pinelli* having formed one volume only of two hundred and sixty-nine pages. We cannot, however, say much in commendation of the order adopted in it, or of the observations made by these new compilers on the comparative merits of the several editions of the Greek and Roman Classics enumerated by them; on which subject our readers will find more satisfactory information in the German translation by *Alter*, with respect, at least, to those editions that were known by him.

To the second volume is annexed what is here denominated, *Quadro critico tipografico dell' Ab. M. B. (Mauro Boni)* in two parts. In the former of these the Abbé presents us with a *Catalogo ragionato* of the different

different bibliographical works of which the authors availed themselves in this compilation, which are sufficiently numerous, and not ill described. The second part is entitled, *Analisi delle opinioni sull'origine della Stampa, e sua introduzione in Italia*, in which it is the object of the Abbé to show that the art of printing was introduced into Italy at an earlier period than has generally been imagined; that is, before the year 1465, in which the works of *Laurentius* were printed by German artists in the monastery of *Subiaco*. He therefore contends for the authenticity, or correctness, of the date 1461, which is that found in the well-known *Decor puellarum*, printed by *Jenson* at *Venice*, but with arguments by which we conceive that few of his readers will be likely to be convinced. Indeed we have now before us a short, but full, confutation of this notion that *Jenson's* press existed in *Venice* in the year 1461. *Sign. Morelli* has not only brought together the verses found at the end of the books printed by *John of Spire*, in which he is expressly called the *first Venetian printer*:

*Primus in Adriaca formis impressit abenis*

*Urbe libros Spira genitus de stirpe Johannes, &c. M.CCCC.LXIII.* but he has likewise now first published the extraordinary privilege which was granted to him on the 18th of September, 1469, by the republic of *Venice* in *extenso*. It begins thus: *Inducta est in hanc nostram inchoatam civitatem ars imprimendi libros, in disque magis celebrior et frequentior fiet per operam studium et ingenium Magistri Johannis de Spira, qui cæteris aliis urbibus hanc nostram prælegit, ubi cum conjuge liberis et familia tota sua inhabitaret, exerceretque dictam artem librorum imprimendorum, &c.* *Ibid.*

These arguments are still further pursued in another dissertation, which, though printed in Germany, we shall take this opportunity of pointing out to our readers. It is entitled:

ART. 75. Mich. Denifii, *a concil. aul. Aug. et primi Bibliothecæ Palat. Custodis, Suffragium pro Johanne de Spira primo Venetiarum typographo.* Vienna, 1794. 8vo.

In this tract the author shows that the first book printed at *Venice* was *Cicero's Letters*, by *John of Spire*. He contends, therefore, that the date of the *Decor puellarum* abovementioned must have arisen from an error of the press, of which he adduces similar instances in the history of printing at *Vienna*. *Gött. Anzeig.*

## HOLLAND.

ART. 76. *Betoog der waare en eeuwige Godheid van onzen Heere J. C. tegen bedendaagsche bestrydingen, door Dionysius van de Wynperle S. S. Th. D. Phil. Math. et Astron. Prof. te Leiden.—Demonstration of the true and eternal Divinity of our Lord Jesus Christ against modern Attacks, by D. v. d. Wynperle, &c.* Amsterdam, 1794. 269 pp. In 8vo. (22 St.)

Some years ago the Theological faculty at Göttingen offered, at the express command of the King of England, a prize to the best Essay in

in Defence of the Divinity of Christ. Among a number of dissertations, however, which were presented on this occasion, there was not one that was thought to answer the end for which the reward was to have been given, and it was therefore obtained by none of the competitors.

Not long afterwards the Society instituted at the Hague for the vindication of the Christian Religion, announced their intention likewise, to confer a prize on the best essay on the same important subject, which was accordingly awarded to the author of the present work. Mr. v. d. W. professes in it that it was his object to make a judicious selection of the most convincing arguments in favor of the Divinity of Christ, which, says he, p. 27, "*wij hebben niet getragt te tellen, maar te zweegen* (I have endeavoured not merely to enumerate, but to weigh.) We have already given some account of a translation of this work in our Review for June, p. 666. *Jena ALZ.*

ART. 77. *La Flore des Insectophiles précédée d'un Discours sur l'Utilité des Insectes, et de l'étude de l'Insectologie.* Par Jacques Brez. A Utrecht. 324 pp. in l. 8vo.

This volume, which we understand is soon to be followed by others, contains, besides the preface, a long dissertation on the medical, æconomical, and other advantages, to be derived from insects, with an introduction to their history, accompanied with observations, collected, in general, from the works of other writers on this interesting branch of Natural History. To this is added, a list of the plants, trees, and shrubs, which to insects serve both the purposes of dwelling and of food, with the names, and according to the arrangement of Linnæus.

*Alg. Vadel. Letter-æfn.*

## GERMANY.

ART. 78. *Physiologus Syrus. seu Historia Animalium xxxii. in S. S. memoratorum Syriacæ. E Codice Bibliothecæ Vaticanæ nunc primum edit, vertit, et illustravit* Olaus Gerhardus Tychsen, LL. OO. in Universitate Litt. Rostock. P. P. O. 1795. 195 pp. in 12mo.

The treatise from which this work was published had been copied, at the instance of Cardinal Borgia, for the editor, who says of it, in the preface—*quum primus et unicus adhuc cognitus sit libellus, qui res naturales idiomaticè Syriacè persequitur, committere nolui ut eruditi ejus aspectu mea culpa nimis diu privarentur.* He then proceeds to assign the further reasons by which he was induced to publish this work, and to point out the uses to which it may be applied. *Quamquam enim, says he, historia naturalis ad eum bodie dignitatis et perfectionis gradum ascendisse videtur, ut opus Syriacæ baud indigeat, tamen multis in rebus magno usui esse potest. Nam ut tacem librorum Syr. excusorum paucitatem, non modo nominum Syriacorum, quibus animalia in S. S. appellata fuerunt, significationem, quæ sola adhuc Lexicorum lubrica fide nritur, vel confirmat, vel rejicit, sed ad linguæ quoque genium et divitias penitus cognoscendas multum con-*  
*fert*

*fert*—Tantum etiam abest ut multorum animalium quæ orientem inhabitant, accuratam et omnibus numeris absolutam descriptionem dederint physiologi, ut potius in suis relationibus, quæ multum a se invicem differant, multa, quæ scire philologum cum maxime intererat, v. c. solius vocis naturalis, qui denominationis multorum animalium tam a sacris quam profanis scriptoribus recensitorum causa atque fons est; æconomia et mores vel sacro pede transferimus, vel jejune satis, altero alterius vestigiis insistente. Ne nimis temere aliquid dixisse videar, nondum ad liquidum perductum fuit, quænam sint tantopere celebratæ Egyptiorum Ibes, aspidæ, murum et locustarum orientis variæ species vel, quomodo sit res pecuaria orientalium constituta.—

Utrum auctor S. Epiphani, Eustathii Antiocheni et Pseudo-Hieronymi vestigiis insisteret, an vero alium deperditum auctorem imitando expresserit, haud facile dictu est. Quum enim nunc cum Epiphania, nunc cum Eustathio, postremo cum Pseudo-Hieronymo concinat, S. Epiphanius autem in suo Physiologo, ad exemplum auctoris nostri sæpe ad quemdam Physiologum provocat, et Titulus libelli *Επιφανίου τῆς τοῦ φυσιολόγου* rel. audiat, propterea erit judicare, quod eundem Physiologum, quem S. Epiphanius transcriptum aut excerptum mystico commentario instruxit; et Eustathius et Pseudo-Hieronymus præ oculis habuerunt, interpretatus sit.”

Mr. T. owns that the translation of this work was frequently attended with considerable difficulty, which such of our readers as are acquainted with his extraordinary skill in the Syriac language will, we are persuaded, readily allow that no one was better able to surmount. He has likewise added greatly to the value of this work, by referring, as far as he could discover them, to the sources from which the descriptions given of the different animals were drawn, as also by his own excellent observations relative to natural history and oriental philology.

The titles of the different chapters, including the names of the animals here described, are: Cap. I. *de Hyæna*; II. *de Castore*; III. *de Cervo Dama*; IV. *de Vulpe*; V. *de Viverra Ichneumone*; VI. *de Vipera*; VII. *de Serpentibus*; VIII. *de Salamandra solari*; IX. *de Salamandra vulgari*; X. *de Ericio*; XI. *de Mustela*; XII. *de Myrmilæone*; XIII. *de Formica*; XIV. *de Aquila*; XV. *de Chæradrio*; XVI. *de Phœnice*; XVII. *de Falcone Milvo*; XVIII. *de Ardea Ibi*; XIX. *de Vulture barbato*; XX. *de Pelecano graculo*; XXI. *de Strige Oto*; XXII. *de Upupa Epope*; XXIII. *de Merope apiastræ*; XXIV. *de Corvo*; XXV. *de Columba turturæ*; XXVI. *de Columba vulgari*; XXVII. *de Hirundine*; XXVIII. *de Sirenibus s. canibus anreis*; XXIX. *de Struthiocamelo*; XXX. *de Ceto*; XXXI. *de Hydro*; XXXII. *de Delphino*.

ART. 79. *Ostindien, ein historisch-geographisches Lesebuch. Aus den besten und neuesten Reisebeschreibungen und andern geographischen Schriften gesammelt*—An historico-geographical Account of the East-Indies, compiled from the most approved and latest Voyages and Travels, as well as from other Geographical Works. Frankfurt and Leipzig, 1794. LXIV. and 384 p. in 8vo.

If in the place of the word *compiled*, as it now stands in the title, we substitute *transcribed*, we conceive that we shall have given a proper account

account of this book, which may, however, still be useful to those persons who are not possessed of the larger works from which these extracts are made, such as those of *Henning, Mackintosh, Sommerat, Sprengel, Sullivan, Langstedt, La Gentil, Grose, &c.* *Jena Litzzeit.*

ART. 80. *Chrestomathia Quintilianiana. Quam classibus humanioribus accommodavit, notis variorum et suis, adjecto in sermone patrio appendice auxit et dilucidavit* Laur. Blasi in *Acad. Jul. Wirceb. Litt. Hum. Professor.* Wirzburg. 381 pp. 1. in 8vo.

ART. 81. *Anhang zur Erläuterung und Ergänzung der in Quintilians Chrestomathie aufgestellten Grundsätzen zum Gebrauche der rhetorischen Classen—Supplement intended to elucidate and extend the Principles laid down in the Chrestomathia Quintilianiana, for the Use of the Rhetorical Classes.* Ibid. XXII. and 205 pp. in 1. 8vo.

ART. 82. *Ueber die Bildung des Gefühls für das Schöne auf öffentlichen Schulen. Eine Abhandl. in der pädagog. Versammlung d. königl. Seminariums für gelehrte Schulen vorgelesen von Fried. Rambach, Subrektor des Friederichswerderschen Gymnasiums.—On the Formation of a Taste for the Beautiful in public Schools; a Dissertation.* By F. Rambach, &c. Berlin, 1794. 160 pp. in 8vo.

Though the study of rhetoric can hardly be deemed of the same importance to us, as it must certainly have been of to the ancient Romans, yet, since it may unquestionably be rendered subservient to the formation of the understanding, and of the taste, as well as to other civil purposes, it ought not to be wholly neglected by us. As the rules laid down for it can not be learned so perfectly from any other authors, as they may from Quintilian and Cicero, we cannot but recommend to our readers this very copious *Chrestomathia*, in which the precepts given by the former, are confirmed and illustrated by parallel passages taken from the latter. It is a book exceedingly well adapted to the use of the higher classes in public schools. At the same time we think it incumbent on us to express our disapprobation of the conduct of the present editor, who has in the title suppressed the name of the original author of this *Chrestomathia*, *Bonav. Andres*, Wirz. 1782, which Mr. R. has only now republished, though with considerable additions and improvements. In his notes on the 10th book he has taken occasion to insert a list of some of the best editions of the principal classics, in which, however, several that are particularly deserving of notice, are omitted.

The remaining articles which are intended to illustrate the doctrines inculcated in the *Chrestomathia*, contain many ingenious and valuable observations. *Ibid.*

ART. 83. *Ge. Lud. Boehmeri—principia Juris Canonici speciatim juris ecclesiastici publici et privati, quod per Germaniam obtinet. Editio sexta emendatio.* Göttingen, 616 pp. in octavo.

From the universally acknowledged industry and learning of the author, it will naturally be imagined, that no new edition of this celebrated

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brated work, published under his inspection, would appear in which great improvements had not been made, and we shall, therefore, observe only concerning this sixth re-impression of it, that though the same arrangement, and even the same number of pages are retained, it has, however, undergone several very important alterations, particularly in regard to the Roman Catholic ecclesiastical law. *Ibid.*

ART. 84. Weidemann (J. Petr.) *Med. doctor, & magistrici prof. de Necrosc Offium.* Frankfurt on the Main, and Strasburg; in Folio, with 15 Plates.

Both the text and the Plates are on fine Dutch Paper; the Engravings by the celebrated *Contgen*, Engraver to the Court, and University, of Mentz. The Text contains 60 pages only. *Ibid.*

ART. 85. *Initia Bibliothecæ medicæ-practicæ & chirurgicæ realis, sive repertorii medicinæ practicæ & chirurgicæ, communicat D. Guil. Godofr. Plouquet; Tom. I.* Tubingen, 4to.

In this volume are comprized a preface and introduction, serving to explain the nature and origin of the work; an account of the sources from which it is to be drawn, as well as of the method and order adopted in composing it; two lists of the names of the physicians or surgeons who have written on internal and external complaints; and, lastly, the beginning of the *Bibliotheca* itself, including the letters *A—AL.* *Ibid.*

S W E D E N.

ART. 86. *Svenska Folkets Historia efter förre uplagorna är denna ökad och förbättrad, Andra Bandet. History of the Swedish Nation. A new Edition, enlarged and improved. Vol. II.* 301 pp. in l. 8vo. Stockholm.

According to the intended plan of this work, it is to be regarded more as an history of the Swedish nation, than as that of its kings only, whose history is so often made to constitute almost the whole of that of the countries and people over which they have presided. The first volume of this excellent work, published by the late privy-counsellor *Botin*, contained the three first periods of the Swedish history, including that part of it only which preceded the introduction of Christianity into that kingdom, and which, of course, can hardly be said to deserve the name of history. In the present volume, which takes in the fourth period, from the year 1061 to the year 1250, we have more historic certainty.

In the former edition, which was published in 1764, the history of this period was comprized in five sheets, in 12mo. in a large character, whereas in this it fills nineteen sheets in octavo, printed with a comparatively small type; and though the order of the chapters remains the same, the additions and improvements are such as give to this edition the appearance of a new work. We must not forget to mention likewise



wife that Mr. B. has, in this second impression, referred to the passages in the different authors to whom he had been indebted for the materials of his book, as he had understood that the want of such references had been made an objection to the former edition. It were greatly to have been wished, that the author had lived to finish the other two periods, described by him, in the same manner, and that some one, properly qualified for the undertaking, could have been found to continue the work to the present time. *Stockholms posten.*

## NORWAY.

ART. 87. *Topographisk Journal for Norge. Topographical Journal of Norway.* I. part 117 pp. II. part 127 pp. III. part 136 pp. in large 8vo. Christiania. 1793.

The Norwegian Topographical Society, which owes its existence to the distinguished patriotic zeal of Mr. *Molke*, has, since its first institution in the year 1791, given occasion to such a number of valuable dissertations as must doubtless greatly contribute to a more accurate knowledge of the economical and physical history of that country, which, though it abounds so much in those extraordinary natural productions, the account of which cannot fail of being interesting even to persons who do not themselves live in it, has hitherto been very imperfectly described. Among the articles contained in these three *livraisons*, the principal are,—Part. I.—1. An invitation to a corresponding Topographical Society for Norway; 2. Physical and economical description of the iron works at *Edsvold*, with a geographical chart; 4. View of *Eyebierg*, near *Christiania*, by *A. Bull*.—Part. II.—1. Topographical description of the parish of *Edsberg*, by Prof. *W. N. Wulfe*; 2-3. On certain monuments of antiquity, &c. in the southern part of Norway, by Prof. *Ström*; 4. Account of some poisonous domestic plants, by Dr. *Möller*.—Part. III.—1. Physical and economical description of the iron works at *Opflo*, by Mag. *Jac. Røsted*; 3. Extract from Prof. *Hans Dalhs* Chorography of *West-Finmark*, and of the parish of *Kautokeino*, a mountainous district of twenty miles long, and from six to twelve in breadth, heretofore divided between Norway and Sweden, but now belonging to the former only, and containing, since the year 1756, about ninety Lapland families, who in the winter live on the mountains, and in the summer on the sea-coast, or in *West-Finmark*. *Kjöbenh. länd. Esterr.*

To the Editor of the BRITISH CRITIC.

SIR,

Mr. Godwin seems to have forgotten, that he has entitled his book *Things as they Are*. I am not in the least apprehensive that his philosophy should make an impression upon any person of ordinary information, and of common sense; but he has given it the form of a novel, to make it circulate among the ignorant, the credulous, and unwary. The traveller, who enquires his way, receives from him a wrong direction. The blind is led to the edge of a precipice, and left there, without being warned of his danger; or rather bid to proceed, though certain destruction is before him. The dispute between us is, therefore, upon matter of fact, for I beg it may be observed, that although I have a high veneration for law in general, and a particular affection for the laws of my own country, I have not undertaken to show that they ought to be what they are, but, simply, that they are very different from the picture exhibited in Caleb Williams.

Mr. Godwin's first complaint of me is for representing his book as written "to throw an odium upon the laws of his country." This, it seems, is a mistake: he shall, therefore, speak for himself. He wrote for an object of much greater magnitude, "to expose the evils which arise out of the system of civilized society, and by disengaging the minds of men from profession, to launch them upon the sea of moral and political enquiry." Mr. Godwin, by the by, has, I believe, the honour of being the first philosopher who has professed to define a proposition by a metaphor. I come nearer to the point, he says, when I stated his object to be "the laws of this country, and the mode of their execution." I should have been quite right if I had said, "the administration of justice, and equity, with its consequences, as it exists in the world at large, and in Great Britain in particular." My statement then was only deficient, and his vindication amounts to no more than that his object was more extensive mischief than what I imputed to him. I shall, therefore, let it rest, observing only, that he might as well tell us why he distinguishes between justice and equity, and what we are to understand he means by that distinction, and also define, but not in metaphor, the quaint term he uses so often, *civilized society*.

It seems, however, he has a clue to solve most of the objections proposed.

Perfidus Ægides ducentia fila secutus,

escaped out of the labyrinth, but I doubt whether Mr. Godwin will have as good success. For what are the objections proposed? That, under a profession of showing *Things as they are*, he has represented the law of England, as admitting that a man should be committed to gaol "on an absurd, and sophistical charge of burglary;" that another may be imprisoned for felony, though no felony has been sworn to; that he may be detained as long as his persecutor pleases, though no indictment be preferred against him; that a poor girl may be arrested for

for a false debt, and hurried away to prison, in such a state of health, that death ensues, and that no punishment will follow such a crime, &c. &c. all of which is directly contrary to truth. To this he answers, it was quite immaterial to his purpose whether these things could be done or not. This I shall not dispute, but, till Mr. Godwin can produce some better defence, I am authorized to assert, that in publishing such a story, with the title, *Things as they are*, he has propagated a falsehood.

He tells us he was led to place his scene in England, and draw his instances from thence, as the country he was best acquainted with. *Not that he thought the laws of England worse than those of most other countries.* Now his object being to expose the administration of justice and equity, and the whole system of civilized society in the world at large, and to launch, &c. I beg to know whether he can, as an author, maintain his claim to the character of strict veracity, if he has selected a system of laws from which to draw his examples, which he is conscious is not the very best now existing? because, otherwise he might lead his readers to conclude against a good, from a bad system: and, if he does not hold the opinion that any laws are better than the English (though the expression, the laws of England, are not *worse* than those of *most* other countries, implies that he thinks some better) whether he ought not to have stated that, defective as he conceives the law of England to be, it is yet absolutely the best he is acquainted with. In my opinion he ought to have gone further, and to have stated his ignorance of the law of England, that his readers might take nothing in his book, but as matter of invention. He thinks differently; and, when ignorance of the law is objected to him, his clue brings him out of the difficulty at once, and the objection is completely refuted by saying, that he has *no affection for the laws of his country*, and, therefore, never was at the pains to study them.

Mr. Godwin now indulges himself in a little merriment; and, after an ironical attack upon my modesty, gravely quotes the Newgate Calendar, and the Lives of the Convicts. I suppose this is a sort of sneer at my learning. It is but a bad joke to be sure; but I must suppose it meant as a joke, for no man surely can fall into the ridicule of quoting such books seriously, as authorities in matter of law and fact. My modesty is here engaged in a terrible conflict with my sincerity. My sincerity must prevail. I own the fact. I never have read the books in question; and, oh, spare my blushes; but it must come out; I never shall. But suppose I stand convicted of ignorance, and that a man may be twice tried and punished for the same offence, how will my shame assist Mr. Godwin's reputation? The objection is, that Mr. Godwin has put Falkland in a situation which is impossible, as the law of England stands; and thus exhibited a false picture of the law itself. Now, Mr. Godwin, have recourse to your clue, it will doubtless get you out of this scrape, as well as the others. "Nothing can be easier," says Mr. Godwin, "as you will presently see." "I acknowledge I knew nothing about the matter; but a learned friend whom I have consulted, tells me he might have been tried a second time upon an appeal for murder; and, if

if I had known it before, I could easily have contrived the fable differently; so that it was very perverse and ill-natured in you to hit the blot. All that I contended for is, that, from ignorance or design, he had stated the law falsely. He says he did it from ignorance, and I am willing to allow him the full benefit of his plea.

It was my intention, Sir, to have stated shortly the law of appeals; but I have already trespassed further upon you than I ought. Mr. Godwin may easily learn from his professional friend, that the proceeding upon appeal is distinct, and independent upon the prosecution by indictment. He supposes it to be a revision of a former sentence. It is a remedy given in many other cases, as rape, arson, mayhem, robbery, as well as murder; and is in all cases an action at the suit of the party, as an indictment is a prosecution at the suit of the crown. The latter is a criminal, the former a civil proceeding. The latter intended to punish the offence against the public peace and good order, the other to make satisfaction for the damage sustained by an individual. The maxim of the law of England is universal, that no man can twice be put to answer for the same offence.

Mr. Godwin seems to have a pride in his want of affection for the laws of his country. He will excuse me if I call it a stupid pride; for, in the first place, he owns he never has tried to understand them, and, in the next, it is a strange presumption for a man to oppose his single uninformed judgment against the opinion of the wisest, best, and most learned men, who have existed through a long series of ages. I think it more modest and safe, to adopt a different opinion, and feel, and say with Cicero, "*Leges nobis charæ esse debent, non propter literas, sed propter earum rerum, quibus descriptum est, utilitatem, et eorum qui scripserunt sapientiam.*"

I am, Sir, your humble Servant.

### CORRESPONDENCE CONTINUED.

The publishers have received a long letter from *Mr. Saumarez*, in which he complains of insult and misrepresentation, in our article on his book, (*Brit. Crit.* July 1795, p. 48). As such matters are entirely out of their province, the conductors take the liberty to answer for them. It is always very opposite to the spirit of this Review to insult or misrepresent any author. But, if we think a book very bad, we cannot, in justice to the public, conceal that opinion. If we mistook this author's application of the word *Universe*, we are ready to retract our error, and give the definition in his letter, "that whole which contains all the parts of created things." Mr. S. desires us to oppose his book by argument; he must excuse us: that which is so encountered must, at least, have some degree of speciousness.

speciousness. To assert that the universe must be spherical, because a sphere is the most perfect figure, &c. &c. is, to our apprehension, below all argument. We are sorry to differ so materially from a gentleman, whom, though unknown before, we respect for some declarations in his letter. But he will see, by this statement, that we cannot revert to his book.

A Correspondent, without any signature, who writes to us on the subject of a tract on the question of Prophecy, may be assured that his publication is not forgotten, nor will be overlooked, though the notice of it has been accidentally delayed.

The Abridgement of Plutarch's Lives, mentioned by us in Vol. V. p. 678, and of which *Clericus Wellensis* enquires, was published by Oporinus at Basil, in 1541. It was written by a person who styles himself *Darius Tibertus, Eques Cæsænas*. His epistle dedicatory is dated 1492. Our edition was printed at Paris in 1547. The title is, "Epitome Vitæ Plutarchi, Hoc est virorum tam apud Græcos quam Latinos illustrium res gestæ, in compendium redactæ, per Clarissimum Virum Darium Tibertum equitem Cæsænatem."

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#### LITERARY INTELLIGENCE.

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In this number, p. 176, we assert, that we find undeniable evidence that the pamphlet, *on the Emigration of Dr. Priestley*, originated in America: since that was printed, we have had certain information, that the author is well known at Philadelphia to be a Mr. Cobbet of that place.

Mr. Porson is assiduously employed on the unpublished Lexicon of *Photius*, about two-thirds of which is extant in a valuable MS. at Cambridge.

The fourth volume of Harles's edition of the *Bibliotheca Græca* is now arrived, and, may be had at Mr. Elmsly's, &c. Beck's Pindar proceeds; the *Olympia*, *Pythia*, and *Nemea* are completed; the *Isthmia* remain, with the notes and other apparatus; five volumes of *Jacobi's Anthologia* are also come over.

The first volume of Mr. Maurice's *History of Hindostan* is now completed; but only a few copies can at present be made up, on account of the plates, which are not yet worked off. As this very ingenious author has, with the most commendable zeal, expended time, labour, and money, to carry on this work, which forms a most satisfactory confirmation of the scriptural records, we do not scruple to recommend the patronage of it to all who have a regard for religion, and are in situations which allow of such exertions. It is a public cause, and should be publicly supported. It cannot want patronage, unless religion wants friends.

THE  
BRITISH CRITIC,

For SEPTEMBER, 1795.

Χρήσιμοι δὲ το βιβλίον, τοῖς μὲν ἀναγιγνώσκουσιν αὐτὰ τὰ συντάγματα, πρὸς ἀναμνήσιν· τοῖς δ' ἂν εἰληφόσι πύραν ἐκείνων, ὅτι διὰ συνεχὲς αὐτῶν μελέτης, ἂν ἐν πολλῷ χρόνῳ, πολλῶν καὶ καλῶν καὶ ποικίλων σημείων εἰς κεφαλαιώδη μνήμην καρπωσόνται.

PHOTIUS.

"The book is useful, to those who have read the works themselves, for the sake of recollection; to those who have not, because it gives them, with little expence of time, an account of many various, and many good, conceptions."

ART. I. *An Investigation of the Principles of Knowledge, and of the Progress of Reason, from Sense to Science and Philosophy. In three Parts. By James Hutton, M D. and F. R. S. E. In three Volumes. 4to. 3l. 15s. Strahan, Edinburgh. Cadell, London. 1794.*

NO science can affect a contemplative mind with stronger emotions of curiosity and impatience, than that which pretends to conduct its enquiries into the hidden sources of universal knowledge. Such is the structure of the human intellect, that it commences its operations under circumstances, in which little or no consciousness can be supposed to prevail; and it is not till a fund of ideas has been acquired, and then only

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only by an arduous process *a posteriori*, that the elements of its wisdom can be in any degree discovered; or those steps traced out, by which it has advanced, from blank and unconscious ignorance, to full and various science.

In such a route, perplexed and embarrassed by darkness and difficulty, it would be rash to expect, that minds, equally anxious for the discovery of truth, should proceed with equal success. Reasonings have resulted from the same premises, and systems arisen from the same line of enquiry, whose diversity and opposition could only be accounted for from the infinite complexity of the subject itself, and the deplorable imbecillity of the human mind.

Various however as the theories have been for explaining the mysteries of human thought, to one point they are generally reducible; inasmuch as they acknowledge the medium of sense as the primary organ and instrument of knowledge, and conform their researches to this experimental rule, as turning upon a truth manifested by nature itself, and confirmed by observation. Yet, though agreed in the general transmission of elementary knowledge, by the instrument of the senses, metaphysicians are by no means in accord upon the *character* of that information which the senses convey, or the subjects from which it is considered to originate. Impressions are received from objects which *appear* to exist externally, and the mind, acquiring the originals of its knowledge from the action of these upon their appropriate organs of sense, is led by a very natural process to conclude, that material objects (however inaccurately known) *do* exist externally; and possess certain definite and assignable properties, which render them cognisable by human sense. It having been demonstrated by subsequent experience, that among the apparent properties of matter are some of a changeful and fugacious character, Philosophers were reduced to the necessity of separating the fluctuating and dependent, from the primary and immutable; and thus abridging the number of those qualities, which it had originally considered as belonging to the essence of matter. This retraction of popular error upon close and philosophical analysis, involved undoubtedly a concession, that matter *might be* grossly misconceived, and was, at least, but *imperfectly* known. Hence ingenuity might be supposed to contend, that every acknowledged quality of matter was, *therefore*, a subject of rational doubt: that, as by a process of judgment detecting error, some qualities, deemed original, were found to be only dependent, a higher exercise of judgment might probably show, that the remaining properties were, like the first, only conceptions of the mind, and fictions arising out of false and inaccurate

inaccurate judgment. The conclusion which followed this specious reasoning, divided itself into a denial of the existence of matter on the one hand, and a disbelief of its acknowledged properties on the other.

The *first* of these was a system calculated to show the extent of human scepticism, and has found a peaceable grave on the shelves of the learned. The *last* is a theory, which offering indeed a more specious exterior, and revolting less *palpably* the common sense of mankind, leads to issues equally prejudicial to systematic knowledge, and mental satisfaction. It is upon such a theory that our criticism is now to be exercised; and we are ready to confess, that, without maintaining the infallibility of doctrines long and, in our opinion, deservedly received, we cannot but contemplate with a share of jealousy principles which threaten their utter subversion. Open, indeed, to the admission of new and even opposite convictions, we cannot but feel ourselves at once disposed and entitled to demand, that a theory which opposes general belief, and upon which so much must ultimately depend, should be established by distinct and preponderating evidence.

The writer of these volumes is, himself, too considerable not to demand, and too candid not to deserve, our willing and careful attention. The volumes he has laid before us are, doubtless, the result of long and studious labour; and, in justice to their author, must be acknowledged to contain the proofs of a vigorous mind, and of an intellect greatly advanced in the speculations of human science. This impression, which we have derived from an attentive perusal of his work, will have its proper influence upon us in conveying those strictures which our duty demands. The defence of truth can only be successfully carried on by impartial measures; and we have too much respect for the public, and ourselves, to indulge in wanton severity, or condemn with precipitation, what has been written with caution.

The Preface announces, in part, the plan and principles upon which the author professes to have proceeded. The difficulties which attend the popular theory, in reference to the judgments formed of material objects by sensation, appear to have moved the first enquiries of Dr. H., and finally impelled him to those conclusions, which take the judgments of material objects totally out of *Sensation*, in which it would be important that they should be faithful; and place them in a principle of *Perception*, whose province will not require that the judgments thus formed shall be strictly types of those subjects upon which they are exercised. This is, so far as we have been able to collect, the leading feature of these premo-



nitory observations; the fuller and more perfect explanation of which, we are to seek in the body of the work. The author has assigned, at the close of his preface, the general scope and tendency of his volumes; and as it exposes the view which he entertains of his own speculations, and the sense in which he is desirous of being apprehended by the public, we shall do him the justice to subjoin it.

“ The general scope and tendency of this work is to show, that science must proceed in forming principles, or generalising knowledge, whatever be the subject of our reasoning. That, in this intellectual operation, much accuracy is required, in order to avoid error, which may, by ignorance and inattention, be introduced into science; That the consequence of erroneous principles, is inconsistency in philosophic speculations; That the natural effect of such idle or inconclusive speculations in philosophy, is to promote either absurd scepticism or atrocious superstition; And that, it is only by true philosophy, which is founded on accurate science, that those evils are to be prevented or corrected. This is the basis on which the work was undertaken; this is the point to be kept in view throughout every argument and demonstration; and, though this undertaking was begun with the particular view to natural philosophy, I hope it will lose nothing, either of its evidence or utility, in being generalised.

“ If, on the one hand, moral philosophy has never yet been established in science by having its principles ascertained, an attempt of this kind will not be unacceptable to philosophers, who consider virtue as a source of happiness to mankind; if, on the other, the principles of morality have been scientifically established, and a system of philosophy erected on that basis, the investigation, here made in relation to that subject, will serve to compare with theories already formed. The purpose of that comparison is not immediately to instruct mankind in what is virtue; but, it is ultimately to promote virtue, in seeing the true principles on which virtue, as well as vice, is then to be explained.

“ If the motions or actions of material things, proceeding upon established laws of nature, and the actions or motives of men proceeding upon intellectual and moral principles, shall be found properly connected, or necessarily related, in a general system—a system evidently devised in wisdom, and founded on benevolence, this will form a subject worthy of the study of men; a subject important to the constitution of civil society; and a subject most interesting to those who adore wisdom, and who take pleasure in the happiness of mankind. The work here offered to the public, is an attempt to give such a view of the material and intellectual systems,—as being the effect of a supreme design,—as proceeding from one cause,—and as operating to one end.” P. xxxiv.

The work is distributed into three distinct parts.

Part I. relates to “ the natural Progress in Knowledge, or the instinctive Faculties which lead to science.”

Part

Part II. treats "of Science, or the conscious Principles which lead to Wisdom."

Part III. discusses "Wisdom or Philosophy, as the proper End of Science, and the Means of Happiness."

Part I. as containing the elements of this theory, is that to which our attention will be the most minutely given; and as the most objectionable of the subsequent doctrines rest upon the demonstration of these principles, we shall consider our duty to the public as best discharged by an attempt to invalidate these, which serve as a basis and ground-work for all that follows.

The introductory chapters of this Part, are employed in analysing the process, by which the mind becomes furnished with that information, which, in a higher stage of thinking, composes the elements of its most perfect wisdom. Dr. H. lays it down as a sort of postulatum, that man is distinguished, not by animal or instinctive knowledge, but by that sort of information, which arises from the revision of his knowledge; thus our author, with less elegance than accuracy, expresses by "knowing his knowledge." Having then pursued, with some minuteness, an enquiry into the nature of human thought, he concludes,

"Here is therefore an analysis of the thought of mankind. But this analysis may still be carried farther; and the forms and qualities, which are distinguished in the idea *man*, resolved into more simple thoughts, which may again be considered, how far these are also understood, in distinguishing their different parts. Now, if we should thus at last arrive at something in which we have no understanding, that is to say, in which we can distinguish nothing further, then here would be discovered simple knowledge, on which had been founded former thoughts, in the progress of our mind; and in that case, we should have traced our thoughts as far as possible, which is the province of philosophy in a reflecting being, or the method of science in understanding things, which may be known without being understood.

"It will be found, or it may be here advanced, that our thoughts, with regard to natural things, may be thus analysed, and brought to terminate at last in the action of mind, as well as in its passion. But these events have necessarily required the action of an external cause; and it is by means of this action on cause that we are made to know without understanding. It is therefore this knowledge, (which is first in the order of things, or of our mind, and last in the order of analysis), which is considered as being necessary in the explanation of our thoughts." P. 27.

Having thus, as he apprehends, arrived at the original source of all information, he then distributes "knowing" into four distinct species, which define, in his theory, the progressive steps

steps of human intellect towards its last perfection. These steps are given, (p. 30.)

1st. "Knowing without understanding, which is knowledge simple and absolute."

2d. "Understanding without reflection, which is knowledge relative, and is commonly considered as knowledge."

3d. "Knowing by reflection, or knowing our knowledge, which is science or human understanding."

Lastly. "Knowing human understanding, or understanding the ends and motives by which a rational being is conducted."

Knowledge, he argues (in explaining and justifying the terms he employs) is incapable of definition. The reason assigned for this, can only be given in his own words :

"To define a term is to apply that term to a known thing ; and to define a thing or thought is to connect it with a known or expressed term ; the one being logical, the other real definition. Now as, in every other definition, it is our knowledge which is ultimately referred to, for understanding that which is defined, to what could we refer in order to understand knowledge ? In this case, we must either, in defining knowledge, refer to every other thing, *i. e.* every thought, or, in not defining it by any thing, acknowledge this thing to be the general means of definition. He, therefore, that knows definition, requires no definition of knowledge ; and he who does not, would be no wiser from an attempted definition." P. 59.

This may certainly serve the purpose of our author's theory, in which this term is intended to be used with little reference to its general acceptation ; but it does not tend, in any great degree, to recommend a system, in which it is to hold so prominent a place. What, however, is refused in the shape of definition may, in great measure, be collected from those reasonings in which the term is employed in its most restricted sense : these are to be found in that discussion, which settles the sense of "knowing without understanding, or knowledge simple and absolute." The result of which appears to be, that the original information of the senses being *certain*, and not necessarily the subject of *thought*, is, on the first account, *knowledge* ; and on the second, knowledge without understanding. So much at least is contained in the following paragraph, as well as in various other parts of the same series.

"In all these cases, of knowledge entering by sensation, the mind is informed or made to know, without the least understanding ; that is to say, the knowledge, in this case, is pure, simple, absolute, and it contains no relation, which requires another step in mind. Knowledge is therefore a general term, most applicable to all those informations ; and the mind may be said to know light and colour by sight, sound by the hearing, &c." P. 90.

Fixing

Fixing therefore *sensation* as the medium of conveying to the mind this knowledge simple and absolute, our author proceeds to assign a second source of knowledge in *conception*. Here, as in the case of knowledge before referred to, we are left to seek the sense of the term in the uses to which it is applied. From these it appears, that conception is to occupy a mediate place between *sensation* on the one hand, and *understanding* on the other. Such is the explication which Dr. H. has given in p. 106. and which is doubtless intended at once as a definition and defence of the term.

“ It cannot be doubted that there is a particular species of knowledge, interposed between sensation on the one hand, and our understanding on the other, when it is considered, that there are various things known, such as extension, direction, magnitude, figure, space, time, unity, number, none of which can properly refer either to sensation, the knowledge which is here considered as primary, nor to understanding, which is evidently secondary, with respect to those things, being the discernment of their relations.

“ 7. These things thus interposed between our knowledge and the judgment of the mind, are here proposed to be termed conceptions; a word that is applied to our knowledge when this is not immediately derived from sensation, or an external information.

“ 8. Thus the term conception is used in contradistinction to the knowledge of sensation. This last necessarily requires the action of an external thing, and therefore is in our mind a passion; whereas conception, as knowledge, does not necessarily require the action of an external thing, that is to say, not immediately like sensation, but is produced by the energy or proper faculty of the mind, acting, instead of being passive.

“ 9. “ It is plain that this distinction, now made, will not discriminate these conceptions, from that species of knowledge which is produced in the operation of mind discerning the relations of things, and forming judgments in the understanding: Because, all these are similar in their nature, so far as produced in the act of mind; and thus distinguished as being perfectly different, in their nature, from that knowledge which is produced by the immediate act of a thing external, in relation to the conscious principle.

“ But, though all our knowledge is to be comprehended under those two general classes, sensation and conception; yet, in each of these, there may be distinguished several species, which may be perfectly different from each other, while in their general character they agree. We have but to consider how extremely different the sense of sight is from that of feeling, that of smell from that of hearing, at the same time, these all agree in the generic character of being a passion of the mind. Now, in the several conceptions of a thinking, acting being, there may be various species of knowledge, none of which can refer to passion, and all preserve the generic character of being knowledge conceived by the proper action of mind; consequently, it is thus distinguished, in its genus, from passion or sensation, while

while the various species, of this conceived knowledge, may be discriminated as different from each other.

"10. We may therefore conclude, that there is no knowledge but what must be comprehended in either one or other of those two kinds, sensation and conception, considered as proceeding respectively from passion and action of mind; for, these are the only modes to be conceived as productive of knowledge, or in which the mind can proceed to know. Therefore, whatever is considered as knowledge in the mind, must either, on the one hand, be attained by means of sensation, when the mind is made to feel or suffer, or on the other hand, by means of its proper action, when the mind, without sensation, is made to know. It is this last operation which has the general term of conception applied to it, however various this may be in its nature, and whatever specific distinctions may be discerned in the knowledge or effect," P. 106.

Thus far our author is certainly clear; and it should have appeared as though no further distinct sources of knowledge were to be expected. We are, however, conducted to a *third* source, in *perception*—a term here employed to express the faculties by which things are considered as existing externally—This appears from Dr. H.'s reasoning.

"2. But besides sensations and conceptions, which are thus distinguished by reflecting men as different in their nature, without either of them subsisting externally, there are also things perceived with magnitude and figure; and these things are considered by philosophers, as well as vulgar men, to be substances, or things subsisting independent of our thought, that is to say, existing externally in relation to our mind. If this, therefore, is the case, as it is commonly believed, here must be a kind of knowledge perfectly different from sensation, on the one hand, and from conception on the other.

"The thing that is known in perception, is considered as subsisting externally, and independent of the mind; consequently, this thing, which has the property of magnitude and figure, must be perfectly different, on the one hand, from the knowledge received by sensation, and on the other, from all those conceptions of our mind which exist only in consequence of our thinking, and have no real pattern in external things." P. 109.

There is a difficulty in reconciling what is stated of this faculty, with the preceding distinctions; more particularly, as *conception* was contradistinguished from *sensation*; and the former was said to include all that knowledge which could not be referred to the latter. Admitting however the distinctions as contended for, and taking these, as they stand in this work, for the sources of knowledge, we will proceed to examine upon what sort of foundation the theory thus constructed may be considered to rest.

We

We have already objected to the loose and novel acceptation in which knowledge, considered in a philosophical view, is employed by Dr. H. and we have not discovered, in the whole compass of his reasoning, sufficient cause to justify this metaphysical innovation. Knowledge is generally (and we apprehend, justly) considered to denote the whole variety of human science, comprehending equally the information excited by sensible objects, and that which arises from the infinite combinations of human propositions: and the comparison which it admits with *truth*, *wisdom*, &c. is sufficient to show, that, as generally employed in the language of philosophy, it does not necessarily include accuracy and precision. As little can we admit the propriety of displacing the general and comprehensive term of *idea*, in order to introduce the particular one of *knowledge*. For, if it were granted that every impression received is not necessarily and immediately the subject of *thought*, it may yet be so subsequently and contingently: and it is only as a subject of thought that the mind can contemplate it in any state. If it be argued that *knowledge* expresses the nature of the impression, in a manner which distinguishes it from every thing the mind in the act of thinking may seize, it must be replied, that ideas themselves, when distributed and classed in a higher stage of reflection, are capable of expressing all that can be required, or obtained from the use of the term in question. Thus a *true* or *false* idea will distinguish the *conviction* on the one hand, from the *fiction* on the other, with as much accuracy as the *knowledge* and *idea* of our author himself. It ought further to be remarked, that Dr. H. has confounded the strict and metaphysical with the loose and popular interpretation of *idea*; and this, has probably the rather reconciled him to the sacrifice of a term, sanctioned by long use and venerable authorities. For proof of this we refer to the following passage;

“ Idea is a term by which is expressed something in the mind; therefore, *idea*, as a thing, is properly contrasted with things which are considered as being external in relation to the mind. Thus we say, such a thing has not happened, it is only an idea in my mind; or we say, such a thing is not merely an idea of my mind, for it has actually happened. Now, so far as every thing in the mind may be considered as knowledge, knowledge and idea would be terms synonymous; in order, therefore, to avoid such an impropriety, we must look for some distinction whereby those two things, in the mind may be discriminated.” P. 257.

Here it is evident that Dr. H. abandons the precise for the vague and figurative sense. It is indeed true, that *ideal* can only be applied to subjects of conjecture and fancy. This is, however,

however, by no means the fact with respect to the primitive itself. Every impression which affects the mind, whether conveyed by sensation or reflection, i. e. whether by the immediate action of a body upon the organ of sense, or by the reflex operation of the mind upon the materials of thought within, is, in a metaphysical sense, an *idea*; and it is equally so upon Mr. Locke's principles, and those of all his disciples, whether it present a true or deceitful image of that which it purports to represent.

"*Idea* (he further argues, p. 257): "cannot apply to that knowledge which we have immediately by sensation, for then how could we distinguish this, which may be called external information, from every other species of knowledge?" Now, in the system of Locke, external information is accurately distinguished from "every other species of knowledge," by the only general divisions which in such case are necessary, i. e. ideas of sensation, and those of reflection: the first of which expresses the types of sensible and external objects impressing; the second gives the types of intellectual operations, which comprehend every other possible species of knowledge. As to what is afterwards objected, that we cannot form an idea of a colour we never saw; it is begging the question: the mind of a painter may, and doubtless does, imagine colours which have no existence in nature, and no specific character in science. Dr. H. charges Locke with having confounded *idea* and *knowledge*: to the truth of this charge we can by no means accede; although we are ready to admit (as in our Review of Morell we have already done) that Locke has not employed the term *idea* in every case, with perfect conformity to his first definition. The amplitude of his subject will, in great measure, plead his excuse; as it must that of our author himself, who, in his frequent use of its equivalent, *knowledge*, does not adhere with sufficient strictness to the limited interpretation of a philosophical term.

But if we object to the adoption of *knowledge*, into the place of *idea*, where sensible impressions are concerned, we have still weightier objections to urge against the doctrine of perception as advanced by our author; which reduces all our reputed information of material objects, to visionary speculations and palpable fictions of thought. We observed, in remarking upon Dr. H's Preface, that the difficulties attending the popular system appeared to have had inconsiderable influence in producing the theory, by which the various phenomena of physical and metaphysical science are pretended to receive a solution. We cannot, however, admit, that the difficulties are on the one hand so great as they have been  
thought

thought by Dr. H.: or that their removal upon such principles as his theory involves, is at all an useful or satisfactory alternative.

But as this is a point upon which Dr. H. and the public are at issue, we will allow him the privilege of speaking for himself.

“ Bodies” (says our author) “ are thought to be solid or incompressible, but natural bodies are only incompressible, as Great Britain is immovable; that is to say, this conclusion is formed from the insufficiency of our power, and not from the unchangeable nature of the subject submitted to experiment. There can be no doubt, that in reasoning justly upon our data, we must conclude Britain not to be immovable, nor physical bodies impenetrable, i. e. incompressible. Consequently there is no immobility in Britain—no solidity in bodies.” Pref. p. xx.

The whole of this is a manifest sophism. The comparison proves nothing. Great Britain might be moveable, and yet bodies not compressible. Besides, compression admits of degrees, which mobility does not; and though bodies be compressible to a certain degree, as elastic bodies are, it does not follow that they have no solidity. A force sufficient to overcome weight annihilates immobility; but it does not appear how compression can annihilate that which resists. We can conceive any weight moved (*δὸς πῶς εἶναι, καὶ τὴν γῆν κινῆσαι*); but we cannot conceive any substance pressed to nothing.

In p. 111 Dr. H. argues thus:

“ If, on the contrary, magnitude and figure, as things subsisting externally, are the cause of our perception of these, how comes it that the mind, not only has the power to conceive magnitudes and figures that never were perceived, but also to produce these as the cause of perception in other minds?

“ A potter, for example, turns his conception or idea, into a cause of perception. To alledge that the forms and magnitudes are in the clay, and that the potter brings them forth, is a species of argument that will not be admitted as an explanation of things, or an answer to the question proposed; for the potter has the thing in his mind before he produces it.

“ If, for perception, there is necessarily required a substance existing with magnitude and figure, how can a mind, conceiving and imagining within itself, produce a cause for the perception of mind? This seems to imply something inconsistent; for, if the mind can produce a cause for the perception of magnitude and figure, why should it be necessary, in order for the mind to perceive these, that there should subsist a thing having absolute magnitude and figure?” P. 111.

That a potter can produce a figure he never saw, we are somewhat surprised to hear from one, who is unwilling to allow,



allow; that the mind can imagine a colour it never had seen. We, however, readily admit the position, and that the potter has the thing in his mind *previous* to its production in the substance itself: but what does this prove against the external existence of this figure, *after* its production. It is not necessary to the orthodox hypothesis, that, "a substance existing with magnitude and figure" should be *always* required to perception, it is sufficient for our purpose, that such perceptions be *originally* excited by such substances; subsequent acts of reflection in the mind lead to certain combinations of these original perceptions; whence ideas, or types of figure, result, whose archetype is only to be found in the mind itself.

But magnitude and figure (says our author) are conceptions of the mind (p. 111) and have no further existence but in perception. In order to form a regular judgment of this doctrine, let us take a view of it as expounded by Dr. H. in his own words:

"The present theory is founded upon this, that something must be known in perception, when there is a judgment formed of some relation, which appears; therefore, in the several things that are distinguished in this compound operation of the mind, we have only to separate those to which the thing in question cannot possibly apply, and that which then remains must necessarily contain the thing inquired after.

"8. Thus it will appear, that the subject of the present inquiry is that particular knowledge, which, in the distinguishing of different magnitudes and figures, is first, and serves as the foundation of our judging. But, it must be evident, that the thing inquired after happens in an early period of our existence, and cannot possibly ever occur again in the same manner that it happened at first; for, when we now perceive, we do not learn the idea of magnitude and figure, simple without comparison. In those operations, the proper employment of the mind is, to find the relations of the present perceptions to others, or to the ideas of them retained in the mind; but, without such primary knowledge, and without those ideas, How are relations to be discerned by the mind? Such an hypothesis would lead to scepticism indeed, so far as it leads to nothing but inconsistency or ignorance.

"9. We cannot look for the primitive knowledge, the foundation of the mind's discernment with regard to magnitudes and figures, in the simple information of the sense; for, between any of these sensations and any species of magnitude and figure, there is not the least comparison to be formed. How, for example, could the knowledge of colour, heat, or cold, or pleasure and pain, afford any ground for judging, or forming in the mind the relations of magnitudes and figures? The ideas of magnitudes and figures, might as well produce the knowledge of colour in the mind; which we are certain

cannot be. Consequently, sensation is a species of knowledge which, with confidence, we may lay aside, in seeking that to which the judgment of the mind, when discerning the relations of magnitudes and figures, has a reference as first in the order of things." P. 117.

Now we confess, for our own part, that we are not so greatly at a loss to discover "the relation between magnitude and figure, and the simple informations of sense." A coloured plane and a coloured cube must convey to the sight distinct informations; as must a cube and sphere to the touch: and it will cease to appear extraordinary, that the informations of figure, which serve as the basis of this difference, should be conveyed to the mind with less distinctness and accuracy than those of colour, when it is considered that the latter have an appropriate organ of communication, by which *alone* they can be transmitted; and by which they will, therefore, even when connected with magnitude and figure, be rendered with the most expressive and distinct fidelity. Our author asks, how the knowledge of heat or cold, pleasure or pain, could afford any ground for judging the relations of magnitude and figures? With respect to heat and cold, it is not difficult to see, that the mind must be differently affected by different volumes, and different configurations of the same cold or ignited substance. Nor must it be denied, that the different degrees of resistance felt in the smooth and angular body, may communicate impressions of volume and figure, even connected with the sensations of pleasure and pain. This is the less to be disputed by Dr. H. who has affirmed, and that with truth, that "in the nature of things there is no state of indifference, where no degree of either pain or pleasure actually takes place." P. 97.

We cannot, therefore, admit, that sufficient is proved against sensation, to disqualify it from becoming the instrument of transmitting the original impressions of magnitude and figure. It is indeed true, that by analysis and decomposition; by the reflex and inquisitive reasonings of the mind, these impressions are subsequently separated, discriminated, and classed; and are *then only* determined with precision: but this is not peculiar to the impressions of magnitude and figure; the same is done by almost every other species of impressions, whether confined to a *particular* sense, or conveyed into the mind by the contingent offices of different senses.

*(To be concluded in our next.)*

ART. II. *The imperial Epistle from Kien Long, Emperor of China, to George the Third, King of Great Britain, &c. &c. in the Year 1794. Transmitted from his Imperial Majesty, in a Box made of beautiful black Wood, carved curiously, and of great Value, and presented to his Britannic Majesty by his Excellency the Right Honourable George Earl Macartney, of the Kingdom of Ireland, K. B. Ambassador Extraordinary and Plenipotentiary to the Emperor of China, in the Years 1792, 1793, and 1794. Translated into English Verse from the original Chinese Poetry. With Notes by various Persons of eminence and distinction, and by the Translator. 4to. 2s. 6d. Whites, 1795.*

**S**ATIRE is a weapon with so many edges, that it is well if he who wields it does not cut his fingers; he seldom fails to wound, if not his own friends, yet only one step further, the friends of those friends. The poem before us, if we might deduct some parts, from feelings of this kind, would be very much to our taste. It has spirit, originality, and considerable merit of composition. We conceive that we trace in it the style of *Pursuits of Literature*\*, and therefore attribute it to the same unknown author; but either improved by practice, more fortunate in his subject, or more attentive to the polish of his performance, than in the former effort. The Emperor of China, after wishing to see Mr. Pitt, whom the pretended translator has thought proper to attack, paints the triumphant entry of that minister into Peking, as he would wish to have it, attended by a selection of British worthies. Such is the vehicle of the satire. The notes pretended to be supplied to the translator by various personages, are, in general, very sarcastic upon these personages.

The characters are not all satirical. The following picture of the prophet of the French revolution, as he may now be called, is very honourable to him, as well as drawn with singular force.

“ Then he who kindled at a holier flame  
His wit, his learning, and superior fame;  
Onward with more than Tully's force he prest;  
With more than all, but Tully's judgment, blest;  
High truth and large discourse with wisdom fraught,  
Not better heard in Tusculum, he taught:  
In every realm of every science found,  
Plain are his steps in all—but Græcian ground.

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\* See Brit. Crit. Vol. IV. p. 301.

A temple last he rais'd by art divine,  
And plac'd his Cæsar in the central shrine;  
High priest himself, but not with olive crown'd,  
His forehead was with martial fillets bound;  
Within some feeble pillars here and there,  
And idle ornaments for want of care,  
But marble still the column and the dome,  
Wrought from those quarries which he found at home;  
Immortal, though unfinish'd, is the work:  
Why name the architect? who knows not Burke?" P. 12.

But superior to any thing personal, either of panegyric, or of satire, is the sublime close of the poem on the general circumstances of the times, which we have not often seen surpassed.

“ Through Europe's bounds, 'tis her devoted age,  
Fires from within and central thunders rage.  
On Gallia's shores I mark the unhallow'd pow'r,  
Her godless regents feel the madd'ning hour,  
Dread architects of ruin and of crime,  
In revolution's permanence sublime,  
And cruel nonsense! o'er th' astonish'd world  
The flag of dire equality unfurl'd,  
Drizzling with blood of millions streams in air,  
The scroll, FRATERNAL FREEDOM, DEATH, DESPAIR!  
They pass: nor Rhine nor Rubicon they know:  
Torrents may roar or tranquil streams may flow,  
In unappall'd protrusion on they burst,  
All nations cursing, by all nations curst.  
Lo, Belgium yields to unresisted fate;  
Within her ministers of terror wait:  
Nature with rod petrific smites the land,  
And binds the floods in adamant band,  
Till Gallia's chief in right of William sways,  
And freedom, once with life-drops bought, obeys.  
See where dismember'd trembling Spain resigns  
Golconda's radiance and Potosi's mines:  
The pillars of the eternal city bow,  
And the tiara from the Pontiff's brow  
Drops to the dust: no more in Peter's fane  
The consistorial brotherhood shall reign:  
Yet see; the turban nods by factions torn;  
A length'ning, sad, and sullen sound is borne  
Around Sophia's hallow'd conscious walls,  
Muttering the doom denounc'd: her crescent falls:  
Still view in western climes Death's palest horse  
With pestilence and slaughter marks his course,  
While dusky tribes, with more than maniac rage  
Rending their brazen bonds, in war engage;  
For France still burns to make with dire intent  
*Hell and this world one realm, one continent!*

“ Yet

" Yet once attend, great Brunswick ; nor in vain.  
 Hear thy imperial brother's closing strain.  
 Thee from thy people may no thought divide,  
 The statesman's rashness, or reformer's pride ;  
 Reason and her fond visions still distrust ;  
 What, but experience, makes a kingdom just ?  
 Fix'd on her ancient base let England rest ;  
 And public danger arm the public breast ;  
 On British sense depend. On foreign fame  
 To proud Versailles the fatal stranger came,  
 New laws, new policy, new truth to tell,  
 And by new maxims the vast fabric fell.  
 Oh, should thy nation slight her just alarms,  
 Nor Gallic truths dread more than Gallic arms,  
 Thy diadem must fade ; the Tyrian die  
 Sink in the scarlet of democracy ;  
 All dignities of brighter times will fail ;  
 No wisdom o'er her midnight lamp grow pale,  
 But knowledge, fancy, genius, all retire,  
 And faint and death-struck learning will expire :  
 Look round the land, there nothing shall be found  
 But swords to guard and ploughs to till the ground.  
 Though now awhile beneath the afflictive rod  
 Supernal power may bid thy Albion nod,  
 Humbled in due prostration may she bend,  
 And her far-fam'd beneficence extend :  
 Then, all her ancient energies erect,  
 Strength from herself and from her God expect,  
 And on her rocky ramparts bold, alone  
 Maintain her laws, and vindicate thy throne." P. 35.

The preface to this poem might have been shortened, with some advantage, though there are strokes of humour in it too good to be lost, and curious particulars of Chinese manners, well calculated to carry on the jest of the supposed translation. How an author, so able as this, could give us *politic*, accented on the middle syllable, in verse 199 (unless by some strange error of the press) it is not easy to conceive. In general, the language is pure, and the versification harmonious.

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ART. III. *Official Letters to the Honorable American Congress. Written during the War between the United Colonies and Great Britain, by his Excellency, George Washington, Commander in Chief of the Continental Forces, now President of the United States. Copied, by Special Permission, from the original Papers preserved in the Office of the Secretary of State, Philadelphia. 2 Vols. 8vo. 14s. Cadell, 1795.*

THIS collection of papers, undoubtedly genuine, the production of an eminent person, and illustrative of the transactions of a most important period, in which he bore a distinguished

tinguished share, cannot fail to be highly interesting. They become more so, when considered (as we are told by the editor, in his advertisement, they ought to be) as part only of a much more extensive publication, comprehending almost all the documents which can be wanting to throw light "on many important transactions which have hitherto been involved in total darkness, or at best but obscurely perceived, and imperfectly understood." It will be rendered still further valuable, as setting the characters of several distinguished men in a clearer point of view; many of the interesting pieces which it is said to contain, having been penned by the leaders, and principal agents, in the American Revolution. We trust that the hopes held out to us will at no distant period be accomplished; and that the various information which the editor has had the good fortune to obtain from such authentic sources, will be given to us unmutated, that we may be enabled to pursue, with some just expectation of success, an object so interesting, and so profoundly instructive, as the knowledge of the secret springs of that extraordinary political convulsion. A people, not only resisting, but throwing off, with an almost unanimous consent, their ancient government, under which they had been prosperous to a great degree; who not only had suffered no actual oppression, but had been protected and favoured; and doing this upon a view only of remote and possible consequences expected to arise from a claim of powers, not precisely defined nor checked in their opinion, by sufficient constitutional limitations: this is undoubtedly a curious subject of speculation.

The reader, however, must not expect to find much in the present letters, which he did not know before. They are rather illustrative of the character and talents of General Washington, than calculated to throw any new light upon particular transactions. Little or nothing will be found in them upon which any conjecture can be grounded, as to the real motives and intentions of the American leaders, or even of Mr. Washington himself, previous to the declaration of independence: unless, from expressions like the following, in his letter of the 5th of October, 1775, "No prospect of accommodation, but the ministry determined to push the war to the utmost," it may be thought reasonable to infer, that his views were then directed only to what he calls in another place, "an amicable and constitutional adjustment;" and, from the manner in which he speaks of Lord Drummond's Letter to General Robertson, (See Vol. I. p. 93) that, as late

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at

at least as February 1776, such an adjustment was in his contemplation, and not absolutely beyond his hopes.

Considered in an historical light, the letters are almost exclusively confined to the details of military operations. Of many of the most important the public has been long in possession. Many curious particulars, however, respecting the distress of the American armies at certain periods, and the means of supplying their wants, and recruiting their numbers, will here be found, which have hitherto been sought in vain, and which could not be expected from any other source.

We find, according to the editor's advertisement, that some material inclosures are wanting. As they are promised in an appendix, the disappointment is softened. It is not the same with respect to entire letters which appear to be wanting, and which we are told are no longer extant. As to the omissions distinguished by asterisks, it is proper to observe that there is no reason to suppose from the context, that they are of such a nature, as to make them a subject for regret. Delicacy towards individuals seems to have occasioned the greater number of these chafms, and will probably prevent their being ever supplied. In some places virulent and abusive epithets appear to have been omitted, which neither good manners nor good policy can wish to have restored.

The declaration of independence took place in July, 1776. It was proclaimed by General Washington, at the head of his army, with great promptitude and alacrity; and the manner of its reception, which he describes in p. 185 of Vol. I. shows that the public mind was then fully prepared for the event. They who are most persuaded of the ambition of the American leaders, will yet probably be of opinion, in conformity to common experience, that the idea of erecting an independent state rose out of successive events; and can with as little reason be imputed to the Colonies in the beginning of their resistance, as a systematic design of overturning the constitution of America, and establishing an absolute government there, to the British ministry or Parliament, when the scheme of taxing that country was first embraced, or at any period of the war. When differences arise between great portions of mankind, the want of any precise and adequate test of their mutual sincerity, makes accommodation difficult in the extreme. But more particularly where the claim of one party to command, joined to a great apparent superiority of power, takes away from both the best foundation for reciprocal confidence. Resentment, fear, and suspicion, operate under such circumstances, with full force; and exaggerate and multiply the causes of discontent. Concession is  
thought

thought insidious, submission insincere ; and when the contest subsides by the weariness of the combatants, and peace, and the lapse of time give leisure and opportunity to investigate the causes of events, from which such extensive consequences have followed, we commonly find, in the leaders on both sides, more proofs of ability, and of virtue, than grounds to suspect corrupt intention, or deficient prudence. The truth of this observation will hardly be disputed by those who impartially examine the numerous, ample, and authentic collections we possess concerning the civil wars in the last century ; and, upon the whole, the most diligent and attentive enquirer will be scarcely able to draw any other conclusion, than that of the utter insufficiency of human sagacity and prudence to controul or direct the course of events in these deplorable conjunctures. We see throughout the evident operation of a superior power, and are compelled to humble ourselves before the Almighty Disposer of the Universe.

In the course of the letters before us several topics of general and particular policy are discussed, with great elegance and force of language ; and with liberality of sentiment, as well as prudence, sagacity, and judgment. Among these may be enumerated the policy of imposing oaths of allegiance ; retaliation in war ; the treatment of prisoners ; the policy of enlisting prisoners and deserters ; the duty of government to restrain, in times of public distress, the engrossing of necessary articles to enhance their price. A better specimen cannot be selected than the following, concerning the exchange of prisoners.

“ But perhaps it may be thought contrary to our interest to go into an exchange, as the enemy would derive more immediate advantage from it than we should.—This I shall not deny : but it appeared to me, that, on principles of genuine, extensive policy, independent of the considerations of compassion and justice, we were under an obligation not to elude it. I have the best evidence that an event of this kind is the general wish of the country : I know it to be the wish of the army ; and no one can doubt that it is the ardent wish of the unhappy sufferers themselves. We need only consult the tide of humanity, and the sympathies natural to those connected by the cements of blood, interest, and a common dread of evil, to be convinced that the prevailing current of sentiment demands an exchange. If the country, the army, and even the prisoners themselves, had the precise idea of our circumstances, and could be fully sensible of the disadvantages that might attend the giving our enemy a considerable reinforcement without having an equivalent, they might perhaps be willing to make a sacrifice of their feelings to the motives of policy. But they have not this knowledge, and cannot be entrusted with it ; and their reasonings, of necessity, will be governed by what they feel.



"Were an opinion once to be established (and the enemy and their emissaries know very well how to inculcate it, if they are furnished with a plausible pretext), that we designedly avoided an exchange—it would be a cause of dissatisfaction and disgust to the country and to the army—of resentment and desperation to our captive officers and soldiers:—to say nothing of the importance of not hazarding our national character but upon the most solid grounds, especially in our embryo state, from the influence it may have on our affairs abroad—it may not be a little dangerous to beget in the minds of our own countrymen a suspicion that we do not pay the strictest observance to the maxims of honor and good faith.

"It is prudent to use the greatest caution not to shock the notions of general justice and humanity, universal among mankind, as well in a public as a private view. In a business on the side of which the passions are so much concerned as in the present, men would be readily disposed to believe the worst, and cherish the most unfavorable conclusions. Were the letters that have passed between general Howe and myself from first to last, and the proceedings of Congress on the same subject, to be published with proper comments, it is much to be feared—if the exchange should be deferred till the terms of the last resolve were fulfilled—that it would be difficult to prevent our being generally accused with a breach of good faith. Perhaps it might be said, that, while the enemy refused us justice, we fondly embraced the opportunity to be loud, persevering, incessant in our claims; but the moment they were willing to render it, we receded from ourselves, and started new difficulties.—This, I say, might be the reasoning of speculative minds; and they might consider all our professions as mere professions; or, at best, that interest and policy were to be the only arbiters of their validity." Vol. II. P. 235.

The reasoning in this extract strongly applies, in many particulars, to the famous and important question, concerning the suspension by Congress of the Convention at Saratoga, and their final refusal to execute the stipulations of it. It is impossible not to remark that this subject, though certainly one of those most involved in darkness, and one which excited great astonishment and indignation at the time, is passed over almost in total silence. It seems hardly possible that a measure, which might have produced so great an effect upon the situation and sentiments of the army, should have been determined without previously consulting General Washington; and all lovers of impartial history must regret that his opinion, whatever it may have been, and the arguments by which it was enforced, should not have been communicated to the world.

A proposition for invading Canada, in conjunction with the French, is examined in a masterly manner. It is a finished piece of reasoning, and deserves to be studied not merely for the style, but for the important and interesting matter it contains, by all who aspire to conduct or to understand public affairs.

It ought to be read entire, and is too long for insertion. We, therefore, refer our readers to Vol. II. p. 342. Its effect upon the decisions of Congress will probably remain unknown till the whole of that great collection of state papers, promised by the editor, shall issue from the press. The expedition was finally laid aside either in deference to the opinion of the general, or in consequence of the invasion of the Southern Provinces, where, for some time, the British arms were successful, under the command of Lord Cornwallis.

In p. 23. Vol. I. General Washington relates an interview with a chief of the Caghnewaga Tribe, and reports to Congress, that if any expedition is meditated against Canada, the Indians in that quarter will give all their assistance. We shall not be suspected of recommending the employing of such allies, under any pretence; but, in justice to our own country, we must observe, what here fully appears, that the Americans are not entitled to throw any blame upon the British officers or ministers upon that account. Testimony is afterwards borne to the endeavours of our officers to restrain the savages from exercising their wonted barbarities, and to their purchasing some of the prisoners at considerable premiums.

These letters must give an high opinion of General Washington's abilities. It is but justice to observe, that in the advice he offers to Congress, he always leans to the side of moderation and humanity. He comments upon their measures with decent and respectful expressions, but with manly freedom; and shows himself worthy of the confidence they reposed in him. The letters are mostly written under the pressure of a great variety of urgent, important, and complicated business, in critical circumstances, and at times of imminent danger, difficulty, and distress; yet, in point of style and composition they are entitled to no ordinary praise. They are remarkable for precision, force, and correctness; great accuracy of detail, and great perspicuity of arrangement; and may be received upon the whole as excellent models in their kind.

We cannot, however, but take notice, in derogation from our general praise for correctness of style, that some few gallicisms occur, such as *derange* for disarrange, *grade* for step, *debark* for disembark, &c. which we do the more scrupulously, because it is a vice of the times, to corrupt the language by introducing foreign terms, without regard to the just analogy of formation, and without any rational ground of preference: for melody, or force, to genuine English words of similar import.

ART. IV. *A Treatise on the Law of Corporations.* By Stewart Kydd, Barrister at Law, of the Middle Temple, 2 Vols. 8vo. 15s. Butterworth. 1793 and 1794.

IT is not possible, even for men of talents, to deserve that commendation which we always give with pleasure, or not to incur that censure which we always pass with reluctance, while they are more intent upon book-making than on book completing, and are more anxious for the immediate profit, which even an imperfect work may produce, than for the honour of adding to the number of truly valuable productions. It is not till the subject in a manner forces itself upon him, from the fulness of his knowledge, that a writer who values his reputation will undertake to handle an abstruse branch of science. Nor, when he has committed his opinions to paper, will he venture to suppose that the first effusions of his mind can decently be submitted to the public judgment. He will aim at strict accuracy of arrangement, and not omit the labour of correcting. He will weigh what is novel, enlighten what is obscure, reject what is trite, and expunge what is imperfect or inaccurate.

If Mr. Kydd has paused a little upon his manuscript, we should not have had occasion to remind him of these things, nor to peruse many such pieces of unimportant and idle solemnity as the following. In his introduction, where he is giving a definition and description of a corporation, he says,

“Several other epithets have been given to a corporation, which, unless particularly explained, are apt to bewilder and mislead the understanding: thus it has been said, “that a corporation, aggregate of many, is invisible, immortal, and rests only in intendment and consideration of the law;” that it is “a mere physical being, a mere ens rationis?”

That a body framed by the policy of men, a body whose parts and members are mortal, should in its own nature be immortal, or that a body composed of many *bulky visible bodies* (we presume that Mr. Kydd had particular corporations in his eye) “should be invisible, in the common acceptance of the words, seems beyond the reach of common understandings. A corporation is a visible body as an army; for though the commission or authority be not seen by every one, yet the body united by that authority, is seen by all but the blind: when therefore a corporation is said to be invisible, that expression must be understood of the right in many persons collectively to act as a corporation, and then it is as visible in the eye of the law, as any other right whatever of which natural persons are capable; it is a right of such a nature, that every member, separately considered, has a freehold

hold in it, and all jointly considered, have an inheritance, which may go in succession. Natural persons, as such, are capable of taking and holding this right, which is not taken or held in their *politic*, but in their natural capacity; for many men, as men, are capable of union, which if it requires proof or illustration, is evident from the charters of creation, and the pleadings in all such cases, in which it is said that the men and burgesses, or "the men and citizens", are constituted one body corporate or politic. And as the natural persons essentially constitute the body politic, so all the operations and exercise of this right are performed by the natural persons.

"When it is said that a corporation is immortal, we are to understand nothing more than that it is capable of an indefinite duration, and the authorities cited to prove its immortality do not warrant the conclusions drawn from them. If a man gives land, says Sir Edward Coke, to a mayor and commonalty, or other body aggregate, consisting of many persons capable, without naming successors, the law construes it to be a fee simple, because in judgment of law they never die: where the sense is plain, that these natural persons, though incapable to take in their natural capacities jointly, which the law would adjudge an estate for lives, yet the grant being made to them in their corporate name, they take in that capacity, and the grant is not determinable on the death of any of the individuals, but continues as long as the corporation continues." P. 15.

All this, and good deal more of such *namby pamby* reasoning, which is to be found close to our quotation, and in other parts of the work, should be printed, if at all, as a separate work, entitled, *The Law of Corporations fitted for the Nursery*, to which old Prynne, of voluminous memory, would perhaps have added, or *palatable Pap for youngling Apprentices*.

We shall add one piece of advice, suggested by the perusal of the present work, which will be of service to the author in compiling whatever law book he may next undertake, be the subject what it may. That is, that whenever the nature of the case does, from its importance, demand an insertion of the reasoning and ground of decision at some length, he should introduce the very words of the court in giving their judgment, as stated in the report; and not attempt to clothe the arguments of the judges in other words than those which they are represented to have used. He may thus sometimes avoid inaccuracy, and he will at all times render his book useful for quoting in court, as well as for consulting in the study, and may, in both cases, preclude the necessity of recurring to the original reports.

ART. V. *A Treatise on the Epidemic Puerperal Fever of Aberdeen.* By Alexander Gordon, M. D. Physician to the Dispensary. 8vo. 124 pp. 3s. Robinsons, 1795.

THE puerperal fever has in general proved so extremely fatal, that the appearance of it in any place never fails to excite the greatest alarm. Physicians, indeed, have not been sparing of their labour in examining into the cause, and investigating its nature. But, whoever reads the accounts given by the most ingenious of them, and those who have had the most frequent opportunities of seeing it, will easily discover, that the authors had not attained to such a degree of certainty upon these subjects, as to enable them to pronounce what is the true nature and disposition of the fever, still less to prescribe a method of cure, that might, in a majority of cases, be depended on. Bleeding is generally recommended when the constitution is supposed to be sufficiently strong to bear it; this is usually followed by an emetic, or by some of the preparations of antimony, given to act as sudorifics, interposing occasionally glysters or gentle eccoprotics. These, with opiates, fomentations, poultices, and blisters to the abdomen, form the general system of cure; and, when the disease is sporadic, are frequently used with success. But when the fever happens to be epidemic, or makes its appearance in hospitals, neither this, nor any other known method, has been found to succeed to any great degree: a considerable majority of those who take the fever, constantly falling a sacrifice to its fury. In this uncertain state of the nature, cause, and cure of the puerperal fever, the author before us steps forward, and, from a variety of facts and observations, thinks he is able to decide, in the most positive manner, upon these points. It had long been observed, and our author found the same circumstances, that the omentum, ovaria, intestines, and, in general, the whole surface of the peritoneum, in the bodies of those who died of the disease, were more or less inflamed or mortified; and that a quantity of purulent matter was almost universally found floating in the cavity of the abdomen. This, in his opinion, shows the disease to be in its nature purely inflammatory. What the species of inflammation is, whether erysipelatous or phlegmonous, he does not absolutely decide. From melancholy experience it is found to be of a kind speedily terminating in mortification, and therefore requiring the most prompt and decisive assistance.

These appearances in the abdomen have induced many physicians, after a moderate bleeding, emetic, and aperitive, to have

have early recourse to bark and other tonic medicines, to avert the impending mortification, or to prevent the disease from degenerating into a putrid state, to which it was thought to be remarkably prone. Perhaps, if we may here be allowed a short digression, no term in medicine has been productive of more mischief, than the word putrid, or putrid tendency. Whenever fever has so far prevailed, as to destroy the energy of the constitution, and to induce feebleness and languor, the pulse becoming weak and exceedingly quick, the fever is said to have put on a putrid disposition, although these symptoms are frequently only proofs of the rapid approach of mortification in some of the viscera. The same circumstances being observed in the bodies of those who died of the late pestilential fever at Philadelphia and Grenada, led Drs. Rush and Chi-sholm to treat that disease on the antiphlogistic plan; and, although by different methods, to bend all their efforts to subdue the inflammation, before the parts became gangrenous. Their success was equal, as they both of them declare, that after they had completely adopted their respective methods, scarce a patient died, to whom they were called early. The practice of Dr. Rush, as we shall see by and by, was exactly similar to that followed by Dr. Gordon, in the cure of the puerperal fever, except in the quantity of blood taken away, which scarce exceeded a third part of what is here directed. But to return to the subject before us.

Dr. Gordon having, from the appearances we have mentioned, discovered the real source of the disease, determined to oppose it by such regimen and medicines as are known to be most powerful in high degrees of inflammation. With this view he began with drawing twelve or fourteen ounces of blood; he then fomented the abdomen, gave a cathartic, and afterwards endeavoured to bring on a diaphoresis. The bleeding, usually, he says, mitigated the symptoms; but the fever returning with fresh violence, soon hurried the patient into a state, that rendered all medical aid useless. Foiled in his first attempts, and losing almost all the women he treated by this method, he determined to take away, in the first instance, such a quantity of blood as should at once stop the inflammation. He, therefore, directed from twenty to twenty-four ounces of blood to be taken away, as soon as he was called to the patient, and, within a few hours afterwards, a purge, with three grains of calomel and two scruples of jalap. The purge was repeated every day, for four or five days, so as to keep a constant drain from the intestines, by which means the extravasation of pus into the cavity of the abdomen was prevented, or its absorption promoted, if it had been already effused,

effused. The success of this practice was so great, that when he was called within the first twelve hours from the attack of the fever, he could always answer for the event.

"If called to a case," he says, "within twelve hours after the attack, I insisted on bleeding the patient, and promised for its success; but, if at a later period, viz. from twelve to twenty-four hours after the attack, in that case, like Sydenham with the same remedy in the small-pox, I thought it incumbent on me to propose it as the only effectual remedy; but I neither insisted on it, nor promised for its success."

The author gives the following as the result of his practice. Of seventy-seven patients that fell under his care, during the time the disease was epidemic in Aberdeen, viz. from December, 1789, to March, 1792, forty nine recovered, and twenty-eight died. But of the twenty-eight patients who died, some died before the author had acquired a just and perfect notion of the disease; to others he was called too late, when the disease was so far advanced that no medicine could avail. He had a fair opportunity of trying his medicine on fifty patients only; and of these five, or one in ten, died. A success, much exceeding what could be expected in a disease so malignant and fatal, and only exceeded by that of M. Doulcet, a late physician, at the Hotel Dieu at Paris; who, when the same disease raged among the lying-in women in that hospital, stopped its progress by the exhibition of vomits. M. Doulcet was led to give this medicine from observing a woman recover, beyond expectation, when all around her were dying, from a vomiting and purging, which seized her spontaneously. He directed a vomit with Ipecacuanha to be given to the next woman he was called to, on the first appearance of the disease, and to be repeated the next and every subsequent day, until the fever subsided. The woman recovered, which gave him such confidence in the medicine, that he ordered the matron of the hospital to give the same drug immediately on any woman being attacked with shivering or head-ach, or on their feeling pain and tenderness of the abdomen, the symptoms by which the fever first manifested itself. Of two hundred women who were treated in this manner, five only, we are told, died. The Memoir, giving an account of this practice, was published by the faculty of physic at Paris, in the year 1781. It will readily occur to the reader, that either of these gentlemen, M. Doulcet or Dr. Gordon, may have been deceived in the number of women that were actually cured of the puerperal fever by their respective medicines. For, as they direct them to be given  
immediately

immediately on the first attack of the fever, a simple fever, with tenderness of the abdomen, which would have disappeared in a day or two, under the mildest treatment, might be, and probably was, sometimes mistaken, for the puerperal fever. This may the rather be suspected, as Dr. Gordon says, one cause of the fatality of the fever at Aberdeen, was the attendants mistaking it for the weed, or simple fever, which frequently occurs in the lying-in state. While the disease was epidemic, it was right to apply the specific remedy, in the first instance, particularly if the patient was an inmate in an hospital or lying-in house. But, in private families, and when the disease is not epidemic, the physician would pause before he had recourse to so Herculean a remedy, as the taking away twenty-four ounces of blood, and following that evacuation with a large dose of calomel and jalap; which, notwithstanding the opinion of the ingenious author to the contrary, we think, in some delicate constitutions, might prove fatal. The author has given a succinct and correct description of the disease, which is followed by the recital of a number of cases, to illustrate his doctrine. By these it appears, that where bleeding was omitted, or administered sparingly, or where sudorific or tonic medicines were given early, the patients invariably died. On the contrary, when they were bled largely, that is, to twenty or twenty-four ounces, and were subsequently purged, they constantly recovered.

"All the patients," he says, "who were early and largely bled, and plentifully purged, recovered; while, those who were bled more sparingly, and in whom we could not excite a diarrhoea, died." "Bleeding and purging," he goes on to say, "are the two great hinges, upon which the cure of the puerperal fever turns. Sweating is both uncertain, and difficult to be excited; blisters seem rather to do hurt than good, by the irritation they occasion; warm fomentations, which are so commonly used by practitioners, are of no great service; and when applied too hot, they evidently increase the pain, and quicken the velocity of the pulse. In short, the only proper method of curing the puerperal fever, is by large bleeding early in the disease, and plentiful purging, with the interposition of opiates."

We cannot subscribe implicitly to all these dogmas, as we are certain we have found poultices with linseed-meal, blisters, and emollient clysters, not seldom eminently useful, and have been convinced that the cure of patients has been facilitated by them. The author is of opinion that the disease, when epidemic, is infectious, and communicable by the apparel, bed clothes, &c. or by persons visiting patients afflicted with it; and that it does not depend upon any peculiar temperature or constitution of the air. He is so certain of this fact,



fact, he says, that he could always predict its appearance or absence, on being informed where the women were delivered, and by whom they were attended. He laments that he had carried the infection to several women, who would, probably, otherwise have escaped. But he consoles himself with recollecting that this was done before he had discovered its infectious nature; and, by reflecting that he shall be the means of saving the lives of thousands, by disclosing a certain method of subduing it. The public are certainly indebted to the author for this communication, and, although we can scarce hope that, at a future period, and in different places, where this disease may become epidemic, and fatal, the same method of treating it will prove as successful as it did in his hands; yet we have no doubt that this work will be productive of great practical utility. The striking resemblance, in many points, between this disease and the late pestilential fever of Philadelphia and Grenada, to which we have before directed the attention of our readers, may lead to a more simple and successful mode of treating fevers in general, which may be found to be much more similar in their natures, than has hitherto been imagined.

ART. VI. *Poetical Translations from the Ancients, by Gilbert Wakefield, B. A.* 8vo. 124 pp. 3s. Payne. 1795.

**M**R. WAKEFIELD's pen is indefatigable. Directed by his skilful hand, it wanders from the fields of theology to those of politics, from politics to criticism, from criticism to poetry. We have now before us his first poetical attempt, and though he disclaims all pretensions to genius for original poetry, he may reasonably advance some claim to merit as a translator. It would perhaps have been equally creditable to his modesty, if the following paragraph had been written by some other pen than his own.

“ His late occupation, in the revival of *Pope's Homer*, has led him to a more particular observation of the imperfection of *rhyme* even in our correctest poets; and he thinks himself able to assert, without any violation of truth, that he here presents (and especially in the translation of *Juvenal*, very lately executed, with what celerity he is afraid to mention) the most unexceptionable specimens of poetry, with respect to the purity of its *rhymes*, in the *English* language, to the best of his knowledge and observation.” P. iv.

Nor

Nor is this claim supported by such rhymes as *Love* and *move*, *Heav'n* and *giv'n*, which are usual indeed, but have not the correctness to which Mr. W. seems to aspire.

The translations consist of the tenth Satire of Juvenal, some Odes of Horace, the tenth Eclogue of Virgil, some lines from the second Æneid, a few from Lucretius, one specimen from Meleager, two from Leonidas of Tarentum, and two Psalms. We insert the translation from Meleager because we think it, in the main, well done, and likely to be less familiar than the rest, to the generality of our readers.

“ DESCRIPTION OF THE SPRING.

BY MELEAGER.

No more the sky with frowns of Winter frowns;  
Spring purpling smiles, and calls forth all her frowns.  
See the flush'd earth a crown of verdure wear!  
See milky saplings wave their new-born hair!  
While opening roses each bright mead adorn;  
Meads, fed by tender dews of genial Morn.  
With joy the mountain-shepherd pipes his lays;  
With joy the goatherd his hoar flock surveys.  
O'er Ocean's wavy breast the vessel sails,  
Fann'd by the pinions of propitious gales.  
Loud songsters hail the bounteous God of wine;  
Their brow thick wreaths of clustering ivy twine.  
Industrious bees their annual toil renew;  
Probe the gay flower, and suck the balmy dew:  
From cell to cell th' unwearied artist goes;  
Shines the white wax, the nectarous amber flows.  
Birds of all wing unite their warbled strains;  
Thrills the loud concert thro' the listening plains,  
Halcyons the sea, the mansion swallows love;  
Swans the pure stream, and Philomel the grove.  
If fair-tress'd plants rejoice, and Earth be gay;  
If frisk the flocks, and shepherds pipe their lay;  
If Bacchus ply the dance, and ships the sea,  
Warble the feather'd quire, and toil the bee:  
Shall bards, with rapture fir'd, forbear to sing,  
And swell the general chorus of the Spring?”

P. 117.

It does not seem to have been very necessary to retranslate the tenth Satire of Juvenal, while Dryden's version, and Johnson's imitation, are in all hands. Nor can we say that Mr. W. has improved on these models, as a specimen will easily show.

DRYDEN.

Look round the habitable world, how few  
Know their own good, or knowing it, pursue.

How

How void of reason are our hopes and fears!  
 What in the conduct of our life appears,  
 So well design'd, so luckily begun,  
 But, when we have our wish, we wish undone?  
 Whole houses, of their whole desires posselt,  
 Are often ruin'd at their own request.  
 In wars, and peace, things hurtful we require,  
 When made obnoxious to our own desire.  
 With laurels some have fatally been crown'd;  
 Some, who the depths of eloquence have found,  
 In that unnavigable stream were drown'd.

JOHNSON.

Let observation with extensive view,  
 Survey mankind from China to Peru;  
 Remark each anxious toil, each eager strife,  
 And watch the busy scenes of crowded life;  
 Then say how hope and fear, desire and hate,  
 O'erspread with snares the clouded maze of fate,  
 Where wav'ring man, betray'd by vent'rous pride,  
 To tread the dreary paths without a guide,  
 As treach'rous phantoms in the mist delude,  
 Shuns fancied ills, or chases airy good;  
 How rarely reason guides the stubborn choice,  
 Rules the bold hand, or prompts the suppliant voice;  
 How nations sink, by darling schemes oppress'd,  
 When vengeance listens to the fool's request.  
 Fate wings with every wish th' afflictive dart,  
 Each gift of nature, and each grace of art;  
 With fatal heat impetuous courage glows,  
 With fatal sweetness elocution flows;  
 Impeachment stops the speakers pow'rful breath,  
 And restless fire precipitates on death.

WAKEFIELD.

In every clime, where utmost Gades surveys  
 Her ocean purpled by the setting blaze,  
 To where Aurora's beam imparts the plain,  
 And Ganges rolls his deluge to the main;  
 Few scan, with clear perception understood,  
 Their greatest evil from their greatest good:  
 Some mist of Error, hovering still between,  
 Dims the dar'd vision, and inverts the scene.  
 What rules of Reason form, what rules controul,  
 The fears or wishes of the wavering soul?  
 What happier project of creative Mind,  
 But brings Repentance ambush'd close behind?  
 Reluctant Heaven, such erring prayers molest!  
 Concedes destruction at our own request.

Man's

Man's varying vows now War, now Peace employs;  
*His* conquests ruin, and *her* ease destroys.  
Some rue th' endowments of exalted sense,  
Whelm'd in the tide of their own eloquence." P. 3.

The bad taste of making Gades one syllable is not the only fault in these lines: "such erring pray'rs molest" wants "whom" before it to make it intelligible; and other objections might be made, which will probably occur to readers in general. Mr. W. is frequently stiff, and not seldom obscure. Thus,

"The *rostra* stains no puny pleader's blood." P. 17.

But, above all,

"The Raven only, truth if Homer sing,  
Rounds the wide circle of the Pylian King," P. 33.

which we defy any one to understand, who does not take Juvenal as an interpreter. "Dizzied," p. 9, is not English. On the whole if we do not much condemn Mr. Wakefield's efforts in this line, we certainly cannot very highly extol them.

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ART. VII. *The Annual Register, or a View of the History, Politics, and Literature, for the Year 1791.* 8vo. 7s. 6d. Rivingtons. 1795.

THE year 1791 appearing in the year 1795, is certainly somewhat tardy, but for this late appearance of the volume an apology is made in the preface. The apology turns on the decline of Mr. Doddsley's age, the necessity of seeking and forming arrangements with a new publisher, and the great importance of the matter; and is, to our minds, satisfactory. A promise is also made of bringing forward the work, by degrees, to the current year; and we are assured, that the volume for 1792 is already in the press, and in such a state of forwardness as to admit of its being announced for publication early in next winter. Should the author and compiler persevere in these exertions until he has retrieved his lost ground, and then continue to publish his volumes regularly and in time, we doubt not that his work will recover, and perhaps surpass its wonted esteem and popularity.

The historical part of this volume, in which we hesitate not to say, that we observe a full display of that spirit and judgment which have so long characterized this department of the Annual Register, may be divided under three heads;—the affairs

affairs of the Netherlands ; the parliamentary history ; and a historical detail of the military operations, and succeeding pacifications, in the north and north east of Europe, during the years 1790 and 1791, forming, in the whole, nine chapters. We shall consider all the foreign history together, though the chapters do not succeed each other in that order : the parliamentary history intervening, apparently for the sake of variety, between that of the Netherlands, and that of the northern parts of Europe.

The first chapter contains a well arranged and accurate detail of all the transactions and events worthy of notice in Brabant, Flanders, and the states politically connected with them, from the origin of the troubles in these countries, under the emperor Joseph, to their amicable termination, and the inauguration of the emperor Leopold as duke of Brabant, on the 30th of June, 1791 ; including a period of two years.

The affairs of the emperor Leopold are resumed in the eighth chapter, and a retrospect taken of the later days of the emperor Joseph, in order to show the causes of those embarrassments in which Leopold found himself involved on his accession to the Imperial crown. The sketch given in the course of this retrospect of the character of the Emperor Joseph is drawn with the spirit and correctness of a master, and even excels in strength and elegance those biographical delineations which have been so justly admired in the former volumes of this work. We doubt not that our readers will be gratified by seeing it inserted.

“ Few princes have more strongly excited the general expectation of mankind in their favour, or raised to a higher pitch the hopes of their own subjects, than Joseph did during the first years of his reign as Emperor ; and there are few examples of any, who forfeited the public opinion on the one hand, and lost the affections of those they governed on the other, more completely than he had the fortune to do before his death. An insatiable ambition, with its natural concomitant, an incurable lust for money, without regard to the means by which it was procured, were his leading vices ; and were rendered still more degrading by duplicity and breach of faith. But nature, as if intending to restrain the effect of dispositions so pernicious and dangerous to mankind, had thrown into his composition so strange a mixture of heterogeneous qualities, as served in a great measure to counteract and render impotent these vices. For he exhibited the strange contrast in the same mind, of the most glaring rashness, and of the most contemptible indecision ; of an invincible obstinacy, and of a temper the most uncertain, variable, and inconstant that existed ; so that, through the continual jumble of these inconsistencies, he ever failed in the accomplishment of his designs, and was always involved in troubles at home or abroad. He was perhaps the greatest projector  
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of any age, at least with respect to the multitude, if not to the value or merit, of his projects; and yet, through the same causes, they almost constantly failed of effect. No man ever extended his views farther, or laboured more for the aggrandizement of his house and family than he did; and yet, by a pursuit of ill-judged and ill-directed measures, he shook the stability of the house of Austria, and left it involved in a state of affairs, which led to its degradation and loss of strength, in a degree which scarcely seemed possible a few years before to have taken place in so short a time. Had he the good fortune to have left the world a few years before his mother the empress queen, he would have left behind so high and enviable a character, that he would have been pointed out as a model for the conduct of other princes; and men would have been disposed to consider his early departure as a public loss." P. 160.

The author next takes a transient review of the state affairs at the period of Leopold's accession; and, as the grand spring which had set many others in motion, adverts to the treaty of alliance that had been formed, during the late reign, between Austria and Russia against the Port; a treaty which he justly represents to have been highly inimical to the general safety of Europe, as having evidently for its object the aggrandizement of the two Imperial powers at the expence of the Turkish empire, the European part of which, if not the whole, they intended to partition, or at least materially dismember. Had this project of deep and dangerous policy been brought to bear, the balance of power would have been effectually destroyed, and most, if not all, the states of Europe in the end, and more immediately the Germanic states, the Republic of Poland, and the kingdoms of Denmark and Sweden, must have been crushed under the weight of the predominant scale: but a scheme so replete with danger did not escape the penetration of all the European powers, though it seems to have given no alarm where its effects were likely to be soonest felt: Prussia, England, and Holland, entered into a strict alliance, which, to the honour of their policy, as well as the credit of their strength, became an insurmountable rampart against the ambitious designs of the emperor Joseph and the empress Catharine, and, happily for this quarter of the globe, answered all the purposes of the general league which wisdom should have pointed out to all the western powers, as expedient for their mutual security. This triple union enabled Prussia to enter into a strong treaty of offensive and defensive alliance with the Ottoman Port, which was executed at Constantinople in January 1790; and in which Sweden and Poland appear to have been included with Prussia. Upon the signing of this treaty the most vigorous preparations for immediate war commenced

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throughout the Prussian dominions : and the emperor Joseph dying within two months after it had been signed, his brother and heir, Leopold, began to feel great apprehension for the success of his election to the Imperial throne, if opposed by Prussia and her allies. He also foresaw, that if he should obtain by conquest a tract of desolated country on the borders of Turkey, it would prove but an inadequate compensation for the loss of the Netherlands, and therefore agreed to an armistice, and afterwards to the opening a Congress at Reichenbach. At this place the ministers of Hungary, Prussia, Great Britain, and the States General soon settled the terms of a convention ; by one article of which it was stipulated, that Austria should renounce her alliance with Russia, and that the king of Prussia should give his vote for electing Leopold to the Imperial throne, on express condition, " that the emperor of the Romans should never enter into any alliance with Russia," that so he might be able, as chief of the Germanic body, to resist her attacks.

Thus was this formidable confederacy against the Ottoman empire, and by implication against the states of Europe, annihilated by the exertions of Prussia, acting under the auspices of England and Holland : and in August 1791 the treaty of Galatz put a final end to the war between Turkey, Austria, and Russia ; a war which, from its commencement to its conclusion, was replete with cruelty and slaughter unprecedented in modern times. The taking of Ismailow by storm ; the carnage, and the acts of savage barbarity which occurred, equal any thing that history hands down to us of the most barbarous ages. The number of Turks who are said to have perished in the indiscriminate massacre, is 30,316, and the number of Russians who fell in the assault 13,000. An English gentleman, Colonel Cobley, had the honour of saving, amidst the horrors of that night of blood and violence, 300 beautiful Circassian ladies, who were on the point of precipitating themselves into the Danube, to avoid the ferocious rage of the Russian soldiery.

Before we take leave of this subject we cannot but notice the short biographical sketch which is given of marshal Laudohn. It does ample justice to the character of that great man, without running into that extravagant panegyric, which has generally the appearance of romance.

" A little before the convention (of Reichenbach) was executed, (says our author) an unfortunate event took place, which, if Leopold had been before otherwise disposed, would have been a motive fully sufficient for inducing him to adopt pacific measures : indeed it might be said, that he thereby lost his sword arm. This was the demise of  
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that justly celebrated, and truly great commander, the venerable field-marshal Laudohn, who, after having encountered as many dangers in the field as perhaps any man ever did, closed, in a sick bed, a long life, covered with laurels and glory. He departed this life at his head quarters in Moravia, on the 14th of July, 1790, in the 75th year of his age, and was generally and exceedingly lamented, on account of his private virtues, as well as of his military talents, and great public services. He was a native of Livonia, a soldier of fortune, who, without money or interest, rose merely by his personal merit, from being a subaltern, to the highest military honours. After a long apprenticeship in the Russian service, under those celebrated masters of war, count Munich and general Lacy, he came into that of the house of Austria, about the year 1756, where he rose with a rapidity beyond all example. The great Frederic of Prussia said, that he sometimes admired the position of other generals, but that he always dreaded the battles of Laudohn. He was undoubtedly, at the time of his death, the first general in Europe." P. 168.

Upon the whole it appears to us, that this historical account of the affairs of the north and north-east of Europe during the years 1790 and 1791, is written in a style of very superior excellence, and gives a clear, and evidently impartial analysis, of all the events which contributed to rescue Europe from the danger, to which even its remotest states would in time have been exposed, had the balance of power been destroyed. That this must have happened, if the ambitious project of the two Imperial potentates, Joseph and Catharine, had not been so fortunately baffled, is not easy to be doubted.

We have yet to add, that the perusal of the eighth and ninth chapters has convinced us how judiciously the author has acted in this instance, (as he tells us in his preface he means also to act with respect to the revolutions of Poland and France) by collecting in one volume, and consequently in one point of view, all the matter relating to one momentous transaction or event; in preference to breaking the subject into parts, and of course destroying the concatenation of circumstances for the sake of introducing some disjointed and unsatisfactory mention of the matter, in each succeeding volume. The volume for 1792 being in the press, and to appear early in the approaching winter, we shall look with impatience for its publication, as we have little doubt, from the long-tried abilities of the compiler of these accounts, and from the specimen now before us, that the histories of the Polish and French revolutions, which are to make part of that work, will far excel, in point of spirit and diction, as well as in the more fundamental excellencies of correctness and liberal impartiality, all the accounts, under whatever denomination, which have as yet been offered to the public.



The last chapter contains a disquisition, which we earnestly recommend to the attention of our readers, on the change effected in the state of mankind, by that dreadful burst of enthusiasm, which has involved France in anarchy and slaughter, and all Europe in alarm. The beautiful picture here given us of the gradual improvement which had been making through a course of years in the manners, the morals, and the happiness of all ranks of society, discovers in every feature the strokes of a masterly pencil; nor is the deformed and sanguinary scene in which the portrait of France is represented in contrast, delineated with less ability; and, if the limits of our work would allow, we should be happy to present our readers with a longer extract.

“To the eye of the moralist the most afflicting sight is the counter-revolution in sentiments and feelings which now took place. Men were so familiarized to narratives of the most brutal outrage to women, and cruelty to age, the most abominable profanations of the house of God, the most unrelenting refinements on barbarity in massacre, and cannibalism itself, that scenes, the least of which would formerly have made the heart recoil, and the blood run cold with horror, came to be read with little or no comparative emotion. Indeed, so depraved was the moral taste become in too many, that there was nothing which was not palliated, excused, and almost justified, on principles fruitful of ten thousand future crimes. It has been said to be mercy to prevent, by examples of terror, the miseries of a civil war. The violation of the security due to every man from the society to which he belongs, has been confounded with the state of open hostility between people and people, under the acknowledged law of nature and nations; and the drops of blood spilled in the assassinations of Paris, have been estimated and balanced against the destruction of battles, and even whole wars; while the tenet which was ascribed as the greatest reproach to the Jesuits, has been generally applied, that the end sanctified the means; that the sum of good to be obtained will, on the whole, exceed the sum of evil to be suffered. These modes of argument, which teach men to consider metaphysically the present pain of their fellow creatures, and to reason themselves out of those sympathies which nature gave us to be the main link of society, lead to practices the most savage, and to a barbarism of manners, much worse than any which existed in the darkest ages.” P. 214.

The history of Great Britain extends through the second and the five following chapters, and much praise is due to the editor for the care and judgment with which this part of the work has been executed. The imperfect reports of diurnal publications are not here, as in many instances, retailed again in a state still more mutilated: a method more adapted to the genius of history is, in general, observed. The substance of the arguments on both sides is given with grave and dignified impartiality;

partiality; and when any remarkable sentiment or expression may have happened to fall from some of the more eminent speakers, it is particularized; otherwise the names only of those who most distinguished themselves in the debate, are enumerated at the end. There are, however, occasional exceptions to this method of narration, where the nature of the subject seemed to require it: as for instance, where the debate lay principally, if not wholly, between two speakers. In such cases it would be affectation to throw what was said into the form of a summary. The subject of the great constitutional question respecting the abatement of impeachments on a dissolution, is treated in a manner that evinces a very uncommon degree of industry, united with all the talents requisite for historical research. The rolls of parliament, and all other respectable documents, have been assiduously sought out and compared, to authenticate the precedents here given; and it was a matter of great moment to have these precedents so incontrovertibly established, because, notwithstanding this great question had been previously determined, in the recent case of Mr. Hastings, in favour of the continuance of an impeachment after a dissolution, doubts have been entertained, whether in reality the greater weight of precedent was not on the other side.

“ It was to meet all perversions on this head, that the summary of the arguments which ultimately prevailed in these debates (more especially such as were drawn from precedents) has been here given with a fulness of detail not compatible, in all instances, with the general plan of this history.” P. 63.

In this digression on the subject of impeachments is comprised an excellent history of that very interesting period, including the reigns of Edward the Third, Richard the Second, and Henry the Fourth; and the future historian will find himself more indebted with respect to all the important occurrences of those reigns, as well as the great constitutional question of impeachments, to the author of the digression contained in this XXXIII<sup>d</sup>. volume of the Annual Register, than to Rapin, Hume, Henry, and all our other historians, not excepting Millar, though he writes expressly on the constitution.

The memorable dispute between Mr. Fox and Mr. Burke, which rent asunder the firm bands of a long and faithful friendship, and split into parties the body of opposition, is also entered into pretty much at large; nor would it have been judicious to treat this important subject less in detail. When events which have occasioned great dissensions are related, before the first party feelings are subsided, they must be discussed,

as well as narrated, and must authenticate themselves by more minute attention to little circumstances than will afterwards be necessary when facts are more generally agreed, and opinions settled. He who writes *of* the present moment, must write *for* the present moment ;—for his contemporaries as well as for posterity.

The abstract of the other business of the session is faithfully and clearly given ; and the occasional observations are throughout judicious and sensible : they, not unfrequently, afford very considerable aid to the reader, by bringing obscure subjects into a fair point of view, and cannot fail, we should suppose, of being highly acceptable to the public.

Much commendation is also due for the care and industry which has been employed in making the selection of state-papers ; and for the very marked attention shown to accuracy, by postponing the publication of the volume, though already so greatly in arrear, until a second translation could be made, and printed in a supplement, of two very interesting papers—the declaration of the king of France on his departure from Paris in June, 1791, and the proclamation of the Assembly in reply. The reason for this double publication is, that the first translation was actually printed in the body of the state-papers, before it was discovered that the printed French copy, from which it had been rendered, was one of those which, having been garbled and mutilated for the blackest purposes of faction, had been thrown by some means into the world, and circulated as the king's real declaration. Upon this discovery no consideration could dissuade the editor from holding back the volume until a new translation, from an authentic French copy, could be prepared. In this he showed, what we seriously recommend to all editors, a strict regard for justice, and a proper attention to his duty, which requires him, as the reporter of facts and authorities for the information of the present reader, and the guidance of the future historian, never to mislead the public by admitting unauthenticated documents—never to make his volumes, whether through carelessness or design, the vehicles of falsehood, or the disseminators of bad designs.

We cannot add to our present article by pointing out the garblings, fabrications, and mutilations in the spurious copy of the king's declaration ; but by comparing the two translations, our readers will in a moment detect them, and perceive that they bear on their face full proof of the flagitious intention of their authors. With the commendation due to this peculiar care to avoid misrepresentation, we take our leave of the present volume, not without a strong desire to see this long estab-

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lished, and respectable work, once more keeping pace with the expectation of the public, in time as well as in execution.

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ART. VIII. *Advice to a Student in the University, concerning the Qualifications and Duties of a Minister of the Gospel in the Church of England.* By John Napleton, D. D. Canon Residentiary of Hereford, Chaplain to the Lord Bishop of Hereford. 8vo. 147 pp. 3s. 6d. Fletcher, Oxford; Rivingtons, London; 1795.

**E**STIMATING this book by its usefulness and importance, and not by its bulk, we find it greatly preferable to many large publications. It contains much sound instruction, delivered in very perspicuous, classical, eloquent, and accurate language. We shall first give the substance of the table of contents; and then some extracts, interspersed with such remarks and suggestions as may occur to us.

Chap. I. Importance and responsibility of the pastoral office. II. Preparation for deacon's orders. III. For priest's. IV. Discharge of pastoral duties, and administration of public services. V. VI. VII. VIII. Composition of sermons; style; matter; evidences; doctrines; precepts of religion. IX. Private instruction and admonition. X. Personal conduct. XI. Residence. XII. Conclusion.

On the preparation for orders, Dr. Napleton thus speaks, in Chap. II.

" You perceive then that the first, indispensable, preparation for holy orders is that of the heart and affections. To the schools of the prophets, above all others, suits the ancient motto, ΟΥΔΕΙΣ ΜΗ ΚΑΘΑΡΟΣ ΕΙΣΙΤΙΝ. The love of God, the love of man, which flows immediately from it, the due government of ourselves, which is derived from both; this compendium of all sound philosophy; this sum of the law, and the prophets, and the Gospel; this rational criterion, by which we measure our hopes of the young, our esteem for those in maturer life, and our reverence for the aged; these virtues must surely constitute the primary qualification of him, whose office it is to set forth continually their religious obligation, to unfold their intrinsic reason, levelness, and utility, and so recommend them to the understanding and affections of mankind. If the truths upon which these duties are founded have not obtained the full assent of your own understanding; if they have made no impression upon your own affections; above all, if they have not influenced your practice; wave, for the present at least, all thoughts of a profession, which will enhance your prior, unsatisfied, obligations, and will render your fail-  
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ings more painful and dishonourable to yourself, and more displeasing and pernicious to the world. Wait for the more happy season, when *vivâ voce* instruction, reading, meditation, and example, shall have better formed your principles and regulated your life. Become a faithful servant of God, and a true disciple of Christ; and then you may aspire, with comfort and confidence, to be a minister of religion, and a preacher of the Gospel." P. 8.

This second chapter is full of excellent advice on this subject. But there is one particular, in which we fear this advice can seldom be followed, as things are at present ordered. The student is advised, after spending four academical years in "the general stated course of education, to devote the three years following (if circumstances admit) to a particular preparation for orders," P. 12. There are two difficulties in the way of this desirable arrangement, neither of them easily vanquished. 1st. That the usual course of education carries a young man too far on in life to allow, in general, seven years of academical preparation for deacon's orders. This can only be obviated by bringing forward the course of education, to which there are many strong objections.

2dly. Even four academical years will exhaust a small fortune, and three more will make matters bad indeed. After all which, so long as *benefices* continue to be disposed of as at present, the reward of his labours and expences will be very precarious.

The following caution, on reading the scriptures in the church, is unquestionably just, and deserves the particular attention of young divines.

"In the application of these principles one circumstance is always to be remembered. You are not speaking in your own person, nor representing, as on a theatre, any other: you are only reciting the words of a writer, or the speeches of other persons by him recorded. Though, therefore, it be convenient so far to vary your voice, as to convey to your hearers, and even to impress upon them, the sentiment of the writer or speaker, it is perfectly incongruous to attempt to present his tone or manner. Considering, moreover, that the writer is a sacred historian, a prophet, or an apostle; and that the speaker introduced by him is generally a prophet, or an apostle, or an angel, or our blessed Lord upon earth, or the Almighty from heaven, this dramatic imitation approaches to irreverence; and equally offends the piety, and the good sense or taste, of the audience. It has, besides, an appearance of elaborateness and ostentation, in no performance surely so ungraceful, as in the administration of the offices of religion." P. 49.

A specimen of chaste and classical eloquence may be extracted from the eighth chapter.

"The lights of reason and revelation fall upon our path in rays so blended, that we walk like the summer-evening traveller, who,  
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enjoying at the same time the full orb of the moon and the sun's fol-  
lucial twilight, is unable to ascertain the proportion in which he is  
indebted to each of these heavenly luminaries: and some of us, alas!  
are such incompetent philosophers, as, because the greater is below  
our horizon, to attribute all to the less. But the intelligent observer  
acknowledges with gratitude the joint assistance of both; and while  
he measures the general tenor of his way by the written word of God,  
he guides his steps continually by the correspondent and concurrent  
law imprinted on his heart." P. 102.

We are induced by the circumstances of the present times  
to think, that the subject of the eleventh chapter, namely,  
*residence*, might have been even more enlarged upon, with  
great propriety and advantage. Non-residence, without very  
adequate cause, is certainly a serious evil, and they who in-  
dulge themselves in it unnecessarily might be more moved by  
the solemn and earnest appeal of a friend, in behalf of the com-  
mon cause, than by all the railings of adversaries.

If this publication should be as generally read by students  
in divinity, and by the younger clergy, as we wish it to be,  
the good effects of it will probably appear before many years  
have elapsed; and the Church of England, and the cause of  
religion in general, will be under considerable obligations to  
the learned and reverend author.

ART. IX. *A Treatise on the Errors and Defects of medical  
Education: in which are contained Observations on the Means  
of correcting them. By Thomas Withers, M. D. M. M.  
S. L. Physician to the York County Hospital, and public Dis-  
pensary.* 8vo. 134 pp. 3s. Dilly. 1794.

**I**N the introduction the author gives a general account of  
his plan, and infers the necessity of an early medical edu-  
cation. He then describes two sects in physic, the empiricist  
and the dogmatical, (the definitions he takes from Johnson's  
Dictionary) and shows, by a variety of arguments, the supe-  
riority of the dogmatist (that is, of the rational physician) over  
the empiric, or more experimentalist. But all the labour here  
employed might surely have been spared, as neither of these  
sects can be said now to exist; at least there are no schools  
where pure dogmatism or empiricism are now taught. The  
method that has long been used in Europe, is founded on a  
happy mixture of the doctrines of the two sects, and cannot  
easily be improved, as it admits all that reason and experience  
in conjunction can produce. Dr. Withers proceeds to give  
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some cautions relative to the fitness or unfitness of persons in particular situations, to receive a medical education : and first he observes, " that where there is a natural defect of understanding," as in the case of ideots, we suppose " it is impossible for any one to engage in the profession of medicine with success either to himself or others. This position is illustrated by several arguments, but as our readers will probably yield their assent to it at the first glance, we shall not recite them. The next hint the author chooses to give to parents and guardians is, " concerning the natural constitution and general health of those committed to their care." " Nothing is more unfavourable to a young man engaged in this profession, he says, than to have knots and tubercles in the lungs, along with a narrow chest and tender constitution, or to be afflicted with glandular affections in the mesentery, attended with tender relaxed bowels, a weak irregular appetite, pale fallow countenance, tumid body, emaciated habit, frequent diarrhoeas, colic pains, &c." To such persons he thinks the profession of physic must prove extremely laborious and dangerous. In this opinion we entirely concur. Indeed, as persons so affected can have but a few weeks, or, at the most, a few months to live, it would be extremely cruel in their parents or guardians to oblige them to attempt to attain an art in which it is generally thought, a long life affords too little space to arrive at perfection. The author next treats of " the necessary preliminary and ornamental learning ;" such as a competent knowledge of the Latin and Greek languages, to which he joins the French, and such other accomplishments as are necessary to form the gentleman and the scholar. The pupil having advanced thus far, he proceeds to describe a course of medical study. This he makes to consist in a knowledge of botany, anatomy, the materia-medica, the institutes and the practice of medicine. There is nothing faulty in this arrangement. But the author should have shown the pupil from what sources he was to obtain the knowledge of these several parts of physic. Perhaps it was incumbent upon him to have given an history of the origin of the art, and of the authors who had most materially contributed to its perfection. In this he would have been much assisted by consulting the *Methodus Studii Medici*, of the celebrated Boerhaave, which he appears totally to have neglected.

In that work he would have found the several branches of learning, necessary to the completion of a medical education, clearly described ; their connection with medicine, and their utility, concisely and elegantly explained ; short historical accounts of the most celebrated writers, with epitomes of their works,

works, and instructions relative to the order in which they should be read. In all this essential matter the work before us is extremely deficient, containing indeed no account of authors, or of their works, excepting of a few common books, which are in every one's hands. Hippocrates, the author says, he reverences, and Galen he admires; but as he gives no sufficient reason for revering the one, or admiring the other, but rather endeavours to show there is no absolute necessity for consulting either of them\*, the student will not be likely to bestow much pains in cultivating their acquaintance from his recommendation. In the last section the author treats of "some other defects and abuses of education, arising from various causes." "A very serious abuse of education among practitioners of medicine, he says, is a want of religious instruction." This would certainly be a grievous defect, if it really existed. But we are at a loss to understand how it can possibly happen: since we know of no distinct seminaries for persons intended for the profession of physic; who are in general educated by the same masters, and partake of the same instruction, that is given to young persons intended for the church, the bar, or the senate. Dr. W. thinks also, that "an irresistible attachment to the works of the ancients, has greatly retarded the progress of medical science." This, we confess, we did not expect to find enumerated among the defects of medical education. We were rather apprehensive of the prevalence of the opposite error: a neglect of, and inattention to, the works of the ancients. But if any gentleman should be so unfortunate as to feel this irresistible attachment, it will be most charitable, certainly most wise, to leave him to his fate; since there is little reason to hope that our utmost exertions will be sufficient to wean him from this unlucky propensity: or, if we should succeed in detaching him from these bewitching authors, we shall only receive the thanks the lunatic gave his physician, "*Pol me occidistis amici, non servastis.*" Other supposed errors and abuses are noticed, but what we have stated contains sufficient specimens of the work, which seems, on the whole, not much calculated to promote the improvement of the medical art.

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\* In a note the author says, "All the useful knowledge which is contained in the writings of the ancients, is carefully delivered in those of the moderns, with many important additions and improvements."



**ART. X.** *The History of Catiline's Conspiracy; with the Four Orations of Cicero; to which are added Notes and Illustrations; dedicated to the Earl of Lauderdale.* By George Frederic Sydney. 8vo. 283 pp. 5s. Longman, 1795.

THE most important use of history is that of extending and confirming our knowledge of human nature. We find there, that the passions of mankind have always been the same, and have produced the same effects. Similar vices have led to similar attempts, which have been veiled by similar pretexts; while the public virtue, which resisted and detected these attempts, has encountered the same difficulties, and suffered the same temporary obloquy for those acts, which were to form the basis of its permanent fame. Sallust's History of the Conspiracy of Catiline, and the Orations of Cicero which refer to the same transactions, present a picture, the reigning traits of which will be observable, more or less, in every attempt to overturn an established government, by factious and nefarious projects. The present translator, whom we consider as anonymous, (believing, from strong reasons, that the names in the title-page are assumed) has not only brought these pieces together, for the inspection of the English reader, but, in his notes and illustrations, has pointed out the leading features of resemblance between the machinations of Catiline's faction against the government of Rome, and the plots of the pretended reformers of this country: between the efforts of Cicero and those of Mr. Pitt. The principal object of his attack is the Earl of Lauderdale, not, as it seems, from any peculiar importance attached to the character of that nobleman, but because he has thought proper, in a book issued with his name, to defend the principles of faction, and take up most of the topics which have been broached by the enemies of our constitution. We cannot, perhaps, better illustrate the degree of similarity that appears between this part of ancient history and some recent events, and the manner in which it is illustrated by the fictitious Mr. Sydney, than by extracting some of the specious professions of Manlius, then in actual rebellion, and the note of the translator. After many things of the same tendency, Manlius writes thus to the general who was ordered to oppose him.

" Our enterprize has no such object in view: we have neither ambition nor avarice, the two grand springs of human actions, the constant cause of all the strife, and all the wars that disturb the world. We demand a reform of the laws; we stand for the rights of man, and equal

equal liberty ; that liberty which no good man will resign but with life itself. We conjure you and the senate, to take our case into consideration ; we claim the protection of the laws, which the prætorian tribunals have wrested from us. Deliver us from the sad necessity, in which the brave and honest will only think how they may sell their lives at the dearest rate, and, in their fall, secure a great and just revenge." P, 48.

Such is the text : the note is this.

" In this address to the Roman general, the language of Manlius is remarkable. He was in open arms against his country ; he knew the extent of Catiline's designs, and yet he endeavours, by specious pretences, to palliate his treason. He wishes to be considered as a man that acts on principle, and has formed no design against the senate. *The only object he and his associates have in view, is to shield themselves from oppression ; to restore the laws which have been wrested from them ; to shelter themselves from the unjust sentences of the prætors, and the tribunals of justice ; and to obtain a redress of grievances, and equal liberty.* In the papers produced on the late trials at the Old Bailey, the same artifice runs through the declarations of the malecontents. When the Revolution Society at Norwich desires to know, "*Whether there is a private design to rip up Monarchy by the roots, and place Democracy in its stead?*" the London Corresponding Society returns for answer, "*The committee offer you every assistance in their power, but request that your questions may relate chiefly to the methods of obtaining a reform of parliament.*" This they avow as their main object ; but artfully conceal their intentions with regard to Monarchy. Like Manlius, the prime agent of Catiline, they have nothing in view but *equal laws ; security against illegal and scandalous prosecutions ; the prevention of wicked and illegal sentences of transportation ; and a revival of the wholesome laws which have been wrested from them, and of which scarcely a vestige remains.*" For the same topics, in language full of sound and fury, signifying nothing, see Lord Lauderdale, *passim*." Note 14. P. 229.

The English reader may with pleasure and advantage peruse these translations ; and the observations in the notes will, at least supply matter for curious speculation.

We have only to object to this translation, that it is rather too free and paraphrastical. Thus the very book opens with a sentence for which there is no authority in the original : "*To maintain the dignity of human nature is the true ambition of man, and to that end it becomes the duty,*" &c. of which not a trace is to be found in Sallust, who, as is universally known, begins abruptly, "*Omnes homines, qui sese student præstare cæteris animalibus, summa ope niti decet,*" &c. Thus, also, in the letter of Manlius, which we have cited, where the translator says, "*We demand a reform of the laws ; we stand for the rights of man and equal liberty ; that liberty which no good man will resign but with life itself ;*"

the original has only, "sed libertatem [petimus] quam nemo bonus, nisi cum anima simul, amittit." We could have wished in this point more reserve, in other respects the publication is meritorious.

ART. XI. *The Wheel of Fortune: a Comedy. Performed at the Theatre Royal, Drury-Lane. By Richard Cumberland, Esq. The fourth Edition. 8vo. 2s. Dilly. 1795.*

INFINITE as are the combinations of real or probable events in human life, and even of those by which an active interest might be excited, it is so much easier to copy, and to follow in one beaten track, than to strike out new paths, that originality of plot is a characteristic seldom to be found in dramatic pieces. Mr. Cumberland, whose fertility of genius has long kept hosts of Critics in exercise, is still able, after so many productions, to surmount this mighty difficulty. *The Wheel of Fortune* introduces to the reader or spectator incidents and situations by no means hacknied on the stage. A man of fine and acute feelings, disappointed in an ardent affection by the unfair manoeuvres of a rival, retires from the world, and for twenty years leads a recluse and studious life in a lonely cottage. In the mean time his rival, who had married the object of his love, had ruined himself and family by gaming, and at this period a large fortune devolves to the melancholy cottager, from a rich relation, including a mortgage of the whole estate of his rival, made over in consequence of gambling debts. At this moment the piece commences, the personages in which are, Penruddock the recluse, his former rival Woodville, the amiable wife of Woodville, and a son about twenty, just returned from captivity in a French prison. Governor Tempest, and the bewitching Emily his daughter, between whom and young Woodville a mutual affection subsists, and a few characters of less consequence. The situations of the drama are produced by the struggles of vengeance and generosity in the mind of Penruddock, in which the latter completely prevails; the return of young Woodville to witness the ruin of his family, and, as it appears, the destruction of his hopes with Emily: the obstacles to their union, and the removal of them. The piece is short, and the plot not much implicated, yet the situations are such as cannot fail to excite interest; and the character of Penruddock, which has a good deal of originality, is drawn with a masterly hand. It is in the main a serious drama, the comic ingredients in it arising only from the absurdities

absurdities of Sir David Daw, a lover of Emily; her lively wit, calculated exactly to display the fascinating talents of Miss Farren; the impatient honesty of Governor Tempest; and a few touches of humour from Weazel an attorney. Mr. Sydenham, a friend of Woodville, has the honourable task of doing good among all parties, and is a character of some interest.

From the following, as the liveliest scene in the comedy, we shall produce a specimen for the amusement of our readers, those of more interest are also more implicated in the plot, and consequently not so easily separated.

*" Servant announces Sir David Daw.*

*Temp.* Now, now, Emily, behave as you should do, or by the living—Welcome, Sir David! welcome my good knight of Monmouth!

*Sir D. D.* Worthy governor, I am your devoted servant.—Sweet paragon of beauty, I am your humble slave.

*Temp.* Heyday, my friend, where have you culled these flowers of rhetoric?

*Sir D. D.* Pick'd a small posy from Parnassus, to lay it at the feet of the loveliest of the Muses.

*Emily.* Upon my word, Sir David, your periods are the very embryos of poetry, a kind of tadpoles, more than half frogs, and just ready to hop.

*Sir D. D.* So they can but hop into your good graces, I care not.

*Temp.* Right my gallant heart, that's the way to treat her—Emily is for ever giggling.

*Sir D. D.* She is not singular in that: go where I will they giggle; that is rather daunting you must think. Amongst our Monmouthshire lasses who but I? Not that I am conscious of more wit than my neighbours; but my jokes always tell; they do so titter when I am in my merry vein, and the servants grin, and the tenants roar, and then my poor dear mother taps me on the cheek, and calls me her dainty David.—Oh! we are so merry in the Cattle.

*Emily.* Aye, to be sure; there's room enough for your wit to escape, without running foul of any body's understanding.

*Sir D. D.* Yes, yes, 'tis a bouncer, and such a hall for battledore and shuttlecock—

*Emily.* Garnished round with pikes, and gauntlets, and branching-horns, the trophies of the family.—

*Sir D. D.* Yes, and in the great parlour, such a string of Daws hanging by the wall—

*Emily.* In ruffs and bands, and picked chins, from all antiquity, like the whole court of France in a puppet-show, with dainty David in the character of Punchinello, to close the cavalcade.

*Sir D. D.* Not so: but in the place of it your own fair portrait if you please, and under it, in letters of gold, "Emily, consort of Sir David Daw"—Lillies and roses, what a lovely piece will that be!

*Emily.* Let it be a family piece then, and we may all have a part in it.

*Temp.*

*Temp.* Aye, aye, that's a hook to hawl me in with; I know it is: let us hear what part you have laid out for me.

*Emily.* An heroic one, be sure; you shall be—let me consider—you shall be drawn in the character of Agamemnon.

*Temp.* Agamemnon! why in the character of Agamemnon, I would fain know.

*Emily.* Because he was a warrior like you, and a governor; but principally because, if I remember history, he sacrificed his daughter.

*Temp.* Heh! how! there I'm thrown out: that is a history I know nothing of.

*Sir D. D.* Nor I neither.—Ah, my good governor, speak a kind word for me; all my hopes are in you.

*Temp.* Fear nothing, my man of mettle; keep a stout heart, and there's none of them can resist the allurements of your fortune, though they may be insensible to the beauties of your person.

*Emily.* No, to be sure; if you make love like an elephant, with your castle upon your back, who can stand against you?" &c. p. 23.

The whole tendency of the plot naturally displays, in a strong light, the wretched effects of gaming, and some very powerful censures of it are aptly introduced in various places. Sydenham, speaking of Woodville, says; "For him, to own the truth to you, I have very little compassion; some old habits of good fellowship perhaps I cant quite shake off, but a gamester is in nature such a fool, in character so little of a gentleman, and by profession so very close approaching towards a highwayman, that I am ashamed of his acquaintance." This is exact and unexaggerated truth. Would it were possible for it to shame any of the insatuated followers of gaming out of their degrading attachment to it! These are the moral lessons of the Theatre; like other moral lessons they do much less than we could wish; let us hope they do something. We have nothing to object to the moral of this drama in any part. Mr. C. is as chaste in his compositions for the stage, in general, as he is incautious in his novels.

ART. XII. *History of the Mission of the united Brethren, among the Indians in North America. In three Parts. By George Henry Lofkid. Translated from the German, by Christian Ignatius La Trabe. 8vo. 648 pp. with a Map. 8s. 6d. Stockdale. 1794.*

**N**O class of Christians have been more indefatigable in their endeavours to communicate the light of revealed religion to the most remote and uncivilized tribes, than they whose

who style themselves *Unitas Fratrum*, or the United Brethren, popularly known by the name of Moravians. The cold of Greenland could not check their ardour, the wilds of America could not daunt their courage. The account of their mission in Greenland, together with the history of that country, written in German by the celebrated Crantz, has long been known as a book conveying much information. The ancient and modern history of their church was written by the same Crantz, and translated by Benjamin La Trobe; a man most highly and justly esteemed, not only within the pale of his own communion, but wherever he was known; and, if we mistake not, the father of the present translator. There is also a brief account of their mission among the Esquimaux Indians, and these books, together with the present work of Lofkiel, contain the whole body of their history. As early as the year 1727, which was soon after the *restoration* of the Unity of the Brethren, (as they express it) they began, says this historian, "to take the conversion of the Heathen in general into the most earnest consideration, believing themselves called by God to preach the Gospel of Jesus Christ to Heathen nations, and especially to such, who till then had been left totally ignorant, and whose instruction was not attended to by any other denomination." The first missionaries were sent in 1732 to St. Thomas, a Danish island in the West Indies, and others went in the following year to Greenland. The mission for North America set out in 1734.

In translating this work from the German of Lofkiel, Mr. La Trobe has certainly performed a very useful task for the English part of his brethren, and he has supplied to other readers a book of much entertainment, and still more instruction. It is divided into three parts; the first of which contains a general account of the American Indians, their tribes, their manners, and customs, and the produce of their country in all the classes of natural history. This part consists of eleven chapters, into which the subjects are conveniently distributed. The second part takes up the history of the mission, and continues it in chronological order, from its commencement in 1734 to the year 1764. Part the third continues it to the year 1787.

In the first part, all particulars that are known of these Indians are well collected, but there is not a great deal that may not be found in other books. As, in all accounts of our treaties with these nations, mention of the strings and belts of Wampom frequently occurs, it will probably be acceptable to most of our readers to peruse an exact account of what they are, and how employed.

T

"Wampom

" *Wampom* is an Iroquois word, meaning a muscle. A number of these muscles strung together is called a *string of wampom*, which, when a fathom long, is termed a fathom or *belt of wampom*, but the word *string* is commonly used whether it be long or short. Before the Europeans came to North America, the Indians used to make their strings of wampom chiefly of small pieces of wood of equal size, stained either black or white. Few were made of muscles, which were esteemed very valuable and difficult to make; for, not having proper tools, they spent much time in finishing them, and yet their work had a clumsy appearance. But the Europeans soon contrived to make strings of wampom, both neat and elegant, and in great abundance. These they bartered with the Indians for other goods, and found this traffic very advantageous. The Indians immediately gave up the use of the old wooden substitutes for wampom, and procured those made of muscles, which, though fallen in price, were always accounted valuable.

These muscles are chiefly found on the coast of Virginia and Maryland, and are valued according to their colour, which is brown, violet, and white. The former are sometimes of so dark a shade that they pass for black, and are double the price of the white. Having first sawed them into square pieces of about a quarter of an inch in length, and an eighth in thickness, they grind them round or oval upon a common grindstone. Then, a hole being bored lengthways through each, large enough to admit a wire, whipcord, or thin thong, they are strung like beads, and the *string of wampom* is completed. Four or six strings joined in one breadth, and fastened to each other with fine thread, make a *belt of wampom*, being about three or four inches wide, and three feet long, containing perhaps four, eight, and twelve fathoms of wampom, in proportion to its required length and breadth. This is determined by the importance of the subject, which these belts are intended either to explain or confirm, or by the dignity of the persons to whom they are to be delivered. Every thing of moment transacted at solemn councils, either between the Indians themselves, or with the Europeans, is ratified and made valid by strings and belts of wampom. Formerly they used to give sanction to their treaties by delivering a wing of some large bird; and this custom still prevails among the more western nations, is transacting business with the Delawares. But the Delawares themselves, and the nations in league with them, are now sufficiently provided with handsome and well wrought strings, and belts of wampom. Upon the delivery of a string, a long speech may be made, and much said upon the subject under consideration: but when a belt is given, few words are spoken, but they must be words of great importance, frequently requiring an explanation. Whenever the speaker has pronounced some important sentence, he delivers a string of wampom, adding, "I give this string of wampom, as a confirmation of what I have spoken;" but the chief subject of his discourse he confirms with a belt. The answer given to a speech thus delivered, must also be confirmed by strings and belts of wampom, of the same size and number as those received. Neither the colour, nor the other qualities of the wampom, are matters of indifference, but have an immediate reference to those things which they

are

are meant to confirm. The brown or deep violet, called black by the Indians, always means something of severe and doubtful import; but white is the colour of peace. Thus, if a string or belt of wampom is intended to confirm a warning against evil, or an earnest reproof, it is delivered in black. When a nation is called upon to go to war, or war declared against it, the belt is black, or marked with red, called by them the *colour of blood*, having in the middle the figure of an hatchet in white wampom.

"The Indian women are very dextrous in weaving the strings of Wampom into belts, and marking them with different figures, perfectly agreeing with the different subjects contained in the speech. These figures are marked with white wampom upon the black, and with black upon the white belts. For example, in a *belt of peace*, they very dexterously represent in black wampom, two hands joined. The belt of peace is white, a fathom long, and a hands breadth. To distinguish one belt from another, each has its peculiar mark. No belt, except the *war-belt*, must show any red colour. If they are obliged to use black wampom, for want of white, they daub it over with white clay; and, though the black may shine through, its value and import is considered as equal to white. These strings and belts of wampom are also documents, by which the Indians remember the chief articles of the treaties made, either between themselves, or with the white people. They refer to them, as to public records, carefully preserving them in a chest made for that purpose. At certain seasons they meet to study their meaning, and to renew the ideas of which they were the emblem and confirmation. On such occasions they sit down around the chest, take out one string or belt after the other, handing it about to every person present; and, that they may all comprehend its meaning, repeat the words pronounced on its delivery in their whole connexion. By these means they are enabled to remember the promises reciprocally made by the different parties. And, as it is their custom to admit even the young boys, who are related to the chiefs, to these assemblies, they become early acquainted with all the affairs of the state; and thus the contents of their documents are transmitted to posterity, and cannot easily be forgotten.

"The following instance may serve to show how well this mode of communication answers the purpose of recalling subjects to their memory: a friend of mine, at Philadelphia, gave an Indian a string of wampom, adding, "I am your friend, and will serve you to the utmost of my power." Forty years after the Indian returned the string, saying, "Brother, you gave me this string of wampom, saying, I am your friend, and will serve you to the utmost of my power; I am now aged, infirm, and poor; do now as you promised." And he generously kept his word." Part I. Page 26.

The reader will perceive that the translation is delivered in very good language, which seems to us to be uniformly maintained. The following instance displays, in a very pleasing manner, the irresistible effect of candour and confidence, even upon savages. The missionary Rauch had been so trusted to the Indians, that they were rendered suspicious of him; he



he did not, however, relax his endeavours, trusting they would finally be crowned with success.

"In these confident hopes he was not disappointed. The Indians began to admire his perseverance, courage, meek, and humble behaviour, and changed their minds. He frequently spent half a day in their cottages, ate and drank with them, and even lay down to sleep among them with the utmost composure. This latter circumstance made a particular impression upon them, and especially upon Tischeop. Once, observing the missionary lying in his hut, fast asleep, he confessed that he was struck with the following thought; "this man cannot be a bad man; he fears no evil, not even from us who are so savage, but sleeps comfortably, and places his life in our hands." Upon further consideration he was at length convinced that all the accounts spread by the white people to his prejudice, proceeded merely from malice. He then endeavoured to convince his countrymen, and succeeded so well, that, in a short time, the former confidence and friendship between the Indians and the missionary, was established." Part II. Page 13.

We find Count Zinzendorff in person among the Indians, in the year 1742, and meet with some traits of his zeal and courage, in attempting to convert them. After making several regulations, and doing every thing in his power to promote the ends of the mission, he returned to Europe in 1743. In August, 1760, the news of his death arrived in America, and was a subject of great affliction to the missionaries and converted Indians. The general character of this history, is considerable minuteness, seldom distinguished by any striking events; but the impression constantly made by it is admiration of the sincerity and fervent zeal of the brethren, both European and converted. They devote themselves to death, and die, rejoicing in their sufferings with the spirit of primitive christians: one remarkable instance of which appears at Part II. p. 166, and those that follow. The result of their efforts is thus stated at the close of the book.

"The mission had now stood forty-five years. From a register of the congregation, dated in 1772, we learn, that from the beginning of the mission to that year, seven hundred and twenty Indians had been added to the church of Christ, by holy baptism, most of whom departed this life, rejoicing in God their Saviour. I would willingly add the number of those converted to the Lord since that period; but, as the church-books, and other writings of the missionaries were burnt, when they were taken prisoners on the Muskingum in 1781, I cannot speak with certainty. Supposing even, that from 1772 to 1787, the number of new converts were the same, yet, considering the long standing of the mission, and the great pains and sufferings of the missionaries, the flock collected was very small. The reason of this may be found partly in the peculiar character of the Indian nations, but chiefly in this, that the missionaries did not so much endeavour

deavour to gather a large number of baptized heathen, as to lead souls to Christ, who should truly believe in him. This small flock is, however, large enough to be a light of the Lord, shining unto many heathen nations, for the eternal salvation of their immortal souls." Part III. P. 226.

Such is this history, in which, if the singularities of a peculiar sect occasionally appear, they are not such as are in any way reprehensible, and are accompanied always by the fervour of a truly christian zeal. A picture well worthy to be considered at a period like the present.

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ART. XIII. *Essays, Tales, and Poems, by T. S. Norgate.*  
8vo. 247 pp. 4s. March, Norwich; Rivingtons, London. 1795.

MUCH liberal entertainment is exhibited in this volume, and if the reader shall meet with no profound or subtle disquisition, the result of extensive observation or great experience, he will certainly find abundance of ingenious remark, elegant writing, and warm imagination. The essay on emigration seems to have been written under the impression, that it was likely to become more and more frequent, and the author's political prejudices have inclined him to regard it as in many instances wise, in itself, and alike beneficial to the country and the individual. The truth is, that it is becoming less frequent; though if only resorted to by those who inveigh against our constitution, and think the burdens it imposes grievous and hard to be endured, we cannot help wishing it were more so. The second paper argues the probability of a future state of existence to animals and vegetables. Some parts of this are fanciful in the extreme, particularly where Mr. Norgate talks of *the enjoyment of vegetables*, but there is much ingenuity throughout. The tales are lively, and well told, though the features of that called Eugenius will be found too nearly to resemble the adventure of Gil Blas in the cavern of the robbers. The observations on the reign and character of Elizabeth show extensive reading, and an accurate knowledge of the history of our country. Of the author's poetical abilities, the following ode exhibits no contemptible specimen;

" ODE TO A SPIDER.

" Tenant of the haunted tow'r!  
While some to Philomela's plaintive note  
Or the gay warbling of the linnets throat  
Their tuneful sonnets pour;  
An humbler task be left to me—  
One simple song to welcome thee!

" Say—

" Say—wilt thou weave thy trembling web  
 In yon snug corner of my roof?  
 Or dost thou fear lest some nefarious elf  
 Destroy thy little cottage—or thyself?  
 Ah, no! I'll watch thee with a tender care,  
 And feed thee with a lib'ral fare;  
 Smile thy lonely hours away,  
 And gladden thy neglected day;  
 At night too, when from labor free,  
 I'll move my chair and chat with thee!  
 Or thou shalt crawl thy merriest pace  
 To come and spin before my face;  
 Then if I see thee tired, and linger,  
 Thou shalt ride back upon my finger;  
 At night too, thou shalt rest upon my bed,  
 To keep the little flies off from my head.  
 But mark—thou shalt not hurt a single soul—  
 For why should these poor harmless creatures die?  
 Why hast thou no compassion on a fly?  
 Then let their life, like thine, uninjur'd roll!  
 " Friend of my poverty! welcome to my board,  
 Here share the food my simple meals afford.  
 While man forsakes his brother in distress,  
 To court the vain magnificence of dress;  
 Turns from the cottage to the palace door,  
 Fawns to the rich, and proudly spurns the poor;  
 Neglected insect! thou art pleas'd to dwell  
 In some lone crevice of the captive's cell;  
 To lift the unavailing sigh,  
 And drink the tear from Mis'ry's eye;  
 In solemn sympathy, to hear  
 The hollow murmurs of despair;  
 Thou shun'st the gay and gaudy crowd,  
 The splendid mansion of the proud,  
 To cheer the wight, whose humbler lot  
 Hath doom'd him—tenant of a cot.  
 " Then live with me—nor shalt thou fear  
 The hand of 'hard unkindness' here;  
 No fairy band shall here resort,  
 To fright thee with their midnight sport;  
 No fullen ghost with angry crest  
 Shall rob thee of thy wonted rest;  
 But in the winter's deadly storm  
 I'll light my little fire to keep thee warm;  
 Often my lov'd Eliza too  
 Shall come and ask you how you do;  
 Thus we'll spin the hours along,  
 Thou thy web, and I my song." P. 217.

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\* Has Mr. N. discovered that spiders can live without killing flies?  
 ART.

ART. XIV. *The Cabinet. By a Society of Gentlemen. Vol. II.*  
8vo. 318 pp. 5s. March, Norwich; Jordan, London;  
1795.

OUR account of the first volume of this work may be seen in p. 389. Vol. V. of our Review. The writers have at least the virtue of consistency, and pursue without deviation, the plan they originally chalked out. This plan is distinguished by an unrelenting animosity against the present ministers; a partiality in favour of the French administration, which becomes puerile by its indiscriminating warmth of praise; and a leaning towards Democratic principles, very thinly disguised beneath an assumed veil of candour and benevolence. Indeed, the prejudices of this publication are so violent and so strong, urged with so much enthusiasm, and repeated with so much zeal, that we could not help being reminded of the country justice, who desired to hear but one of the parties in a controversy, lest his faculties should be perplexed, and his judgment disturbed. A very large portion of this volume is occupied by a history of the war; of which we may say that it is not ill written, but in which so much is recorded of French, and so little of British gallantry; such encomiums are found on the French, and such censures on British measures, that some of our readers will be inclined to think it fabricated in the offices of Tallien, and sent here to be translated and dispersed.

There are but few papers of a miscellaneous kind; but of these it may be said, without scruple, that they are by many degrees the best. There is, however, some exquisite poetry, from which we have great pleasure in making the following extracts.

“ MARTILMASSE DAYE\*.

“ It is the day of Martilmasse,  
Cuppes of ale should freelic passe :  
What though Wynter has begunne  
To push downe the summer sunne,  
To our fire we can betake  
And enjoie the cracklinge brake,  
Never heedinge winter's face  
On the day of Martilmasse.

“ We can tell what we have seene  
While the hedge sweete-brcere was greene;  
Who did hide i' th' barley-mow,  
Waitinge for her love I trowe;

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\* Said to be taken from a MS. found in repairing the old Prince's Head in Norwich.

Whose apron longer stringes did lacke,  
As the envious girles do clacke;  
Such like things do come to passe  
E'er the day of Martilmasse.

"Some do the citie now frequent,  
Where costlie shewes and merriment  
Do weare the vaporish ev'ninge out  
With interlude and revelling rout;  
Such as did pleasure Englandes Queene,  
When here her royal grace was scene,  
Yet will they not this daye let passe,  
The merrie day of Martilmasse.

"Nel hath left her wool at home,  
The Flanderkin hath stayed his loom,  
No beame doth swinge nor wheel go round,  
Upon Gurguntums walled ground;  
Where now no anchorite doth dwell,  
To rise and pray at Lenards bell:  
Martyn hath kicked at Balaams ass,  
So merrie be old Martilmasse.

"When the daillie sportes be done,  
Round the market crosse they runne,  
Prentis laddes, and gallant blades,  
Dancinge with their gamesome maids,  
Till the beadel, stoute and sowre,  
Shakes his bell and calls the houre;  
Then farewell ladde and farewell lasse,  
To' th' merry night of Martilmasse.

"Martilmasse shall come againe,  
Spite of winde and snowe and raine;  
But many a strange thing must be done,  
Many a cause be lost and won,  
Many a too! must leave his pelfe,  
Many a worldlinge cheat himselfe,  
And many a marvel come to passe  
Before return of Martilmasse."

P. 75.

• ALLEN BROOKE, OF WINDERMERE.

"Say, have you in the valley seen  
A gentle youth of pensive mien?  
And have you mark'd his pallid cheek,  
That does his secret sorrow speak?  
Perhaps you'd wish his name to hear—  
'Tis Allen Brooke, of Windermere.

"But, ah! the cause that prompts his sigh,  
That dims with tears his sparkling eye;  
That bids his youthful cheek turn pale,  
And sorrow's hue o'er health's prevail;  
That cause from me you must not hear—  
Alk Allen Brooke, of Windermere.

" Yet

" Yet needless were his words to prove  
This sorrow springs from hopeless love;  
Go to the youth—of Jessy speak,  
Then mark the crimson on his cheek;  
That blush will make the secret clear  
Of Allen Brooke, of Windermere.

" And, oh! believe his Jessy's breast  
Is still with answering cares oppress'd;  
But know, a father's stern command  
Withholds from him my willing hand:  
All but a father's frown I'd bear  
For Allen Brooke, of Windermere.

" Then, gentle stranger, seek the youth,  
And tell him of his Jessy's truth;  
Say that you saw my alter'd cheek,  
My faithful bosom's anguish speak;  
Say that till death, I'll hold most dear  
My Allen Brooke, of Windermere." P. 317.

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ART. XV. *An Epitome of History in a concise View of the most important Revolutions of Events which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics now subsisting in the World; also their Forms of Government; accompanied with short Accounts of the different Religions which prevail, their peculiar Doctrines, Ceremonies, Worship, Constitutions, and Ecclesiastical Government. By John Payne, Author of the System of Geography, and of the Naval, Commercial, and general History of Great Britain. Designed for the Youth of both Sexes. Volume II. 8vo. 536 pp. 7s. Johnson, 1795.*

IN our Review for September, 1795, we noticed the preceding volume of this work, and commended the fidelity, diligence, and perseverance of the author, in extracting from the vast mass of European history, so amusing and instructive a collection of historical details as that epitome must afford to the rising generation. In the volume before us we find no reason to alter our opinion either of the author, or his publication; for, in discussing the more complex and extensive events which the wider field of Asia affords, he preserves, throughout his narration, energy and perspicuity of style; his selections are made with the same judgment, and his authorities are equally respectable. Indeed, in the perusal of this volume we have been struck with the diligence of research which

which is every where apparent, and extended to authors and documents of no common occurrence, and sometimes scarcely attainable. Thus, in Mr. Payne's account of the government, religion, and manners of the people of Japan, he derives his information, not from the vague and doubtful narrations of the Jesuits, but from the authentic and elaborate work of Kämpfer; his history of the Chinese, also, is not servilely and solely copied from Du Halde, and other hackneyed writers, but is taken from the most approved modern authors, compared with the accounts of the missionaries, as De Guignes, Renaudot, and the Abbé Grosier's modern and valuable publication; that of Tibet, principally from Mr. Turner's recent journal of an embassy thither during Mr. Hastings's administration, and inserted in the Asiatic Researches. The selections relative to Hindostan are from Dr. Robertson, Major Rennel, and other still more recent authors: those illustrative of Persia, from Sir William Jones's short History of Persia, the best extant; Egypt and Abyssinia are described after Volney and Bruce; South America, from Robertson; and North America, from apparently very correct information of his own, obtained on the spot.

With such guides, the young student may, without danger of delusion, venture upon the otherwise disputable and perilous ground of Asia. As he marks the various vicissitudes attendant on the human race, as well in their national as individual character, he will derive from those guides the soundest precepts of prudence, and the most impressive lessons of morality. He will learn to check the intemperance of those destructive passions, unjust ambition, revenge, and avarice, that alternately subverted the greatest empires of the east, and plunged their vain possessors in disgrace and misery. He will derive caution from example; and be taught wisdom by the voice of ages hastening rapidly to oblivion. Such is the proper effect which a perusal of the diversified page of history ought to have upon the juvenile mind; and happy are those whose studies are thus at once directed to the improvement of their intellectual powers, and the melioration of the heart.

Mr. Payne has judiciously divided the account of each Asiatic empire under various distinct heads. The ancient and modern history of it, detailed in a succinct, connected manner, forms the first head. Under the second is discussed what relates to its established government and revenues. The third head is devoted to the consideration of the peculiar laws that bind the inhabitants; and the fourth, to an investigation of the religious tenets professed by them. The historical sections are those likely to be the most relished by the young student, and  
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from that of Persia we shall present our readers with a specimen, that may possibly induce them to consult the work more at large in those seasons of leisure which a publication of this nature is so well calculated to amuse. The extract we give below relates to the celebrated conquest of Hindostan by the irresistible Nadir, and contains an anecdote or two of that hero not generally known.

“ The first act of power which the conqueror exercised, was, to monopolize all the corn to be found in that city, upon which he fixed a very advanced price. As the wealth of the richest city in the world was then at his mercy, the inconsiderable profit which such a mean traffic could produce, was not likely to occasion such an act of oppression; and it is much more probable that the true motive was to excite tumults among the poor, who were deprived of the means of subsistence by this factitious scarcity: but, whatever was the cause, such was the effect of the measure; the populace rose, and in the first intemperance of their fury killed many Persians, with some circumstances of extreme cruelty. These commotions furnished a pretext to the conqueror for permitting a general massacre and plunder of the city. The carnage continued for seven hours, when the intercessions of the emperor and his nobles prevailed on Nadir to call off his soldiers. According to Hanway, 110,000 inhabitants perished in this massacre; and the Persian historian relates that the enraged soldiery demolished every building by which they passed.

“ Whilst Nader continued at Delhi, he caused a silver coin to be struck, with which he paid his army; it bore the following inscription: “ Nader, the most fortunate, and the king of kings, is the most powerful prince upon earth.” On the reverse, “ May God perpetuate his reign.”

“ At the same time that the royal treasures and wealth were seized, each individual, who was supposed to possess any property, from the great lords down to the merchants, and even the common people, was obliged to deliver up a large portion of his fortune. In the midst of these exactions, Nasralla, the son of Nader, was married to a daughter of the Mogul emperor; on which occasion the face of joy which appeared, was rather adding insult to the distresses which the country felt, than any alleviation of such insupportable oppressions. In less than two months, the Persian officers had been so alert in extorting from the Indians their gold, silver, jewels, rich manufactures, and every other species of portable wealth, that the conqueror began to put his army in motion to return home, having previously reinstated Mahommed on the throne of the Mogul empire; for which lenity he obtained a grant of all the territory to the westward of the Indus. The spoils which he brought away are supposed to amount to about ninety millions of pounds sterling. It is computed that the houses and goods destroyed by fire, and the fields that were laid waste, amounted to near twenty crores, or twenty five millions. “ We may reckon, upon the whole,” says Hanway, “ that this Persian ravager spoiled the Indians of above 120 millions of pounds; and not less than 200,000 of the natives perished, either in battle, by the



massacre in the city, or in the villages: of which number 50,000 are supposed to have died by famine."

"Whilst the army was repassing the mountains, on their way home, the tyrant had the hardiness to demand from every officer and soldier in his camp all the jewels which he had collected, as spoils, in the expedition. These he claimed as his peculiar right; and such was his unbounded authority, that this arbitrary requisition was acquiesced in, without raising any dissatisfaction among his troops.—The consequences which flowed from this expedition of Nader Shah into India, were not confined to the conquering and conquered kingdoms; but the revolution in the government of India, which arose out of this event, enabled the English company of merchants trading to Bengal, to take possession of the territorial government of that province, and to transfer the wealth which used to centre in Delhi to the British isles, together with the spoils of the province!

"Nader, in returning with his immense treasures into Persia, narrowly escaped death by the hands of an assassin, whom his son, Riza Kouli, had hired to perpetrate the deed; but the plot being detected, Riza, by order of his father, was deprived of sight, and afterward put to death. The discovery of his son's baseness seems to have made a deep and lasting impression on the father, whose soul was transcribed in that of the parricidial prince. The conqueror of India from henceforth gave the most unbounded scope to his natural disposition for cruelty and oppression; and the Persians, instead of experiencing a milder government, and more lenient imposts, in consequence of the wealth of India being transferred to their kingdom, were cruelly oppressed by taxes and requisitions, whilst the slightest indication of discontent was construed into treason; and the loss of substance was followed either by severe corporeal punishments, or the loss of life by the hands of the executioner. Had Nader died immediately after his triumphant entrance into Delhi, his exploits as a conqueror would have been as brilliant as any thing which had been achieved by man, whilst his acts of tyrannic severity might have been palliated by great and illustrious examples; but his conduct, after that period, marks his character with no other traits than those which distinguish the most cruel and insatiable tyrant. The Indian treasures were deposited in the castle of Kelat, by far the strongest fortress in the Persian territory.

"We owe the knowledge of a remarkable circumstance in the life of this prince to Mr. Ives; who relates, that Nader meditated a marriage with the Czarina of Russia; the proposal, as might be supposed, was rejected, though in terms of guarded respect. *Voyage from England to India*, p. 219.—A splendid embassy was sent from Persia to that court, after the return of the king from his Indian expedition; and it was then, doubtless, that the treaty of marriage was proposed. The empress who then reigned was Elizabeth, daughter of Peter the Great." P. 305.

On considering them throughout, we are clearly of opinion that these volumes will make a very useful addition to the class  
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of instructive books, usually put into the hands of young scholars; and may prove the means of exciting their attention and curiosity to engage more deeply in the line of historical science.

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ART. XVI. *The Immortality of the Soul: a Poem, from the Latin of Isaac Hawkins Browne: Translated by John Lettice, B. D. late Fellow of Sydney-College, Cambridge. To which is added, the original Poem; with a Commentary and Annotations by the Translator.* 8vo. 312 pp. 4s. 6d. Rivingtons. 1795.

IN his dedication of this translation to the worthy son of the original author, Mr. Lettice modestly, but satisfactorily, explains the motives of the undertaking.

"With a view," he says, "to promote your father's meritorious design, and to extend the benefits of it to those who could not otherwise have partaken it, it doubtless was, that several ingenious persons, soon after the publication of his poem, undertook to communicate his arguments, and, as far as might be hoped, the beauties of his poetry, in English translations. The reason of my adding myself to the number is less the hope of excelling the more successful of my predecessors, than that of contributing, at this momentous crisis, which threatens the happiness of half our species, to recal the thoughtless, the mistaken, the incredulous, and the wicked, to a subject calculated, above all others, and under all circumstances, to engage the attention and attach the affection, of human beings.

Mr. Lettice has chosen blank verse for the medium of his version, which certainly affords some advantages in preserving the connection, and imitating the transitions of an argumentative poem. It exposes him, at the same time, to the double danger of falling into a prosaic style on the one hand, or swelling into turgidity on the other. Between which Scylla and Charybdis how few poets have been able to steer! That this translator is altogether equal to those happy few, we cannot undertake to say; but, after a very careful perusal of his book, we can without hesitation pronounce, that it is well executed. The versification is such as will be read with pleasure, and the writer has, in general very successfully caught the spirit and reasoning of his author. His Commentary and notes are judicious, and we have little doubt that the appearance of the work in this new form will succeed, as it ought, in recalling the attention of the public to a very valuable illustration of a most important subject; to a poem which, if the infidels of a neigh-

a neighbouring state had considered, it would perhaps have shaken their favourite opinion, that death is an eternal sleep.

As the most celebrated of former translators is Soame Jenyns, we shall compare a passage of the new translation with one from his. We take it from the beginning of the second book, choosing our specimen, not from the consideration of either version, but from looking over the original.

## S. JENYNS.

Yet true it is, survey we life around,  
 Whole hosts of ills on ev'ry side are found,  
 Who wound not here and thereby chance a foe,  
 But at the species meditate the blow ;  
 What millions perish by each others hands  
 In wars fierce rage ! or by the dread commands  
 Of tyrants languish out their lives in chains,  
 Or lose them in variety of pains !  
 What numbers pinch'd by want and hunger die,  
 In spite of Nature's liberality !  
 (Those, still more numerous, I to name disdain  
 By lewdness and intemp'rance justly slain)  
 What numbers guiltless of their own disease,  
 Are snatch'd by sudden death, or waste by slow decrees !  
 Where then is Virtue's well deserv'd reward ?  
 Let's pay to Virtue ev'ry due regard,  
 That she enables man, let us confess,  
 To bear those evils which she can't redress,  
 Gives hope and conscious peace, and can assuage  
 Th' impetuous tempests both of lust and rage ;  
 Yet she's a guard so far from being sure,  
 That oft' her friends peculiar ills endure :  
 Where Vice prevails severest is their fate,  
 Tyrants pursue them with a threefold hate ;  
 How many struggling in their country's cause,  
 And from their country meriting applause,  
 Have fall'n by wretches fond to be enslav'd,  
 And perish'd by the hands themselves had sav'd.  
 Soon as superior worth appears in view,  
 See knaves and fools united to pursue !  
 The man so form'd they all conspire to blame,  
 And Envy's pois'nous tooth attacks his fame ;  
 Should he at length, so truly good and great  
 Prevail, and rule with honest views the state,  
 Then must he toil for an ungrateful race,  
 Submit to clamour, libels, and disgrace,  
 Threaten'd, oppos'd, defeated in his ends,  
 By foes seditious, and aspiring friends.  
 Hear this, and tremble ! all who would be great,  
 Yet know not what attends that dangerous wretched state.

“ LETTICE,

“ LETTICE.

“ Be facts our better proof : at large survey  
Life's ample scene, encompass'd round with ills :  
And dealt, not partially, to these or those,  
As chance befalls ; the family of man,  
No favour'd son exempt, one equal lot,  
Partakes—What thousands fall beneath the sword !  
What thousands at the tyrants nod expire,  
Or bear his ponderous chain ; his ruthless heart  
Inventing, day by day, new tortures ! why  
Recount I those whom famine dire consumes,  
While Nature, all beneficent, her store  
Profusely spreads ; or those, a wretched train  
Snatched sudden by disease ; or guiltless those,  
Whom lingering anguish slowly wastes away ?  
For that insensate tribe I scorn to name,  
Whose inbred crimes, intemperance, or lust,  
Have led, self-murder'd victims, to the grave.

“ Doth virtue then or sanctity of life  
Its guerdon meet ? “ to virtue be her claims  
All in full measure granted : all those ills,  
Those miseries, which life is doomed to know  
She schools us by endurance how to cheer,  
Inspiring better hopes ; man to himself  
She reconciles : the storms of anger she  
And love assuages bland ! ” — But all her strength  
'Gainst ills of ruder shock pretends no shield  
Of sure defence : so fails her sovereign power,  
That oft her zealous votaries she leads  
To perils imminent. 'Twere better then  
That they give preference to Vice, whose fate  
To some imperious tyrants service binds  
Their piteable lot. For Virtue's friend  
The tyrant's hated object ever stands.

“ Full oft the patriot's life, whose merit claim  
His country's brightest recompence, hath fall'n  
Beneath th' infuriate hands of those he sav'd,  
Doth Genius lift above the vulgar throng  
Some lov'd aspirant ? Envy's crew, alarm'd,  
Ceaseless his doom conspire ; t' asperse his fame  
Their serpent teeth the deadly venom shed.  
But grant, by Virtue's persevering force,  
These clouds dispers'd, to light emerging flow  
He gains a nation's helm ; his late reward.  
What labours for a thankless world ! reproach,  
And scorn, and dangers next become his lot !  
Dangers, or threaten'd by rade faction's tribe,  
Or potent rivalry's ambitious league.  
Listen brave spirits ! ye of fair renown,  
And honour madly emulous, what ills,  
In secret ambush, wait your high career.”

In B. I. l. 21 *dalliance* is used as a trisyllable, which has always a flat effect. *Réceptack*; in l. 72, is harshly, and we think wrongly accented: *Nolition*, l. 120, is a word not allowable. The following inversion produces great obscurity :

3. " ——— Our living fame,
2. How generations yet unborn may hold,
1. Hence springs that warm sollicitude."

the sense requiring the lines to be read as here numbered. In the ensuing instance the translator has mistaken the meaning of his author :

" And flows in streams of sweetest eloquence :  
Each word prognostic of approaching death."

Scame Jenyns has it rightly.

" For when the body oft' expiring lies,  
Its limbs quite senseless, and half clos'd its eyes;  
The mind new force, and eloquence acquires,  
And with prophetic voice, the dying lips inspires :"

These, and a few more corrections, may, perhaps, hereafter render the translation still more unexceptionable. For the edition in which they may be adopted, we will also supply the following illustration. The author certainly had a passage of Lord Bacon's works in his contemplation, when he wrote these fine lines.

" Cumque super terris quæ sunt, quæque tuemur  
Omnia, curriculo volventia semper eodem,  
Non explent animum, varia et magis ampla petentem ;  
Sanctus adest vates, per quem sublimior ordo,  
Pulchrior et species, et mentis idonea votis  
Exoritur, vitæ spes auguriumque futuræ."

" The use of this feigned history hath been to give some shadow of satisfaction to the mind of man in those points, wherein the nature of things doth deny it, the world being, in proportion, inferior to the soul ; by reason whereof there is, agreeable to the spirit of man, a more ample greatness, a more exact goodness, and a more absolute variety, than can be found in the nature of things. Therefore, because the acts or events of true history hath not that magnitude which satisfieth the mind of man, poesy feigneth acts greater and more heroical ; because, true history propoundeth the successes and issues of actions not so agreeable to the merits of virtue and vice, therefore, poesy feigns them more just in retribution, and more according to revealed providence ; because true history representeth actions and events more ordinary, and less interchanged ; therefore, poesy endueth them with more rareness and more unexpected and alternative variations : so as it appeareth that poesy serveth and conferreth to magnanimity, morality, and to delectation. And, therefore, it was ever  
thought

thought to have some participation of divineness, because it doth raise and erect the mind, by submitting the shews of things to the desires of the mind; whereas reason doth buckle and bow the mind unto the nature of things." Lord Bacon Adv. of Learning. B. II. p. 463. fol.

With these remarks we dismiss a work, which has added to the good opinion we had before conceived of this author, and which will doubtless increase his estimation in the eye of the public.

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ART. XVII. *Account of the Management of the Poor in Hamburg since the Year 1788, in a Letter to some Friends of the Poor in Great Britain.* 8vo. No Price or Publisher's name. Edinburgh. 1795.

THE progressive increase of the Poor's-Rate throughout the extent of Great-Britain has, of late years, been a source of just and great complaint. The evil seems to have proceeded entirely from a want of that management, which a sagacious foreigner has shown us in this pamphlet, to be not only practicable, but to be followed by the most desirable success. If in each provincial town, such as Manchester, Birmingham, or Norwich, a number of individuals above the reach of influence, and superior to the allurements of interest, were to combine in the prosecution of some such plan as is here pointed out, they would certainly discharge a great and honourable office, and speedily see an increase of diligence among the poor, and a consequent diminution of distress, the result of their measures. The writer of this pamphlet we understand to be a German gentleman of considerable fortune, who long resided in this country from motives alike honourable to his philanthropy, and his desire of ingenuous improvement. Among the things which caught his attention when among us, was the management of our poor, the complaints against the continual increase of the poor's-rates, and the numerous scenes of private calamity offensive to the feelings of all, and disreputable to a well ordered government. After some very wise and philanthropic remarks upon the relative situations of the poor in various parts of Europe, he observes, that

"In all the West of Europe there is hardly a country where the sums which public and private benevolence bestows upon the poor, are not more than adequate to the purposes of their relief, but mismanagement

nagement has employed them, with very few exceptions, as a reward for sloth, idleness, impudence, untruth, &c. &c. Unthinking pity has rashly stopped that natural course of things, by which want leads to labour, labour to comfort, the knowledge of comfort to industry, and to all these virtues by which the toiling multitude so incalculably adds to the strength and happiness of a country; and while it neglects that respectable poverty which shrinks from public sight, it encourages, by profuse and indiscriminate charities, all these abominable arts which make beggary a better trade than a workshop."

On the truth of the above remarks it is unnecessary to expatiate, and to our own country they are peculiarly applicable. The respectable author proceeds to observe, that the evil was in Hamburg become intolerable. A number of gentlemen formed themselves into a society of 180 overseers, from whom a committee of directors were chosen for life. The town of Hamburg was divided into 60 districts, and three overseers were allotted to each district. Their first object was actual relief: the means of supplying this were obtained from the voluntary subscriptions of each parish; but at the moment when relief was communicated, care was taken to prevent any man from receiving a shilling which he could have been able to earn for himself. The kind of work the society preferred for the employment of their poor, was the flax-yarn spinning manufactory, and for the best of all reasons, because the material is cheap, the sale always sure, no nice workmanship required, it is easily learnt, can be done by young and old, and because the work can be exactly ascertained by measure. The establishment could safely offer relief to all sorts of poor, because the only condition required was, that they should use towards their support all the exertions they were capable of making. It was easily ascertained what the disabled poor were able to earn in a week, and the overseers paid them regularly as much as their earnings fell short of what was required for their maintenance. This in Hamburg was found by experience to amount to 1s. 6d. a week for each poor person; applications for relief became less and less frequent; and there was, as the writer observes, an infallible standard for distinguishing real want, for if the pauper had not earned what he could, he had either been lazy, or had found more lucrative work. Whenever by some relaxation of regularity on the part of the overseers the sum of the relief in the period of six years had been large, it was always found that the thermometer of industry had been lower, viz. less yarn spun. For the sick and aged a hospital was provided, for children under six years of age, nurses in the houses of the better sort of poor, and all children from six to sixteen years of age were sent to school, two-thirds of

of their time being given to work, the remainder to instruction. And this presents another great hinge upon which the institution turns. For to no family was relief allowed for a child past six years, but this child being sent to school received not only the payment of his work, but an allowance in the compound ratio of his attendance at school, his behaviour, and his application to work. Thus children were taught from their infancy to look to labour for their subsistence. Thus too all giving of alms imperceptibly ceased. The poor were all known, and no deserving person was unnoticed; hence becomes obvious the wisdom of a plan which makes the relief of the poor dependent on their industry. The number of poor families progressively decreased, which was also the case with the number of the sick, and the institutors were enabled to employ a greater share of their funds and their attention in the better education of children. The aggregate of the expence for a year, where the inhabitants are estimated at one hundred and ten thousand, and where no beggar is seen, but the poor actually relieved, and their children carefully instructed, does not exceed 14000l\*.

The reader will find many sensible and benevolent remarks in this interesting publication; and if the plan here exhibited shall not, from the different circumstances and prejudices of this country, admit of a precise imitation among us, it may, and it ought to act, as a new stimulus upon them whom it more immediately concerns, to concert some means of obviating an evil perpetually increasing, and operating in a manner the most hostile that can be imagined to industry, order, and morality.

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ART. XVIII. *Discourses on several Subjects; being the Substance of some select Homilies of the Church of England, rendered in a modern Style, and fitted for the general Use, and Christian Instruction of the Community at large. In two Volumes. By the Rev. Sir Adam Gordon Bart. M. A. late of Christ Church, Oxford, and Rector of Hinxworth, Herts.* 8vo. 376 and 421 pp. 14s. Stockdale, 1795.

**T**ITLE-PAGES which promise much more than the books perform so frequently occur, that it is not without some portion of surprise we notice, in the case before us, the very contrary fault. From the expressions here recited, we feared, on a first view, that the reverend author had confined his il-

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\* The sum annually raised in Norwich, which contains perhaps less than 40000 inhabitants, is 24000l.



lustrations to a select, perhaps only a very small part, of the Homilies of the Church; and were inclined to regret, that a plan so obviously useful had not been pursued in a more extensive manner. But; on examination, we find, to our great satisfaction, the whole set of discourses modernized, with the exception of only one entire Homily, and particular parts of two or three others; for which omissions very adequate reasons are assigned. The modesty of Sir Adam Gordon has certainly induced him to lower his expressions too far; instead of the "substance of some select Homilies," he should have said the substance of the Homilies: or, if very scrupulous, he might have subjoined, "with a few omissions." Thus have we before us the very book we wished, but hardly hoped to find: the Homilies accommodated, in point of style, to the taste and understanding of the times; and we have not lately seen a book more likely to be useful. That respect for our pious and judicious ancestors, which modern arrogance is but too eager to throw off, will revive, at least in candid minds, when their thoughts are contemplated with the advantages of improved language; when it is found that if they were not eloquent, they were yet learned in the scriptures, correct in their reasonings, and not less acute in judgement than those who venture to despise them.

The Homilies of our Church consist of two parts, or books. The first, containing twelve discourses, was published in the reign of Edward VI., the tenth of them being drawn up, says Fuller, at or about Ket's Rebellion; which, however, must be a mistake, since they were published in the first year of Edward's reign, and that rebellion did not break out till the third. The second book was published in the reign of Elizabeth, and consists of twenty-one Homilies; both were approved and established afterwards, in the thirty fifth article of the Church. Of their authors little is known, and Fuller tells us that objections were raised from this obscurity of their origin. "However some," he says "behold these Homilies as not sufficiently legitimated by this article to be (for their doctrine) the undoubted issue of the Church of England, alledging them composed by private men of unknown names, who may probably be presumed, at the best, but the chaplains of the archbishops under whom they were made." Be that as it may, they were issued with the avowed approbation of the head of the Church, and pronounced in the article to contain "godly and wholesome doctrine, and necessary for those times." If it be thought by any persons, as it has indeed been alledged, that their utility was confined to those times, it may be answered in the words of Sir A. Gordon that, "the doctrines and precepts of the Gospel being (like their author) the same

same yesterday, to day, and for ever, unless it can be shown that the subjects enforced by the Homilies are contradictory to the Evangelical model; if they were fit for the times in which they were written, they must be granted equally so in all times;" p. lxii. or, as Fuller more cautiously expresses himself, "I confesse what is necessary in one age may be lesse needfull in another, but what in one age is godly and wholesome doctrine (characters of commendation given by the aforesaid article to the Homilies) cannot in another be ungodly and unhealthfull; as if our faith did follow fashions, and truth alter with the times." *Church Hist. B. ix. p. 75.*—Many objections have, however, been made to them, which will be best refuted by perusing the Homilies themselves: and this the worthy editor of these volumes has rendered easy, to persons of all descriptions, by the care he has judiciously bestowed upon their language.

The Homily entirely omitted by this editor is the second of the second book, against peril of idolatry, and superfluous decking of churches, which being directed entirely against errors of the Romish Church, is deemed unnecessary, in the present state of things. The few other parts omitted are past over chiefly for the same reason: and they do not amount altogether to the quantity of a single Homily. That on idolatry is by far the longest of the set, and, as it contains much curious matter, perhaps it would not have been amiss to have given a short summary of its contents.

The modernization of these discourses appears to us to be performed in the most judicious manner; nothing is altered wantonly, or without sufficient reason. The doctrines, and their illustrations are preserved in general in the order they have in the original, and the whole is reduced into such a form as was doubtless pleasing as well as edifying to Sir A.'s parishioners, for whom the task was undertaken, and would be so to any other congregation. But we cannot better illustrate the manner of the performance, than by giving a passage from the original, subjoining that which is parallel to it in the present publication. We take it, without much selection, from the sermon on christian love and charity.

" PART I. HOM. 6.

" Of all things that be good to bee taught vnto Christian people, there is nothing more necessary to be spoken of, and dayly called vpon, then charity: aswell for that all maner of workes of righteousness be containyd in it, as also that the decay thereof is the ruine or fall of the world, the banishment of vertue, and the cause of all vice. And for so much as almost euery man, maketh and frameth  
to

to himselfe charity after his own appetite, and how detestable fouet his life bee, both vnto GOD and man, yet hee perswadeth himselfe still that he hath charity: therefore you shall heare now a true and plaine description or setting forth of charity, not of mens imagination, but of the very wordes and example of our Saviour Iesus Christ. In which description or setting forth, euery man (as it were in a glasse) may consider himselfe, and see plainly without errour, whether hee bee in the true charity, or not.

“ Charity is, to loue GOD with all our heart, all our soule, and all our powers and strength. With all our heart: That is to say, that our heart, minde, and study be set to beleue his word, to trust in him, and to loue him aboue all other things that wee loue best in heuen or in earth. With all our life: that is to say, that our chiefe ioy and delight be set vpon him and his honour, and our whole life giuen vnto the seruice of him aboue all things, with him to liue and die, and to forsake all other things, rather then him. For he that loueth his father or mother, sonne or daughter, house, or land, more then me (sayth Christ) is not woorthy to haue me. With all our power, that is to say, that with our hands and feete, with our eyes and eares, our mouthes and tongues, and with all our parts and powers, both of body and soule, we should be giuen to the keeping and fulfilling of his commandements. This is the first and principall part of charity, but it is not the whole: for charity is also to loue euery man, good and euill, friend and foe, and whatsoever cause be given to the contrary, yet neuerthelesse to beare good will and heart vnto euery man, to vse our selues well vnto them, aswell in wordes and countenances, as in all our outward actes and deedes: for so Christ himselfe taught, and so also hee performed indeed. Of the loue of GOD hee taught in this wise vnto a doctour of the Law, that asked him which was the great and chief commandment in the law. Loue thy Lord GOD, (sayd Christ) with all thy heart, with all thy soule, and with all thy mind. And of the loue, that wee ought to haue among our selues each to other, he teacheth vs thus, You haue heard it taught in times past, Thou shalt loue thy friend, and hate thy foe: But I tell you, Loue your enemies, speake well of them that defame and speake euill of you, doe well to them that hate you, pray for them that vex and persecute you, that you may be the children of your father that is in heuen. For he maketh his Sunne to rise both vpon the euill and good, and sendeth raine to the iust and vniust. For if you loue them that loue you, what reward shall you haue? Doe not the Publicanes likewise? And if you speake well onely of them that be your brethren and deare beloued friends, what great matter is that? Doe not the Heathen the same also? These bee the very wordes of our Sauour Christ himselfe, touching the loue of our neighbour. And forasmuch as the Pharisees, (with their most pestilent traditions, and false interpretations, and glosses) had corrupted, and almost cleary stopped vp this pure Well of GODS liuely word, teaching that this loue and charity pertayned onely to a mans friends, and that it was sufficient for a man to loue them which doe loue him, and hate his foes: therefore Christ opened this Well againe, purged it and scoured it by giuing vnto his godly law of charitie, a true and cleare interpretation, which is this: that we ought to loue euery man, both

both friend and foe, adding thereto what commodity we shall have thereby, and what incommodity by doing the contrary. What thing can we wish so good for us, as the eternal heavenly father, to reckon, and take us for his children? And this shall we be sure of (sayth Christ) if we love every man without exception. And if we do otherwise (sayth he) we be no better then the Pharisees, Publicanes, and Heathen, and shall have our reward with them, that is, to be shut out from the number of GODS chosen children, and from his everlasting inheritance in heaven." P. 40.

## MODERNIZED.

"Of all the virtues necessary to be earnestly recommended to christians, there is none of greater benefit, or more worthy to be enforced, than charity; for in truth this single word comprises all manner of righteousness, and the decay of it amongst us is the certain cause that virtue daily declines, vice gains ground, and the whole world hasteneth to destruction. And because almost every man formeth to himself a kind of charity, the offspring of his own fancy, a quality after his own desire; and however faulty his life may be in many respects, both in the sight of God and man, yet he will persuade himself he possesses this virtue: the object therefore, of the present discourse, is to give you a true and plain description of this exalted christian property, not as it is pictured by men's own imaginations, but according to the words and example of our Lord and Saviour Jesus Christ: in which account of it, every one considering himself as it were in a glass, may see clearly, without any danger of error, whether he is in possession of true charity or not.

"Perfect charity then, is but another name to signify the purest love of God; whom we are to love with all our heart, with all our life, and with all our powers, or strength. By the expression with all our heart, is meant that our mind and study be employed in the belief of God's holy word, to trust in him, and to love him above all things that we most desire, either in heaven or earth. By the words with all our life, we mean that our chief joy and delight be placed on God, and in promoting his honor; and that all the actions of our lives be principally dedicated to his service, being willing to live or die for Him, and to forsake all other things whatever rather than the love of our Creator: *for whosoever loveth father or mother, son or daughter, house or land, more than me, saith Christ, he is not worthy of me.* By all our powers or strength is to be understood the religious exercise of every faculty we possess; that our hands and feet, (our industry and labor) our eyes and ears, (our observation and diligence in God's cause) our mouths or tongues, (our discourse and conversation, both in instructing others, and advancing ourselves) in short, every part and power of both body and soul, should be devoted in some respect or other, in praising God, and keeping his commandments. This is the first and principal part of this heavenly virtue, but not the whole of it; for true christian charity strictly requireth a degree of love towards all mankind; good or bad, friend or foe; and whatever cause may have been given us for the contrary, as carnal men, yet we must bear good-will to all, and conduct ourselves religiously towards each other in words and  
manner,

manner, no less than genuine benevolence and generous actions. Thus it is that Christ hath taught us, and so indeed he acted.

“ Concerning the love of God, this is his doctrine as recorded in St. Matthew’s Gospel, xxii. 37. In his answer to a doctor of the law, who asked him which was the great commandment. These are his words: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind*: and as to the love we owe each other, his precepts are no less plain and positive, as related in St. Matthew v. 43, &c. *You have heard that it was said of them of old time, thou shalt love thy neighbour, and hate thine enemy, but I say unto you love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you, that you may be the children of your father who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust: for if ye love them which love you only, what reward have ye, do not even the publicans the same? And if you salute your brethren only, what do ye more than others, do not even the publicans the same?* Now these you all know, are the very words of our Saviour Christ himself, respecting the love of our neighbour; and because the Pharisees, with their deluding traditions and false interpretations, had not only corrupted but almost entirely stopped up this pure fountain of God’s lively word, teaching that this love or charity extended only to a man’s friends; and that it was enough for a person to return affection towards those who were partial to them, and that they might hate their enemies; therefore Christ, as it were, opened this fountain again for the people, cleared away the obstructions it had received, and entirely purified the stream, by giving a true and clear explanation of this perfect law of charity; by shewing, that in a strict religious sense we must cherish pure good-will to all. Further, our Lord confirmed and recommended this holy precept, by setting forth the benefits we should receive by due observance of it; and on the contrary, what evil would ensue from our neglect thereof. For what possible thing can any one desire more profitable, than that the eternal God of heaven should adopt us for his children? And this our blessed Master assures us will be the case, if we love each other upon the principles of our being equally the work of his hands; if we discover no exception in the discharge of christian offices, through malicious passions or selfish preference; whereas if we neglect this duty from any such causes, He declares we are no better than deluded Pharisees, profane publicans, and ignorant heathens, and shall have our reward together with them; that is, to be shut out from the number of God’s elect, and from an everlasting inheritance in heaven.” P. 91.

Wherever we have compared Sir Adam Gordon’s edition with the original, the same modest reserve and sound judgement in alteration appear to us to prevail; and the whole work seems clearly to prove that the polish of language was the chief advantage wanting to render the Homilies, as respectable in these days, as they were when first issued. We recommend

commend the publication with pleasure, and doubt not that its effect will be such as the pious editor proposed in undertaking it.

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ART. XIX. *The Spectator, a new Edition, in eight Volumes: with illustrative Notes. To which are prefixed, the Lives of the Authors. By Robert Bisset, d. M. 8vo. 3l. Robertson. 1794.*

AFTER the edition of 1789, so satisfactory in many respects to the public, it would be difficult to say for what purpose the present was undertaken, were not a hint thrown out by Mr. Robertson, in his dedication to Mr. Fox, that it was to bestow on the *Spectator* that beauty of form, which the present improved typography has given to many other works of merit. This is a reason which, from inspection of the book, we never should have guessed. The paper indeed is good, but the type is disproportionately and unpleasingly small, and no particular elegance appears in the form or distribution of the pages. It certainly cannot rank as a splendid or beautiful edition; nor will the notes carry it off, for they are fewer and less important than those in the prior edition, which were themselves too few and unimportant. If any thing saves it from neglect, it must be the merit of the lives, for the sake of which we have long intended to give it a place in our pages, though, from various circumstances, it has been delayed. As Mr. Robertson is the dedicator, he may perhaps expect to have it distinguished as his edition; we have, however, called it Bisset's, because, as we have said, by his lives it must be supported, if at all; though it does not with certainty appear, that Mr. B. had any other share in the publication than the composition of those lives.

Mr. B. in his preface expresses some surprise, that no prior editor of the *Spectator* has thought of prefixing the lives of the authors. The reason is surely obvious, the authors are in general men whose lives have been already published in many different forms. Had they been men known only by their compositions in the *Spectator*, whose lives were not elsewhere to be found, the thought would have been natural, but in the most illustrious stations of British literature we already find the lives of Addison, Parnell, Pope, Tickell, &c.: why then repeat them again, for the sake of annexing them to so small a  
part

part of their writings as the *Spectators* contain? This is the obvious question. Sir Richard Steele seems, on several accounts, most entitled to such a distinction, and his life would have stood with more propriety at the head of the *Tatler*, the first publication of the kind. What is well done, however, deserves commendation, though not exactly in its place, and this appears to be the case with the lives produced in this edition. Much sensible criticism on the works of the several authors is interspersed in the account of their lives, and the whole is executed with care, and a very classical taste.

The lives are eight in number; namely, those of Addison, Steele, Parnell, Hughes, Budgell, Eusden, Tickell, and Pope. We do not proceed far in the first of these lives without discerning the powers of a judicious critic. The remarks on the Latin poems of Addison have peculiar merit, except that at the close of them the writer too much depreciates, in our opinion, those of Milton, with respect to force of invention, and vigour of sentiment, though he allows them, in other points, great excellence. The following remark pleased us particularly:

“When a writer of genius descends to subjects apparently insignificant, we expect that, though literally unimportant, they are to be really the vehicle of amusement or instruction; of wit, humour, or useful precepts. The *Bowling-Green* of Addison might have given occasion for lessons of wise and steady conduct, the *Puppet* for strong moral and political satire. Nothing of this kind is attempted. The former is merely a very exact description of a party at bowls, in smooth well turned verse: the latter, in similar language and numbers, of the movements of a *puppet-show*.” P. 6.

Powers of another kind are no less strongly displayed in the comparison of Addison and Sacheverell, which soon after follows, and which we here subjoin:

“The ensuing year Addison published a set of verses, containing a character of the principal English poets, inscribed to Henry, afterwards the noted Dr. Sacheverell. Between that gentleman and Addison there subsisted a strict intimacy.

“Mr. Sacheverell at that time professed revolution principles, as would appear, were there no other evidence, from the poem itself. This is honourable to Addison, as it shews, that when he differed afterwards with the Doctor, he only adhered to the principles he had uniformly maintained, and which Sacheverell had deserted.

“Though many of those trite adages which are to be met with in all languages are just, and founded on general experience, some of them are very disputable, or at least admit of great limitations. The hacknied observation, that persons of similar characters generally associate, is far from being universally true. Intimacy does not necessarily imply either similarity of talents, of dispositions, or of habits.

Sameness

Sameness of situation, likeness of circumstances, accidental coincidence of interest and of prospects, and other causes, that have no relation either to the intellectual or moral qualities, will, on accurate examination, be found to produce more intimacies than either similarity of head or of heart.

" Few characters could be more different than those of Sacheverell and of Addison. The former was a man of talents hardly reaching mediocrity; the latter, of eminent genius. Sacheverell, with his scanty portion of merit, was confident and assuming. Addison, with the richest fund of merit, was diffident and modest. The former was the violent, bigotted votary of arbitrary power; the latter, the moderate friend of rational liberty. Sacheverell was drawn into notice by party prejudice; Addison attained eminence by genius, learning, and virtue." P. 7.

In our account of the Life of Warburton by Bishop Hurd, we lately gave that writer's able defence of Addison against the charge of Pope\*. Mr. Bisset takes up the same question; and, with the same laudable zeal for the amiable character of Addison, defends him strongly and judiciously. After quoting Tickell's advertisement respecting the *Odyssey*, as Bishop Hurd has done, he argues more at large upon the subject :

" Mr. Addison had a very great affection for Tickell, and might have either written it, or revised it, to confer a pecuniary obligation on him, by promoting a subscription for his *Odyssey*. Whether that was or was not his motive, there is no evidence that Addison caused it to be published from envy and malice, as has been asserted, to injure Mr. Pope. One reason that induces us to believe that he had no intention to oppose Pope, is, that at the time of the appearance of Tickell's *Homers*, opposition to the *Iliad* could not do its author any material injury. His subscription was full, and his contract with his bookseller completely performed. Had Addison wished to obstruct Pope's translation, the time for effecting his purpose would have been when the subscription was beginning. He might then have set on foot a subscription for Tickell, which would have interfered with Pope's. The influence of Addison with the Whigs was fully equal to that of Swift with the Tories. With those who were of neither party, his recommendation would have had more weight than Swift's, because, though certainly not superior to the Dean in original genius, he was in greater estimation for elegant literature in general, and particularly for classical knowledge. Malice not only embraces, but creates opportunities for injuring its object.—Addison neglected the most favourable opportunity of hurting the supposed object of his malice, and according to the hypothesis of his accusers, made no attempt against him until it was too late to be successful.

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\* Review for June 1795. Vol. V. p. 650.

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" Those who impute malice and envy to Addison, to give consistency to their charge, ought to have added folly. It certainly would have been the rankest folly in a man, maliciously inclined towards another, to abstain from executing his malicious intentions when he could have done harm, and not attempt mischief till he could do none.

" It may be asserted, that Mr. Addison did not wish to injure the pecuniary interest of Mr. Pope, but from jealousy, to lessen and eclipse his fame. A possibility is not a proved fact. Jealousy arises from the consciousness or apprehension of some positive or comparative deficiency.

" Pope's *Iliad* is, no doubt, a performance which evinces a clear conception of the ideas and sentiments of the sublime bard, a thorough knowledge of the English language and numbers, and exquisite judgment in the selection and application. Nor does it merely shew judgment and knowledge, but also masterly genius. But Addison must have been very unconscious of his own powers, and of the excellence of his best performance, if he considered his most perfect *original* compositions surpassed by any *translation*. If Addison thought himself capable of writing a translation equal to Pope's, in force, animation, elegance, and harmony, and at the same time less removed from the original, an attempt to translate it, instead of deserving reproach, would deserve praise. It would have preserved the simple majesty of Homer, and at the same time have been written in a beautiful style, and musical numbers: it would have done service to literature. Had he been conscious of inferiority to Pope in the qualifications of a translator of poetry, the attempt would have been foolish—but not malicious: it would have injured his own literary fame by the comparison, and have raised his supposed adversary, in the same proportion. That he had any intention of publishing a version of the *Iliad*, there is no evidence even probable. The circumstance of the *time* which provoked the irritable disposition of Pope, is sufficiently explained by the advertisement above quoted. This advertisement was industriously suppressed in Pope's publication on the subject. Had Addison been actuated by jealousy, it is not probable he would have spoken so highly of Pope's *Iliad* as he did in the *Freeholder*. Jealousy is not wont to descant on the excellence of its object, to those of whose esteem it is afraid may, by that object, be deprived. A lover seldom celebrates to his mistress the charms of a rival whom he is apprehensive she prefers. On the whole, the circumstances not only do not prove, but do not even render probable the charge of envy, jealousy, and malice, alleged by Pope against Addison. Characters long allowed to be either eminently excellent or eminently depraved, are not to be changed from slight circumstances or vague reports: nothing will overturn them but the force of direct, positive, unbiassed testimony. Pope might impute meanness and dissingenuity to Addison: his friends and partizans might repeat the charge. But now that Addison and Pope are regarded not as Whig and Tory, as head of one party of literati or of another, but merely as men of distinguished genius, whose labours produce to the world a very great increase of intellectual treasure, our opinion of their moral characters is formed not from the exaggerations

or invectives of their prejudiced adherents or enemies, but from the history of their conduct, and the testimony of their impartial contemporaries. Listening to the general voice in his favour, we shall not, by a few murmurs, be withheld from expressing our conviction, that Addison was a man of moral excellence, no less exalted than his intellectual. In addition to the great virtues of justice, beneficence, and patriotism, he possessed in a very high degree the lesser virtues of moderation, economy, and prudence, which are necessary to the consistent operation of the others. His temper was calm, equable, and agreeable. Candour and liberality were eminently conspicuous both in his criticism, and in his intercourse with mankind." P. 69.

The analysis given by this author of Mr. Addison's papers on the Pleasures of the Imagination, (p. 24) is also new, and of great merit. We lament that we cannot give admission to it here; but from a work of such variety and excellence of research as this collection of lives, small as it is, exhibits, it is a very trifling part that can be produced in the pages of a review. The life of Eusden is the more valuable, because it is not among those which Johnson has written; though we must say, very decisively, that, even where Johnson has gone before him, Mr. B. follows with great dignity, and finds an abundant source of new and valuable remark. A part of this life we cannot refrain from inserting.

"Fielding observes, that great and good men ought to be very cautious how they discard dependants, because the world naturally adopts their judgment; and, without enquiry, considers the person as unworthy, on whom they pass sentence of condemnation. Men of eminent genius ought to be equally cautious in passing sentence on the inferior tribe of writers, as their censure is of itself sufficient to blast a literary reputation. Had Pope at all times reflected on the weight which his opinion would have with the world, he would have probably, from his benevolence, been more sparing in his censure. The remarks of a man to whom all must look up with admiration, are often received, without discussion, as incontrovertible. Butler's observation, that

"Hebrew roots are often found  
To flourish best in barren ground,"

has been to many a reason for resting contented with their ignorance of that language, who were disposed to apply to it with vigour. The judgments of such men are still more readily received, when they tend to vilify. The severe animadversions of Pope in his *Dunciad* were, by many readers, received with much greater pleasure than his most masterly reasonings and brilliant ingenuity in his *Criticisms*, his *Esbies*, and his *Rape of the Lock*.

"Whoever had a place in the *Dunciad*, was admitted by the public to be really a dunce. Even the *Careless Husband* and the *Provoked Husband* could not, by their good sense and genuine humour, preserve their

their author from being considered as a votary of dulness, because he was exhibited as such by our celebrated poet.

"Eusden, though not honoured with so conspicuous a place in the regions of dulness, had his name inserted as one of the goddess's train. His merits were estimated accordingly. He was considered by many as a stupid, contemptible writer; not because they had found his writings stupid and contemptible, but because he was censured by a man of uncommon genius. From that cause, little attention has been bestowed in preserving his life and writings. Few facts concerning Eusden, few specimens of his talents, have descended to posterity. The facts, however, which are recorded, and the specimens which remain, though they certainly exhibit no proofs that he was endowed with genius, yet, on the other hand, afford no just grounds for the accusation of dulness." P. 241.

The author afterwards inserts the verses of Eusden upon Cato, and subjoins these very just observations:

"Though these verses do not discover great poetical genius, yet they ought to have exempted the author from a place in the Dunciad. The observations are just, and shew that the author had examined and understood the various pieces on which he comments.

"Pope was indeed much too liberal in his consignments to the goddess of Dulness. He seems to have forgotten his own great superiority over ordinary men, and to have looked on all those as dunces, who were much inferior to himself. Whereas, among literary men, there are thousands of very great respectability, who are removed at an immense distance from Pope. Many of the persons whom Pope attacks in his Dunciad had abused him. Eusden never had spoken or written disrespectfully of his character or merits; therefore did not deserve to be so severely treated. Perhaps his exaltation to the office of Poet-Laureat might have excited Pope's indignation." P. 245.

What Mr. Eiffel can do, even after Johnson, may be seen by his remarks on *Tickell's Prospect of Peace*. "The scope of it," he says, "is to show that the pleasures of conquest are not so solid and permanent as the pleasures of tranquillity." He then adds,

"Peace is in itself a blessing. At the same time there are circumstances in which the disadvantages incurred from dropping the prosecution of a war, are greater than the advantages of peace: or, if the termination of hostilities be advisable, the conditions attainable may be better than those which are sought. The war then about to be concluded, had been undertaken to impede and prevent the execution of plans of unjustifiable extension of power and territory which France had formed, and to make her relinquish accessions which were contrary to the general interests of Europe, and to those of Holland and this country in particular; and, moreover, infractions of positive stipulations. Peace was not desirable until that object should be accomplished. By the victories of Britain and her allies it was rendered attainable, but, by the peace then in agitation, not likely to be attained.

ed. To the Whigs who disapproved of the peace then negotiating, the tendency of Tickell's poem could not be pleasing. Addison, however, in the candour of liberal criticism, overlooking the politics, considered only the poetry. On that he bestowed, in the *Spectator*, very great praise. Doctor Johnson considers it as a piece rather to be approved than to be admired. At the time it was read with very great eagerness, and six editions were sold off in a very short time. The quick sale of a composition on a temporary subject is, as we have had occasion to observe, no test of its intrinsic merit. The despicable bigotry of a Sacheverell, the equally absurd, and more pernicious sedition of a Paine, had a much more extensive sale than books of the most sterling merit. Tickell's poem deserved a favourable reception." P. 254.

Instead of wondering that lives have not before been prefixed to the *Spectators*, we cannot but regret that the present lives should be connected with an edition, which, we much fear, will hardly afford them a circulation at all proportioned to their merits. We strongly recommend them to be separately published; and are very desirous to hear that the author of them has employed his singular talents for Critical Biography on some other subjects deserving of his attention, which that branch of literature will abundantly afford.

ART. XX. *Hints respecting the Distresses of the Poor.* 8vo. 47 pp. 1s. 6d. Dilly, 1795.

THIS little tract contains some very useful and important suggestions relative to the class of men for whose benefit it is professedly designed. The author, who, we understand, is Dr. Lettsom, in a note acquaints the reader, that it was composed during the late hard winter, but justly observes, that no winter, in this country, is so mild as to render the observations contained in it unseasonable. In truth, though, for the present, the storm that menaced us is blown over, it is not so entirely dispersed as to leave no apprehensions concerning the winter ensuing; and though absolute *famine* be not at our door, the voice of distress in the inferior ranks will yet be heard, and we wish to throw in our mite towards the mitigation of the evil, by seconding the benevolent intentions of this worthy author in his laudable exertion, to assist the labouring and industrious poor. It is not always the voluminous production that is most beneficial to mankind; the effusions of genius delight and interest the heart; the labours of the learned enlarge

enlarge the sphere of useful knowledge, expand the thoughts, and invigorate the understanding; but far more exalted and praise-worthy are those efforts of beneficence which are directed to the purpose of promoting social happiness among men; and alleviating the diversified calamities of life.

Our author begins by obviating some objections which have been raised, against the numerous and munificent institutions established in favour of the poor, throughout this extensive empire. Before it can be concluded that the motives to industry are by these means weakened, let it be demonstrated that industry itself in the very inferior classes can, with all its exertions, procure an adequate support. "Many labouring men, he observes, do not earn above eight shillings a week, while some individuals will earn a guinea; but happy is the labourer who, upon an average, makes half-a-guinea a week, or twenty-six guineas a year; and many of the poor have a wife, and four or five children to maintain." To those who object that the poor are improvident and dissipated, he urges the impossibility of saving any thing out of so scanty a pittance; and in respect to their asserted dissipation he observes, that one drunken or profligate man makes more noise, and becomes more conspicuous than a thousand starving, modest, and industrious persons. Let him, he adds, who censures the improvidence of the poor, consider even his own necessary expenses, and he will rather wonder how the labourer contrives to keep a family alive, than why he does not save.

After many judicious reflections of this nature, which argue the writer to be possessed both of sensibility and philanthropy, in a very eminent degree, Dr. L. proceeds to point out those effectual remedies which may gradually alleviate, and will not fail, in his opinion, finally to remove the urgent distresses of the suffering poor. His grand maxim on this subject is, "*PRINCIPALIS OBSTA*, remove the cause of distress in its commencement," and he recommends regulations to be adopted, similar to those which have been established for upwards of a century, in the respectable society of which he is a member; and which, he asserts, have prevented, during that extended period, the pressure of penury from being severely felt by any of its members in the humbler stations of life. We are very willing to join our testimony, with that of the author, in favour of the orderly and decent conduct of the people, called *quakers*, in every rank of life; and if this be the result of the wise internal arrangements established in that society, they are certainly deserving of the attention of the larger portion of the community; allowing for the difficulty of following, where millions are concerned,

those methods which are found very practicable in smaller societies. The author, however, reasons thus.

"Surprising as it is, that a sect debarred by restrictions in government, from enjoying any public office or emolument, and from sharing its pensions, perquisites, and sinecures, should have formed a constitution, that prevents the misery of want, in the midst of poor rates amounting to two millions three hundred thousand pounds a year, of which they do not partake: it is still more surprising, that the community at large seeing this, and feeling the weight of taxes, should never have inquired of this sect, 'Tell us your system?' At the same time, this system is comprised in two words, *PRINCIPIIS OBSTA,—remove the cause of distress in its commencement.*" A prominent part of this system I shall explain. The moment any individual of this society applies for relief, two persons in the respective meeting are appointed to visit him, and to administer such aid as the nature of the case may require. If the object of distress be a female, two of the sex are deputed to pay this charitable visit; and sometimes a family in want is cheered by the united attention of both sexes." P. 9.

For the sake of imitating this method, it would be advisable, he says, to institute a society in every parish, or even in smaller districts, of the inhabitants of both sexes, to receive the applications of any individual in the district who may have lived above parish aid, and to administer relief according to the case. His objection to our present poor laws, besides their imperfect execution, is thus stated.

"Bad indeed is the best; for, in general, the moment a family is so involved by the miserable policy of the present poor laws, as either to starve or to enter the doors of a poor-house, all pride of independence, resulting from industry, is annihilated; that kind of independence which is the boast of an Englishman. Every passion that gives energy to soul and body seems buried in the common wreck of his independence; his offspring imbibe the same inertia, and a mean, beggarly, squalid race is generated, doomed to become a burthen to themselves, and to the community, as long as the same policy is pursued." P. 10.

This subject the author promises to resume more at large in a future essay, and it certainly is well deserving of consideration. Let us, however, hope that something important will yet be done by the increased attention of the wealthy to these subjects, and to the instruction and improvement of the poor, as well as their support. The will certainly does not appear to be wanting, to form the wisest and most effectual regulations, if it can only be determined, with respect to a society so extensive as Great Britain, what can be made practicable. One necessary question is, does the method here proposed answer equally in the larger societies of Quakers, for instance in

X

Philadelphia?

Philadelphia? Let us, however, give due consideration to every plan.

Escaped in part, though not entirely, from the recent calamity of want, let us prepare against a similar misfortune; for we are still in the hands of providence. Reason and intellect were, for this very reason, given to man; and whoever, like the author of these Hints, employs his time and talents for the good of his fellow-creatures deserves their gratitude and their praise.

After recommending those parochial regulations which, our author is of opinion, would crush the evil in embryo; and, after inveighing with all the eloquent invective of a true disciple of Barclay, against the use of hair-powder, which, with its concomitant of grease, he stigmatizes as an absurd and filthy custom, he proceeds to recommend, in times of scarcity, the general use of bread, formed with a considerable proportion of potatoes bruised, and mixed with the dough, and which he asserts from his own experience to be a very grateful as well as wholesome food. We shall, on this occasion, insert his own words; and, if a second severe winter should be the lot of these kingdoms, we hope a spirit of humanity to the poor, whose cause he pleads, will lead the public palate at least to try the experiment.

“ But as every hint for immediately diminishing the consumption, and consequently the price of flour, is of more or less utility, I cannot conclude without recommending the use of potatoes as a partial substitute for bread. One-fourth of potatoes in the loaf renders it equally pleasant and wholesome as if the whole were of wheat; I speak from indubitable experience\*. This was about the proportion of potatoes recommended by the late Dr. Fothergill. I have eaten a pleasant bread made of equal quantities of potatoes and wheat-flour. The Board of Controul has published the following receipt “ Choose the most mealy sort of potatoes, boil and skin them; take twelve pounds, break and strain them well through a very coarse sieve of hair, or a very fine one of wire, in such a manner as to reduce the roots as nearly as possible to a state of flour; mix it well with twenty pounds of wheaten flour; of this mixture make and set the dough exactly in the same manner as if the whole were wheaten flour. This quantity will make nine loaves of about five pounds each in the dough; and when baked about two hours will produce forty-two pounds of excellent bread.” The following receipt of Dr. Fothergill is copied verbatim:—“ Take two or three pounds of potatoes, according to the size of the loaf you would make, boil them as in the common way for use; take the skin off; and, whilst warm, bruise them with a spoon, or a clean hand does better; put them into a dish or dripping-pan before the fire, to let the moisture evaporate, stirring them frequently that no part grow hard; when dry, take them up and rub them as fine as possible between the hands; then take three parts of

\* We also can speak from experience, and know such bread to be perfectly good.

Rec.

flour

flour and one part of the prepared potatoes (or equal quantities of each will make good bread) and, with water and yeast, make it, as usual, into bread. It looks as fine as wheaten bread, and tastes agreeably; it will keep moist near a week, and should not be cut till it is full a day old, otherwise it will not appear sufficiently baked, because of the moisture which the potatoes give it. Never cut potatoes in slices with a knife, either raw or boiled, break or bruise them with the hand or spoon, or they will not be soft." P. 16.

An appendix is added, containing some further hints on the utility and salubrity of that valuable vegetable, the potatoe; and some culinary receipts for making a variety of cheap nutritious foods, for the humble board of prudent indigence.

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ART. XXI. *The Plays of Lear and Cymbeline, by William Shakspeare. In two Volumes. With the Notes and Illustrations of various Commentators. To which are added, Remarks by the Editor. Crown 8vo. 523 and 340 pp. besides Appendixes. 12s. Robinsons. 1794.*

TO adapt the plays of Shakspeare, by omissions or transpositions, to the feelings and customs of our later theatres, has been long considered as allowable, and is indeed, for representation, in general necessary. But to transpose his scenes, and give them under a new arrangement, either supposed to be better, or actually so, seems by no means equally allowable. In the closet the reader of Shakspeare wishes to have him as he is; with all his imperfections, as well as with all his merits; and in a critical edition, accompanied with many notes, the plan of a better distribution of scenes, as it is actually given in a single page prefixed to each of these plays, would have been quite sufficient, without disturbing the real order of the compositions. The editor of these two plays, whom we understand to be a Mr. Eccles of Dublin, has thought otherwise, and consequently has printed *Lear* and *Cymbeline* according to an arrangement of his own. This, he confesses, will doubtless be thought by many a hardy innovation, but he thinks, that

"If it be considered in what a disorderly and neglected state this author's pieces are reported to have been left by him, and how little certainty there is that the scenes have hitherto preserved their original arrangement, the presumption, with which this attempt is chargeable, will admit of much extenuation, and it were, at least, to be wished that no privilege of alteration more injurious to Shakspeare, had ever been assumed by any of his editors." Pref. xvii.



Mr. Eccles could not foresee, when he wrote this, that we should be informed within a few months, contrary to all we knew before, that Shakspeare actually corrected his own plays for the press with minute attention and care ; or that the very play which stands first in these volumes would be found, with his last corrections and additions, in his own hand writing. Should this fact be established, Mr. E. will doubtless submit to the superior authority of Shakspeare himself ; and not insist upon his own arrangement of the scenes, unless it should be found to coincide with the final determination of the careful and laborious bard. For the fate of his *Cymbeline* he must wait, till the daily springing and germinating discoveries concerning his favourite poet shall come to a conclusion.

The principal alteration in Mr. Eccles's *Lear*, consist in printing the second scene of the first act as the first of the second act : and, in the fourth act, making the fifth scene take the place of the third, the third of the fourth, and the fourth of the fifth. In *Cymbeline* he begins the third act with what was formerly the fourth scene of the second, and makes a few more transpositions, which will be more easily seen from his table than a verbal report.

## NEW DISTRIBUTION.

## ACT. SCENE.

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|----|----|--------------|
| 2. | 4. | was formerly |
| 3. | 1. | _____        |
| 3. | 2. | _____        |
| 3. | 3. | _____        |
| 3. | 4. | _____        |
| 3. | 5. | _____        |
| 3. | 6. | _____        |
| 3. | 7. | _____        |
| 3. | 8. | _____        |

## OLD DISTRIBUTION.

## ACT. SCENE.

|    |    |
|----|----|
| 3. | 1. |
| 2. | 4. |
| 2. | 5. |
| 3. | 7. |
| 3. | 2. |
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| 3. | 4. |
| 3. | 5. |
| 3. | 6. |

The fifth act also he begins with the last scene of the fourth, and then proceeds with the rest in their usual order. In other respects, the edition is a very enlarged and crowded Variorum, with additions from the pen of the editor : and with all the pieces subjoined, either literary or musical, which can be in any way illustrative of the dramas. As it is now a very general opinion, that poor Shakspeare is already almost killed with kindness, overwhelmed and oppressed with notes till his delightful pages become absolutely terrific, perhaps the public, whatever attention they may pay to this specimen, will not desire to see an edition carried on with the same profusion of illustration ; which would extend it to thirty-six volumes, besides a new one for each play found, or to be found hereafter. One accompaniment, however, which we find here, we should always

ways wish to see in every edition of the plays which have been so illustrated, and that is Professor Richardson's admirable essays on particular characters. As for instance, on *Lear* and *Imogen*, in the plays here published. The weakness and unhappiness of a human creature guided by the mere impulses of passion, or morbid sensibility, as represented in the character of *Lear*, becomes in the hands of that writer a most excellent lesson of morality, for an age which is so much inclined to prefer feeling to virtue.

Except occasional notes, which are in general short, but judicious, there is not much that can be presented to the public as a specimen of the editor's abilities. His Preface is not long, and speaks for him as a modest and sensible man, nor will it disgrace him as a writer. He concludes it thus :

" It is much feared lest the editor should be thought to have trespass'd upon the patience of the reader by an introduction unnecessarily tedious, or pompously circumstantial; but he hopes the inducement to extend it so far has been such as cannot fail to entitle him to some degree of indulgence, namely, a wish to bespeak all the candour of the public, and, as far as was allowable, to anticipate their favour by explaining in the best manner he was capable of, the motives which prompted him to the undertaking, and also, at the same time, to obviate the objections to which he imagined it would naturally be exposed. He aspires not, however, to fame, nor is animated by the hope of general approbation, he does not even venture to flatter himself with the expectation of being able, on account of a certain minuteness of disquisition observable in some parts of his performance, to escape from the lash of ridicule; but ardently desires to be considered as one, who will not deem either his time or pains ill-bestowed, if, by his weak efforts, he should contribute, in any degree, to render even a small part of the writings of this incomparable poet, either more exquisitely relished, or more perfectly understood."

These volumes are neatly printed. Objection may perhaps be made to the very small type of the notes and illustrations: but the books would otherwise have been enormous, and, as critics ought to have very sharp eyes, the censure must not originate from them.

## BRITISH CATALOGUE.

## POETRY.

ART. 22. *The Poems of Walter Savage Landor.* 8vo. 200 pp.  
4s. Cadell. 1795.

The first thing which struck and disgusted us on opening this volume, was the illiberal abuse of a worthy and accomplished man, the favourable reception of whose Bampton Lectures gives the most direct contradiction to the insinuations of Mr. Landor. The poems consist principally of the Birth of Poesy, an Apology for Satire, Pyramus and Thisbe, an Epistle from Abelard to Eloisa, some smaller pieces, and some Latin verses. The author is evidently a young and negligent writer, but is certainly not destitute of poetical talent. The Birth of Poesy shews a lively fancy, but betrays evident marks of negligence, and occasional imbecillity.

“ His arm encircled now her polish’d waist,  
Hers mantling higher his glowing neck embraced.”

We are frequently disgusted with expletives, and with words of one syllable, against all authority, protracted into two; yet we are not seldom gratified by such lines as these.

“ Thou to whom Pleasure leads the laughing hours,  
Whose path she smoothenes and bestrews with flow’rs,  
Oh man, thus quickly fades thy blooming prime,  
Thus drooping bends it o’er the stream of time.”

Or these—

“ *Ancor* with radiant eye and dimpled smile,  
Appear’d the goddess of the Cyprian isle;  
Blest in immortal youth—her snowy waist  
Nectar bedew’d, and myrtle wreaths embrac’d.  
Lo, ’neath her feet, and round her shady court,  
Graces unveil’d, and glowing Loves disport;  
Some on her heaving breast and temples twine,  
With apt device the tendrils of the vine;  
Sometimes by play in pleasing languor seize  
Her purple tunic on her polished knees.  
The violet thus unconscious rival blows  
Beneath, and woodbines cling around the rose,  
Insinuate here and there a thousand arms,  
Fill their pink horns with nectar from her charms,  
And fill again; the buzzing bee their guest  
Enjoys the present in the future feast,  
While they inebriate by the luscious gale,  
Fall to the earth, and moralize a tale.”

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The author's political prejudices are avowed in his *Apology for Satire*, and his friendship for Messrs. Tooke, Holcroft, &c. displayed in no very animated numbers; nor is the severity with which he lashes some exalted characters at all formidable. The Latin poems have the same running title of *Hendecasyllables*, though some are *Sapphics* and some *Hexameter* and *Pentameter*; among these we have found nothing sufficiently striking to transcribe for our readers amusement.

ART. 23. *Touchstone, or the Analysis of Peter Pindar; with cursory Remarks on some modern Painters.* 8vo. 1s. Crosby. 1795.

This gentleman is evidently a lover of poetry, but there is love lost, for poetry does not love him. He consulted his courage rather than his strength when he ventured to assail the doughty Peter. His motto asks indulgence for the sake of the cause: but, alas! "*non Dii non homines*"—If he is a very young writer, (as we should guess) something may be hoped; if not, the case is desperate. At best he is, in this instance,

Infelix puer, atque impar congressus—

ART. 24. *A Poetic Epistle to a Prince.* 4to. 18 pp. 1s. Jordan, 1795.

Very salutary admonition conveyed in verse, which is by no means destitute of spirit.

ART. 25. *A Call to the Country, inscribed to the Right Honourable W. Wyndham, Secretary at War.* 4to. 15 pp. 1s. Stockdale, 1795.

This is also a spirited poem, calling upon our countrymen to exhibit increasing ardour and intrepidity in the hour of danger.

ART. 26. *Poetic Epistle from a little insolvent Debtor to a great insolvent Debtor.* 4to. 16 pp. 1s. Jordan, 1795.

A duller composition, in feebler rhymes, we never saw; witness the following.

"No midnight orgies his chaste p—l—e filled,  
Temperate his meals, and prayer his midnight *still'd*:  
No rakes, buffoons, no parasites were there;  
No graceless wantons, with *dramatic* air,  
A stoic 'gainst Venality's extreme,  
An epicurean Virtue being the theme." &c. &c.

## DRAMATIC.

ART. 27. *Crotchet Lodge; A Farce, in Two Acts. As performed at the Theatre Royal, in Covent Garden. Written by Thomas Hurlstone, Author of Just in Time, a Comic Opera, in Three Acts; The British Recruit, &c. The Second Edition.* 8vo. 1s. Longman, 1795.

From the compositions which usually come before us under the title of farces, we are led to imagine that their respective authors are  
leagued

leagued in a conspiracy against just delineation of character, probability of incident, and propriety of language. In the performance which is the present object of our criticism, our wish to find something which we may commend, induces us to fix our applause upon its brevity.

ART. 28. *The Welch Heiress; A Comedy. Second Edition. 8vo. 1s. 6d. White, 1795.*

Mr. Jerningham, whose polished and tender strains have frequently contributed to our amusement, now appears in the new character of a writer of comedy. The Welch Heiress has wit and humour, and the character of Miss Plinlimmon is both novel and well drawn; but the incidents are perplexed, and, though they sometimes surprise, they do not frequently interest. It was withdrawn from representation, but has passed through two editions, a proof, that if it does not delight as a spectacle, it will amuse in the closet, and with this the author will probably be satisfied.

ART. 29. *Fenelon; or, The Nuns of Cambray. A serious Drama, in Three Acts. Altered from the French by Robert Merry, A. M. 8vo. 1s. 6d. Parsons, 1795.*

Of this pathetic tale more we think might have been made. The reverse of what we have said of Mr. Jerningham's comedy seems to be true of the Nuns of Cambray. It might probably please as a spectacle, but, as a composition, will be found tame and languid. A lady confined in chains for seventeen years in the dungeon of a convent, finds her daughter and husband, and is restored to both by the interposition of Archbishop Fenelon. A serious drama by Mr. Merry has an odd sound.

## DIVINITY.

ART. 30. *A Sermon, preached at Knaresborough, before the Royal Knaresborough Volunteer Company, on Sunday, October 12th, 1794. By Samuel Clapham, M. A. Vicar of Bingley. 4to. 21 pp. 1s. Johnson. 1794.*

The preacher describes, 1st. the power of christianity in diffusing personal happiness, among those who embrace it and fulfill the duties of it, in the several relations of life. In this part of the discourse there is much useful instruction. The beneficial influence of christianity among political bodies is then noticed. In the remainder of the discourse, the miseries of France, the purpose of the auditors to avert those miseries from our own country, and the designs and artifices of Reformers (as they style themselves) of the British Parliament, are set forth with vigour and acuteness, but in a style somewhat declamatory. In general this discourse bears evident marks of a classical pen, directed by no ordinary hand; but it is certainly inferior to some other performances, which have come before us, from the same author. A preacher like Mr C. should be prepared for a request that his sermon may be printed; and we hope to see no more apologies on this score.

ART.

ART. 31. *Antichrist in the French Convention; or an Endeavour to prove that some part of the Prophecies of Daniel and St John, is now fulfilling in Europe. Addressed to all Mankind who believe in the Old Testament. To the Jew as well as the Christian.* 8vo. 33 pp. 1s. Cadell. 1795.

Though we despise most heartily, the fanatical and fantastical attempts at prophesying, or interpreting prophecies, with which the public is too frequently insulted, the conjectures of a sensible writer, modestly proposed as such, will always be received by us with attention and respect. It is rather extraordinary that this author, should not notice Mr Jones's Sermon on the *Man of Sin*, though the subject of it approaches so nearly to that of his own speculations. Is it possible that he, who complains of having endeavoured in vain to excite the attention of the learned to his own suggestions, should have overlooked a writer so eminent as the author of that sermon? We say not this, however, by way of accusing him of want of candour, but to remind him that even the most attentive may chance to overlook what seems to be very fully offered to notice. This author, though he entitles his tract *Antichrist in the French Convention*, does not seem inclined to rob the Pope of the distinction of being the Man of Sin. Perhaps, as he contends for two beasts in Rev. xiii. he means also to divide the Man of Sin and Antichrist into two distinct personages; but on this point he does not seem to us to be sufficiently explicit, either in the book, or in the MS. queries with which he has honoured us. To this we should be much more ready to assent, than to any transfer of the predictions referred by Mede and others to the Papacy, which seem to us so pointedly fixed, as not to admit of reasonable doubt. It has always weighed strongly in our minds, among other arguments, that the Fathers, prior to the rise of the Papal power, pronounced Rome, à priori, to be the seat of that event; and that which letteth to be the Imperial power, though ignorant of what should succeed to it.†

The chief points on which this writer particularly insists are these, first, that in the 13th chapter of the Revelations two distinct beasts, are pointed out. In this we are inclined to agree with him, though contrary to the opinion of Bp. Newton and others, who make the ten horned beast the Roman state in general, and the two horned beast the Roman Clergy in particular. In the expressions of St. John, there are strong reasons to understand two beasts entirely distinct, "and I beheld another beast," and he "exerciseth all the power of the first beast before him." 2d. That the rise of the papal power is to be dated from the year 536, when the Goths were driven out of Italy,

† See British Critic, March, 1794, Vol. III. p. 341.

‡ Chrysostom says on τὸ καλίχον. Τὴν Ρωμαϊκὴν ἀρχὴν λέγει. Hom. 4. and Theodoret, ἡ Ρωμαϊκὴ ἀρχὴ ὅταν ἀρθῇ ἐκ μέσου, τότε ἐκείνος ἔξει. p. 726.

which brings the expiration of its term, or 1260 years, exactly to the year 1796. This is more disputable, but the termination of the period approaches so near, that it must very speedily be decided. 3. He explains the ten horns of the first beast, to be the ten Kings who have supported the Papal power, which he thus enumerates. France, Spain, Portugal, Germany, Poland, Sardinia, Naples, Tuscany, Genoa, Venice. But instead of Genoa, which comes in very lamely as a king, suppose we were to substitute England, which till the reformation supported the beast; and find a substitute also for Venice in the same manner and for a similar reason. 4. The two witnesses he interprets of the Old and New Testament. This is not here first suggested, a very ingenious writer, though anonymous, (who in 1787, published an explanation of the Revelation, from allusions to the Temple service at Jerusalem,) thus writes on the subject. "Other commentators have supposed the Old and New Testaments to have been signified by the witnesses, but in what sense or by what bold figure they can be said to be slain, rise from the dead, and ascend into heaven, is not easy to explain." p. 133. This difficulty, if any, is done away by the present interpreter, for the abolition of worship at Paris, may well be figured by the death of the witnesses, and the rule of that power which slew them is actually dated August 10, 1792, and consequently, allowing it three years and a half, (or a time, times, and the dividing of a time) will expire in 1796. So far the numbers well coincide. The same author who objects to the Old and New Testament as the witnesses, proposes the Mosaic and Christian Churches. It is odd he did not see that what is said figuratively of them, might be said equally of the books of their two laws. 5. The present writer contends that Paris is more likely to be meant by Sodom (where the dead bodies of the witnesses are to lie) than Rome, which has the prophetic name of Babylon. In this we perfectly agree. These are the most remarkable circumstances. But the attentive reader will find throughout this publication, much curious matter for speculation, with many remarkable coincidences, and will certainly give it his respect if not his full assent. In such difficult matters we must not be precipitate. We hesitate not to recommend it to serious consideration.

ART. 32. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Wednesday, February 25, in 1795. Being the Day appointed by his Majesty's Proclamation for a General Fast. By Henry Reginald, Lord Bishop of Bristol.* 4to. 15 pp. 1s. Robson.

The Bishop inculcates, with sound simplicity, the fear of God, the necessity of prayer and repentance, and reliance on the great atonement. He notices also, the vices incident to wealthy and flourishing nations, and those particularly observable among ourselves. He directs us to rely on Providence, and to adhere to the constitution, whose excellence we have so fully experienced. His text is Dan. ix. v. 9, 10.

ART.

ART. 33. *National Calamities the consequence of National Guilt; a Sermon preached at the parish Church of Chertsey, in Surry, on the 25th of February, 1795, being the day appointed for a public Fast. By the Rev E. W. Whitaker, Rector of St. Mildred's, and All-Saints, Canterbury. Published at the Request of the Parishioners, for the Benefit of their Sunday Schools.* 4to. 15 pp. 1s. Rivingtons.

Very weighty and important are the suggestions of this discourse. The general course of Providence with respect to nations is, says this author, "that if the evils at first inflicted, produce not that alteration of conduct to which they were directed, they are succeeded by others still more severe," proceeding thus in regular gradation till the offenders, being proved incorrigible, are finally swept away. Under this consideration, he examines how far this nation improved under the strong admonitions of the American war. We then assembled for supplication, "But while we thus drew near to God with our lips, what was the reformation really wrought among us? The particular alterations in the conduct of each individual may, in some measure be known only to himself. The amendment of some particular habits, and the introduction of a more serious turn, among some classes of society, might be noticed by those immediately connected with them. But any thing like a general return to the paths of temperance and piety, must have occasioned a change in the manners of the nation at large, that could not have escaped general observation, nor have left ground for those reflections which may justly be made, on the progress of voluptuousness and irreligion among us, since the conclusion of that war." p. 6. He then particularizes the instances in which he conceives censure to be most deserved. This is taking the subject in a new, and truly religious light; and the remainder of the sermon is formed of suitable warnings and admonitions. Among the many discourses these days of humiliation have produced, we have not seen any that were animated with a sincerer spirit of piety, or more likely to produce useful reflection, and effectual amendment.

ART. 34. *An earnest invitation to the Friends of the established Church, to join with several of their Brethren, Clergy and Laity, in London, in setting apart one hour of every Week, for Prayer and Supplication, during the present troublesome Times.* 12mo. pp 23. 1d. or 6s. a hundred. Mathews and Pridden. 1795.

This "little tract was made very useful in all former wars from the year 1756, and has gone through a great number of editions." p. 8. It contains one of those designs at which infidelity and profaneness will scoff, but which appears to us very commendable. They will call it enthusiastic, we call it pious and devout. One thing is certain; whether supplication of this kind obtain success against our enemies in war, or not; yet, being made in the true spirit of christian charity, they cannot fail to obtain the divine blessing upon the sincere and humble supplicants.



**ART. 35.** *The mournful and pleasing Vicissitudes of Life. A Sermon preached at St. Thomas's, Jan. 1, 1795, for the Benefit of the Charity School, in Gravel Lane, Southwark. By Robert Winter. Printed at the Request of the Managers.* 8vo. 28 pp. 6d. Knott. 1795.

A sensible discourse, inculcating not indeed by new, but by effectual arguments, the absurdity of devoting ourselves to this world; and written in a style of simplicity, perspicuity, and energy.

**ART. 36.** *A Discourse on the Duty of making a Testament. By Samuel Charters, D. D. Minister of Wilton.* 8vo. 1c6 pp. 1s. Longman. 1794.

This is a very useful sermon, on a subject of much importance. The text is Isaiah xxxviii. 1. In the first part are set forth, the reasons for making a testament without delay; in the second, the things which should be attended to in making one. The discourse abounds with religious and moral, as well as prudential, instructions; conveyed in language very perspicuous and forcible, and generally correct and pure. At p. 73 the character of "a mother taken from young children, and the husband of her youth," is described in a most eloquent and affecting manner.

A minister, whose years would give propriety and add weight to lessons of this kind, might extract from this long discourse one or two sermons, very serviceable to any congregation. He would, probably, not agree with the author in all points; and would think, with us, that some things might well be altered, and some omitted.

The following fact may be useful to our readers, as well as curious. It has happened within our knowledge, that, within a very few years, 189 persons have died in a certain district, possessed of some property. Of these, 69 died *intestate*; and a great portion of the remainder made their wills in their last illness, signing them with a trembling hand, and in characters almost illegible. This is no mean proof of the utility of discourses like that before us.

**ART. 37.** *The gracious Errand of Christ; or, the Christian Religion unspeakably beneficial to Men; wisely adapted, and ultimately designed, to be an universal Blessing to the World. A Sermon delivered at an Association of Ministers, held at Coggeshall, Essex, Sep. 9, 1794, and published, with some Additions, at their Request. By Richard Fry, Teacher of Languages, &c. at Billericay.* 8vo. 40 pp. 6d. Johnson.

This discourse does credit to the judgment of those who requested its publication. From Luke ix. 56, the author takes occasion to prove the beneficial nature of Christianity: 1. By the testimony derived from Christ's teaching; 2. from his example; and, 3. by the evidence which may be expected at the grand consummation of his kingdom in this world. Though we have met with a few things in this discourse, to which our approbation cannot be extended, yet, upon the whole, we pronounce it to be the work of a well-informed and pious man.

**ART.**

ART. 38. *A Sermon preached in the Church of Wye, in Kent, on Monday, March 2. 1795, at the Funeral of John Sawbridge, Esq. of Ollantigh, in the same Parish. By Philip Parsons, A. M. Minister of Wye. Published at request.* 4to, pp. 15, 1s. Simmons, &c. Canterbury, Johnson, London, 1795.

We lament with an able writer\*, that discourses at funerals are so much out of use. He gives, briefly, some strong reasons for them; together with a good specimen of the plain and instructive manner in which they should be preached.

But the question of printing is very different from that of preaching. Friends are apt to desire that the respect paid to the deceased may be made as public as possible; the preacher is perhaps an old acquaintance, as in *this case* of more than thirty years; he is called to his office at a short notice; and he writes and speaks agitated and overpowered by his present feelings. It is therefore a delicate point to call upon him to print his discourse. For our part, we should have heard such a discourse as this with emotion, because it is in some parts of it pathetic, and we trust, with improvement, because it is sound and instructive; but possibly we might not have thought it so important in its matter as to be induced to join in a request for its publication. The account given of Mr. Sawbridge is rather a general panegyric than an accurate delineation of his character.

ART. 39. *Atbaliah; or, The Tosin founded by Modern Alarmists, Two Collection Sermons towards defraying the Expence of the Defendants in the late Trials for High Treason, preached on the Nineteenth of April, 1795, in St. Paul's Chapel, Norwich. By Mark Wilks, a Norfolk Farmer.* 8vo. 106 pp. 1s. 6d. Robinson, 1795.

We are at a loss which to admire most in this publication, the title-page, the occasion, the *text*, or the *context*. This preacher thinks the principles and measures which called for the trials of Messrs. Hardy, &c. not only innocent, but commendable. The prosecuted he ranks among the most virtuous of mankind, the prosecutors among the most abominable. If Mr. Wilks does not cultivate his own fields with more skill than he does the fields of politics, and behave to his immediate connections with better temper than he does to the public, he must be alike reprehensible as a farmer, a preacher, a writer, and a man.

## LAW.

ART. 40. *The Law respecting Horses.* By A. Stovia. Small 8vo. 1s. Butterworth, 1794.

The author of this little tract, in his advertisement, gives the following account of its object—"All that is meant is to give a general

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\* Mr. Jones: Sermons on moral and religious subjects. vol. i. p. 73.  
 1dea

idea of the law respecting horses, so far as is necessary to be known; by those who are in the daily habit of trafficking on those noble animals, and to whom questions of law will frequently occur, the solution of which may be desirable, when it may neither be convenient nor worth their while to ask professional assistance."—What Mr. Stovin has thus projected, he seems to have accomplished with sufficient succinctness and perspicuity.

**ART. 41.** *A full Report of all the Proceedings on the Trial of the Rev. William Jackson, at the Bar of his Majesty's Court of King's Bench, Ireland, on an Indictment for High-Treason, selected from the Notes of William Ridgeway, William Lupp, and John Schooles, Esqrs. Barristers at Law.* 8vo. 142 pp. 3s. Debrett. 1795.

The above is seemingly a faithful and accurate account of the proceedings against an unfortunate man whose guilt was but too apparent; and whose melancholy fate we earnestly hope may operate as a warning against all who may have been induced to countenance similar nefarious enterprises.

**ART. 42.** *The Laws respecting Wills, Testaments, and Codicils, and Executors, and Administrators, laid down in a plain and easy Manner; in which all technical Terms of Law are familiarly explained; and in which the Statute of Wills, and such parts of the Statute of Frauds and Perjuries, as relate to the Subject of Wishes, are particularly considered and expounded, with proper Remarks and Directions for the Consideration of those who wish to make their own Wills. Also the Methods of Descent and Distribution of Property, where no Will is made. As collected from the several Reports and other Books of Authority, up to the Commencement of the present Easter Term, 1795. Containing likewise an Account of the necessary Expenses attending the Probate of Wills, and obtaining Letters of Administration; with the Stamps on which Discharges for Legacies and Distributive Shares of Intestates Effects are to be written. And an Appendix of Precedents; comprising a great variety of the most approved Forms of Wills, Testaments, and Codicils, relative to every Species of Property. The whole interspersed with Notes and References, adapted to the Use of the Profession. By the Author of the Laws respecting Landlords and Tenants.* 8vo. 2s. sewed. Clarke and Son.

It is an old law adage, copied from the Italian proverb of *Che s'infegna*, &c. that the man who is his own lawyer has a fool for his client. If he undertakes, of choice, to become so in making his will, he seems to us to verify the proverb in the most obvious and striking instance. For the ill consequences of his ignorance fall upon those whom he loves best, and wishes to benefit most. As in many cases, however, a professional assistance can not be had so soon as it may be requisite, a competent knowledge of the legal forms of conveying property by will, becomes highly useful to men of various ranks in life. Such a degree of information may be well enough collected from this familiar little treatise.

**ART.**

**ART. 43.** *The Laws respecting Masters and Servants; Articled Clerks, Apprentices, Journeymen, and Manufacturers. Comprising as well the Laws respecting Combinations amongst Workmen, as all other Matters relative to Masters and their Servants, laid down in a plain and easy Manner; and in which all technical Terms of Law are familiarly explained. Collected and digested from the several Reports and other Books of Authority up to the present Easter Term, 1795. Also a complete Abstract of the late Act relative to the Admission of Articled Clerks, as practising Solicitors and Attornies in his Majesty's Courts at Westminster, and the Courts of the Great Sessions in Wales. Together with an Appendix of Precedents; comprising a great variety of the most approved Forms of Articles and Indentures of Clerkship and Apprenticeship, Agreements, Assignments, and other Instruments relating to the above Subject. The whole interspersed with Notes and References adapted to the Use of the Profession. By the Author of the Laws respecting Landlords and Tenants, and the Law of Wills. 8vo. 2s. sewed. Clarke and Son, 1795.*

The compiler of this and the preceding pamphlet, seems to think, that though a great book may be a great evil, an overgrown title-page cannot be so. To a thing of about ninety-six pages, he has prefixed a title longer than would serve for an Encyclopædia. Our author reminds us of those itinerant exhibitors of monstrous curiosities, who tempt the gazing multitude with displaying resemblances of these rare works of nature, upon the outside of the vehicle that contains them. Whether our showman has, by this trick of the times, tempted many to walk in and view his collection, at the price of two shillings a piece, we are unable to determine. But, as for ourselves, we must declare that we have not received the worth of our money, either in entertainment or instruction. It is but a flimsy performance.

We cannot, however, help seriously reprobating the practice of annexing an appendix of precedents to a familiar treatise like the present. It can answer no end, except to swell the bulk and enhance the price of the book. To a professional man, those forms which are added here can be of no use. For, even taking it for granted that they are correct, he may find them in a hundred books besides. We feel it a point of conscience to dissuade other common classes of people from attempting to use them; since, for one instance in which they might be enabled to pursue them with safety, there would be twenty where they would inevitably draw them into mistakes.

**ART. 44.** *A concise Treatise on the Courts of Law of the City of London. By Thomas Emerson, an Attorney of the Courts of King's Bench, and One of the Four Attornies of the Lord Mayor's Court. 8vo. 2s. 6d. Nichols. 1794.*

Mr. Emerson has here given a clear and concise account of the origin, constitution, practice, and jurisdiction of the four courts in which the City of London exercises her judicial franchises. It does not seem to have been his object to give his readers a minute view of his subject, or to confide to them all that knowledge which would be requisite

requisite to enable a man to become a practitioner there. As the particular constitution of these courts, however, limits the number of practitioners, both as counsel and attornies, to a very few, our author has properly given only a general insight into a subject which has been but little attended to by the profession at large, and which must ever be more regarded by them as a matter of curiosity than of usefulness.

## MEDICINE.

**ART. 45.** *Tabula Nosologica: Morborum Classes, Ordines, Genera Species et varietates, secundum systema Cullenianum completens.* 1s. 6d. Kay. 1795.

As this table is professedly extracted from Cullen's Synopsis Nosologiæ Methodicæ, the only merit it can aspire to, is that of being a faithful copy; with the advantage it holds out to the student, of placing before him at one view, and in a convenient form, all the classes, orders, and genera of diseases contained in that work. On a careful examination we find it, with very few exceptions, entitled to that praise. One incongruity we were, however, struck with. Although the whole of the table was evidently intended to be in Latin, the English words, class and order, are constantly used, instead of classis and ordo, and the words, "symptomatic of," and "often terminating in," instead of the appropriate Latin words. Under the order Exanthemata, the genera Urticaria, and Pemphigus; and under Dyscinesia, the genus Dysphagia, are omitted. The table is printed on a beautiful sheet of imperial paper, and with an elegant type.

**ART. 46.** *A Treatise on the Science of Muscular Action.* By John Pugh, Anatomist. 4to. 2l. 2s. Dilly. 1794.

The object of this book, is to recommend an apparatus which Mr. Pugh employs, to restore the action of contracted muscles by exercise. It is also recommended by the powerful testimonies prefixed, of Sir George Baker, John Hunter, Dr. Lettsom and Mr. Heavyside; who declare that they have examined his apparatus, and think it likely to be of service. The book consists chiefly of a compilation of extracts from various medical writers on the utility of exercise. But the part that gives it value, and accordingly enhances its price, is a set of beautiful plates, most of them drawn and engraved by Kirk, in a most masterly manner, and calculated to illustrate the action of all the muscles in the human body. Each view of the muscles, is given in a distinct outline with figured references, and in a highly finished shaded figure. These two, being engraved on one plate, are numbered in every instance as one, though they occupy two leaves; in which mode of reckoning there are 14 plates of the muscles, besides one of the bones of the leg and foot. Some cases are subjoined, in which Mr. Pugh's method has been found beneficial. For the purpose of illustrating his plan, the work seems unnecessary; but as a fine specimen of anatomical

anatomical engraving, and as an excellent study for artists, it deserves to be recommended.

ART. 47. *Transactions of the Royal Humane Society; dedicated by permission to his Majesty, by W. Hawes, M. D. Senior Physician to the Surry and London Dispensaries, Honorary Member of the R. P. S. Ed. Massachusetts, H. S. Manchester L. P. S. &c.* 8vo. 634 pp. 10s. 6d. Rivingtons, &c. 1794.

After being diligently employed in the preservation of human life for twenty years, the Royal Humane Society has at length given its transactions to the world, "to guide the steps and animate the hopes of the medical practitioner in treading this new path of his profession," and "to put the great body of the public, in possession of the documents which would enable them to judge of the real merits of the institution." These ends this publication will doubtless answer, and there is no reason to fear that the patronage of the public will be wanting to an institution so well employed, and so effectually recommended.

ART. 48. *Medical Reports of the Effects of Blood-letting, Sudorifics, and Blistering in the cure of the acute and chronic Rheumatism, by Thomas Fowler, M. D. of York, Member of the Royal Medical Society, of Edinburgh, Author of Medical Reports of the Effects of Tobacco in the cure of Dropsies, and Dysurics, and of Arsenic in the cure of Agues; and lately Physician to the General Infirmary, at Stafford.* 8vo. pp. 287. 5s. Johnson. 1795.

Doctor Fowler, whose reports of the effects of tobacco, and of arsenic, have been favourably received by the public, is induced to step forward again, to offer the result of his experience and practice in the chronic and acute rheumatisms. We will lay before our readers, some general observations by which the report is introduced, with the plan of the work.

In the course of ten years attendance as Physician to the General Infirmary, at Stafford, the Doctor had collected about 5000 cases of different diseases, 500 of these were cases of rheumatism, 90 acute, and the remainder chronic. The remedies employed were bleeding, gum guaiacum, Dover's sudorific powder, blisters, warm bathing and embrocations of different kinds. To find the relative powers of those medicines, employed separately or in conjunction, was the scope and end of the author in these observations. But as the cases, 500 in number, as we have mentioned before, are seldom detailed at length, consisting principally of short notices taken from the author's common place book, it would afford very little either of instruction or amusement to our readers, to transcribe any of them; we therefore hasten to the last section, in which the author has given the result of his experience.

Bleeding was found, he says, to be an useful remedy in acute rheumatism, but when the disease is likely to be of long continuance, he by no means advises it to be frequently repeated; as its effect in weakening the constitution, would more than balance its advantages.

In chronic rheumatism, bleeding was rarely found to be profitable. Those medicines that powerfully excite sweating, were in general found to be the most efficacious in this disease. Of these, the tincture of guaiacum and Dover's sudorific powder, were the most useful; the former he gave liberally, even in the acute rheumatism. Profuse perspiration occasioned by warm bathing, debilitates much more than when excited by internal medicines; its use should therefore be confined to the more robust and strong patients, and to those afflicted with chronic rheumatism. Blisters were rarely found useful in the acute rheumatism, but in sciatica, and other deep seated rheumatic pains, were frequently eminently serviceable. The turpentine embrocation, consisting of one part oil of turpentine, and three parts of weak spirit wine, was frequently used with advantage, as a palliative, in deep seated rheumatic pains.

In these observations we see nothing new or striking. The medicines employed are such as common use has long sanctioned, and the effects of them such, as every one has constantly experienced; and it does not seem to us, that it was necessary to introduce them with such a farrago of uninteresting cases as we here find; from which the reader must turn with weariness and disgust. What advantage, for instance, can be obtained from reading the five following cases, which presented themselves, on casually opening the volume, they are contained in p. 112. &c. and are intended to show the effect of blood letting in chronic rheumatism.

Case 4. Ann Thompson, of Ashby, aged seventeen, an in-patient. She "was afflicted with rheumatic pains of her limbs, better and worse, for eighteen months, which were but little relieved by an operation of the lancet."

Case 5. James Newton, at Sandon, aged twenty-two, an in-patient, was "afflicted with chronic rheumatic pains in the fingers, arms, shoulders, side, and hip, of two months continuance, the sequel of a rheumatic fever, which were but little relieved by two operations of the lancet."

Case 6. Seth Stanton, of Stafford, aged forty-one, an out-patient, but "little relieved of a rheumatic pain of the left knee and leg, of a week's continuance, by losing eight ounces of blood from the arm."

Case 7. Elizabeth Bisby, at Stafford, an adult, an out-patient, not "relieved of rheumatic pains of the breast, scapula and shoulder, by losing eight ounces of blood from the arm."

Case 8. William Ask, of Bridport, aged forty-seven, an out-patient, "not relieved of a relapse of a violent rheumatic pain across his loins, of three days continuance, by losing nine ounces of blood from the arm."

These memorandums might be necessary to regulate the practice of the author, but can be of no utility to the public. It is indeed adding to the bulk, but without increasing the value, of the stock of medical observations.

## POLITICS.

ART. 49. *A Narrative of Facts relating to a Prosecution for High Treason; including the Address to the Jury, which the Court refused to bear: with Letters to the Attorney-General, Lord Chief Justice Eyre, Mr Serjeant Adair, the Honourable Thomas Erskine, Vicary Gibbs, Esq. and the Defence the Author had prepared, if he had been brought to Trial. By Thomas Holcroft.* 8vo. 3s. 6d., Symonds. 1795.

We have here a curious proof of the boasted *wisdom* of the present age. Mr. Holcroft, it appears from this pamphlet, is a System-monger, of the school of Mr. Godwin, or something very like it, and he holds "that all crime is merely ignorance, and that punishment is itself a crime;" apparently, the only possible crime: a very convenient doctrine for those who are likely to incur the punishment of law. Instead of punishing them, he would send the most virtuous men of the country to preach to them. Thus is it that every puny speculator now broaches his shallow doctrines, and, setting them up against the wisdom of all ages, pretends that men were never wise till now, or, in other words, that he is the first truly wise man that near 6000 years have produced. Alas, for folly! how vain she is. Another trait which may be put among the *Characteristics of the times*, is the pompous boast of being invariably actuated by the purest benevolence and philanthropy, which, however, by no means prevents the operation of the most rancorous malice and hatred. Thus Mr. H. is, by his own account, a pure philanthropist, yet his whole pamphlet is written with acrimony, and his letters to the Attorney-General and others (except his counsel) manifest a spirit, on the mercy of which it would be very unfortunate for them to have to depend. That this writer criminales our government is the more tolerable, because he criminales all governments; but he says that he would not use violence against them, which seems only the excuse of the trumpeter in the fable, who was justly convicted of setting others to fight, though he wielded no sword himself. Mr. H. like other acquitted persons, assumes the tone of perfect innocence, forgetting that though many a highwayman comes ten times to the Old Bailey before a charge can be brought home against him, he is marked for the greater part of the time as an old offender. The trials proved the lenity of our laws more decisively than any other point. With respect to composition this tract is below mediocrity.

ART. 50. *The Evidence summed up, or a Statement of the apparent Causes and Objects of the War.* 8vo. 40 pp. 1s. Eaton. 1794.

The ingenuity of this author, appears to have been principally employed in the statement of propositions which his antagonist, before he can confute them, shall be put to some pains to understand. After some statements not remarkable for their clearness, he says, "If France thus situated, has so gained upon us in naval exertions, what may we not apprehend, if peace taking place between her and the continental powers,



powers, she unites both the navy and the materials for ship-building in Holland to her own; and devotes all or half her exertions to her fleet? May it not be apprehended that she will be in another year superior to us on the ocean."

As the pamphlet before us, was published in the year 1794, and another year has happily arrived to the confutation of the author's predictions, we congratulate him on his happy deliverance from the visitation of vain fears.

ART. 51. *The measures of Ministry to prevent a Revolution, are the certain means of bringing it on.* 8vo. 71 pp. 1s. 6d. Eaton. 1794.

The substance of the information which we derive from the perusal of this pamphlet is, that its ingenious author disapproves of the measures pursued by government to prevent a Revolution, for the truth of which declaration we give him full credit. What further lessons of instruction he would give us, are unfortunately rendered void and useless, by the obscurity of his style as a writer, and the interruption of dependence between his premises, and his conclusions, as a reasoner.

ART. 52. *Argument on the French Revolution, and the Means of Peace.* By David Hartley, Esq. 8vo. pp. 60. 1s. 6d. Debrett, &c. 1794.

This book is admirably well calculated for keeping the judgment of a critic in suspense; for a single reading will not let him into half of its meaning. They who admire the species of writing called the *profound*, will be more gratified by Mr. David Hartley than by any other author within the compass of our reading; of which they may be convinced by one or two specimens.—“To the claimants of liberty there is an immense and turbulent ocean to steer through, from unconditional despotism, to an unconditional and equalized republic of nations, without some probation of time to qualify intermediate functions and ranks, in novel temperaments of society. The political investiture of that liberty which is the universal right of man, is preferable even to the recipients, through interlocutory compromise and treaty, than through violent redress in blood.” p. 7.—“The expatiated victims, forlorn and wandering in the aphelion of the social orb, are still biaised, even thro’ their desolated course of darkness and exile, by their primæval attractions.” p. 56. Most of the book is in the same style.

This argument was written “as a declaratory address to parliamentary electors, upon a parliamentary vacancy then depending.” If Mr. H. thought *this* style adapted to his *electors*, he would doubtless think a more *elevated* one proper in the senate; and as he is, possibly, not singular in that opinion, we can now account satisfactorily for a circumstance which used to appear to us very indecorous;—namely, the practice of vociferating during a debate,—“the question! the question!

*Profound* as the language is, we must say there is no excess of that quality in the argument.

ART.

- ART. 53. *The Commonwealth of Reason.* By William Hodgson, now confined in the Prison of Newgate, London, for Sedition. 8vo. 104 pp. 2s. 6d. Symonds, 1795.

We cannot reflect without a smile, that in most of the trials for sedition, which have been unfortunately too frequent, in case of acquittal, the jury, &c. &c. are extolled to the skies as honourable men; but when the accused are convicted, then we do not fail to hear of packed juries, and perjured witnesses. Mr. Hodgson thinks, himself much aggrieved. He boasts of the friendship of the famous Mr. Pigott, author of that most infamous publication, the Jockey Club, &c. : he inveighs with much severity against the witnesses, on whose evidence he was convicted of sedition : he complains of the corruptions of our present government, and proposes a new one of his own; in his opinion, at least, all-wise and all-perfect.

- ART. 54. *Letters to the People of Great-Britain, respecting the present State of their public Affairs.* 8vo. 52 pp. 1s. 6d. Ridgway and Symonds. 1795.

We have at present before us only the first of four projected letters. It is an eloquent, but somewhat furious, democratical declamation against the war, and against Mr. Pitt as the author of it. Among other curious things, it contains a vindication of the famous decree of the French, 19th Nov. 1792, as "worthy of a great and virtuous people." Probably this war, with the Traitorous-Correspondence and Alien Acts, which seasonably attended it, prevented the author and his friends from availing themselves of that decree; and, therefore, it is styled "a wicked, eager, offensive, unprovoked war." P. 50. Yet these gentlemen modestly call themselves the friends, guardians, &c. of the *British Constitution!*

- ART. 55. *A Letter on the present Situation of public Affairs.* By Sir Richard Musgraves, Bart. Member of the Irish Parliament, Dedicated to his Grace the Duke of Portland. 8vo. 61 pp. 1s. 6d. Stockdale. 1794.

However we may be disposed to approve the general tendency of Sir Richard's arguments, we cannot but observe, that he sometimes hastens to his conclusions without sufficient attention to the establishment of his premises. "It is obvious, (says our author) that we cannot, consistent with policy or prudence, treat with the National Convention." This may be true; but must not be taken for granted. Perhaps the style of epistolary correspondence is an object scarcely worthy of criticism, yet we must complain, when it deviates from the rules of grammatical accuracy. In English it is generally improper to use an adjective for an adverb, as consistent for consistently. Nor can we admit the propriety of such a phrase as "they could not hope of accomplishing." Upon the whole, this letter may be said to contain an accurate detail of the arguments on one side of an interesting question. With the utmost respect for his Grace of Portland, we must observe, that the language of panegyric in the dedication is too highly seasoned.

NOVEL.

## NOVEL.

- ART. 56. *Orwell Manor, a Novel.* By Mrs. Elizabeth Parker. In three Volumes. 12mo. 9s. Lane. 1795.

Orwell Manor is manifestly the production of a pen not practised in the arts of composition: the intentions of the author are doubtless good, and her genius for the invention of incidents not barren. The respectable subscribers who patronized her work knew, doubtless, that they were assisting a worthy woman, and they have, we hope, ere now, discovered for her some more permanent and secure mode of existence than in the precarious and inadequate profits of authorship. We do not perceive any thing at all exceptionable in the morality of Mrs. Parker's work.

## MISCELLANIES.

- ART. 57. *A letter to H. Repton, Esq. on the application of the Practice as well as the Principles of Landscape Painting, to Landscape Gardening, intended as a Supplement to the Essay on the Picturesque.* By Uvedale Price, Esq. To which is prefixed Mr Repton's letter to Mr. Price. 8vo. 163 pp. 3s. Robson. 1795.

It begins to be tolerably clear that these two worthy opponents, have in truth very little difference of opinion, except as one is an admirer of Mr Brown, and the other an abhorrer of him; and our opinion has already been expressed, that Mr Price is too far prejudiced in his dislike of Brown. In other respects it comes to this, that Mr Price conceives more affinity between painting and gardening, than Mr Repton finds practically to exist. Yet Mr. R. calls himself a *Landscape Gardener*, which implies a great part of Mr Price's doctrine; and always illustrates his intended improvements by drawings, which is in some measure reducing it to practice. What the public will gain from the dispute seems to be principally this, that belts and clumps will be put under the due restraint of taste; and that though Nature will ever be the best school, the ornamental Gardener will think it worth while to study in the works of the best painters, what those artists considered as picturesque.

- ART. 58. *A Review of the Landscape, a didactic Poem, and also of an Essay on the Picturesque; together with practical Remarks on rural Ornament.* By the Author of *Planting and Ornamental Gardening, a practical Treatise.* 8vo. 275 pp. 5s. Nicol. 1795.

Mr. Knight, and Mr. Price have here a much severer antagonist than in Mr. Repton. Mr. Marshall is considered as the author of the treatise on Planting, &c. he consequently is the assailant in this instance. He appears to perceive very acutely what are the practical differences between gardening and landscape painting, which Mr. Repton felt in his experience, but has not explained. The great points are these; variety and intricacy are sought in the picture, because the effect of contrast is wanting, within a small compass.

pais. Roughness of fore ground is also sought to enliven the distant effects. It may be explained, we think, why coarse objects please in painting which in nature disgust. When we look at a picture we look at a flat surface, to produce the effect of projection and roughness upon which, as it is the less to be expected, adds the more to the deception. Many very useful instructions on the subject of gardening, may be found in this book; but the author despises painters too much, in comparison with nature, and writes with an acrimony and contempt of his antagonists, which is not justified, even by their injurious and contemptuous treatment of his respected Master, Brown.

ART. 59. *An Address to the different Classes of Persons in Great Britain on the present Scarcity and high Price of Provisions; to which is added, an Appendix, containing a Table of the average Price of Wheat in every Year, from the Year 1595 to 1790 inclusive. By the Rev. Septimus Hodson, M. B. Chaplain of the Asylum for female Orphans.* 8vo. 57 pp. 1s. 6d. Cadell and Davies. 1795.

After the very plentiful harvest which the country has lately experienced, we peruse remarks on scarcity with less and less solicitude. The evil must doubtless diminish every hour. Mr. Hodson deserves considerable praise for his diligent investigation of his subject, and though some of his conclusions and calculations may admit of dispute, much useful intelligence may be obtained from his pamphlet, and the table at the end, of the average prices of wheat from 1595 to 1790 is both curious and important.

ART. 60. *A Letter to Sir T. C. Bannbury, M. P. for the County of Suffolk, on the Poor-Rates; and the high Price of Provisions; with some Proposals for reducing each. By a Suffolk Gentleman.* 8vo. 28 pp. 1s. Rivingtons. 1795.

This sensible pamphlet first traces the rise and progressive increase of the poor-rates, which the author imputes to various causes; a principal one of which he represents to be, that the husbandman is not paid for his labour in proportion to the manufacturer, and thus, through the accidents of life, his family becomes chargeable to the parish. The remedy for this, according to the author, may be found in providing employment of spinners, knitters, &c. for the children of the poor, and taking care that they shall be suitably paid for their labour. He thinks also that plenty may be produced in the markets, so as to reduce the prices of various commodities, if owners of land in certain situations should build cottages, to each of which an acre of land ought to be annexed, yet it is allowed that this end cannot be accomplished without the interposition of government.

ART. 61. *Travels chiefly on foot, through several Parts of England, in 1782, described in Letters to a Friend. By Charles F. Maritz, a literary Gentleman of Berlin. Translated from the German, by a Lady.* 8vo. 269 pp. 3s. 6d. Robinsons. 1795.

This is the tour of a German pastor from London to Derbyshire, and is by no means destitute of entertainment. The representation of

of the treatment which the writer experienced at the inns which he used, is not very creditable to our urbanity, nor is the description of the accidental acquaintance he made at Oxford much more so. See p. 166. "At length my companion took leave of me, and said he should now go to his college; and I, said I, will seat myself for the night on this stone bench, and await the morning, as it will be in vain for me, I imagine, to look for shelter in an house at this time of night. Seat yourself on a stone, said my companion, and shook his head; no, no, come along with me to a neighbouring ale-house, where it is possible they may not be gone to bed, and we may yet find company. We went on a few houses farther, and then knocked at a door. It was then nearly twelve. They readily let us in; but how great was my astonishment when, on our being shown into a room on the left, I saw a great number of clergymen, all with their gowns and bands on, sitting round a large table, each with his pot of beer before him." He probably knew not that all our academics wear gowns and bands. The author proceeds on foot to Derbyshire, and the description of the Peak is really very interesting, and exhibit some simple traits, which incline us to credit the authenticity of the whole; though some parts had occasionally disposed us to question it.

ART. 62. *A modern Sabbath, or a Sunday Ramble, and Sabbath-day Journey, circuitous and descriptive, in and about the Cities of London and Westminster, and Borough of Southwark; describing, in an agreeable Manner, the various interesting Scenes which are weekly to be met with at the Mineral Wells, Coffee-Houses, Places of public Worship, Taverns, Public-Houses, Ordinaries, Public Gardens, Parks, Sunday Routs, Bagnios, Walks, &c. of this Metropolis and its Environs. Exhibiting a true Account of the Manner in which that Day is generally employed by all Ranks and Degrees of People, from the common Beggars to the dignified Peer. The whole illustrated with a great Variety of original Characters, Anecdotes, and Memoirs of Persons in real Life; with pleasing Remarks thereupon. Intended to shew, in their proper Light, the Follies of the present Age; without the Severity of a Cynic, or the Indulgence of a Sensualist.* 12mo. 112 pp. 1s. Crolby. 1794.

The meditations of this Rambler are agreeably diversified with gross obscenity and methodistical cant. The style of his work is marked by the idle tittle-tattle of Isaac Watton, but without his honest simplicity; and its aim appears to be, to level the shaft of satire at objects not altogether unworthy of ridicule—But "telum imbelli sine ictu."

ART. 63. *A Dissertation on the Existence, Nature, and Extent, of the Prophetic Powers in the human Mind: with unquestionable Examples of several eminent Prophecies; of what is now acting, and soon to be fulfilled, upon the great Theatre of Europe; particularly those of Dr. John Harvey, Michael Nostradamus, William Lilly, Anna Trapnel, &c.* 8vo. 40 pp. 1s. Crolby. 1794.

Whatever turn the public curiosity at any time happens to take, the industry of book-makers never fails to keep pace with it. The late inclination

clination was towards *prophecies*, new as well as old. Accordingly, the course of *the trade* ran much that way.

That the times are awful, there is no doubt; that genuine prophecies may have much relation to them, it seems not unreasonable to suppose; but the work before us is calculated, merely to extract a few shillings from the pockets of the most ignorant and most credulous among the multitude.

ART. 64. *The female Monitor: or, A friendly Address to young Women, on the most important and interesting Subjects, by Rule, Precept, and Example. In Prose and Verse.* 8vo. 6d. Parsons and Matthews. No date.

A very useful little book for servants, and other persons in the lower classes of life; including an "affecting narrative" of a young woman well-educated and well-disposed, who falls in love with a gay youth, by whom she is tempted to London, seduced, and soon afterwards abandoned. She is rescued from misery by a Mr. Meanwell, restored to her indulgent parents, and to a virtuous course of life; and, the good principles formerly instilled into her regaining all their strength, she becomes an exemplary wife to her charitable deliverer.

ART. 65. *Mythology, or an History of the fabulous Deities of the Ancients, designed to facilitate the Study of History, Poetry, Painting, &c.* 12mo. 320 pp. 3s. 6d. bound. Richardson. No date.

The work before us is dedicated to a Mrs. Packe, and comes, as we are informed at the close of the dedication, from the pen of Mrs. Mary Monigny. A sensible introduction shows the laudable intention of the author, which is, to purify the Heathen Mythology by a judicious exclusion of its indecorous rites, its obscene relations, &c. and to make it a study which may minister to the amusement and instruction of youthful females, without offence to their delicacy, or injury to their morals. We congratulate her upon the accomplishment of a design, in which the female pen has been so rarely employed, yet in this instance is so successful.

ART. 66. *La Souveraine—The Mouse-Trap, a facetious and sentimental Excursion through part of Austrian Flanders and France, being a Divertissement for both Sexes. By Timothy Touchit, Esq. 2 Vols.* 12mo. 6s. 1794.

Whoever is satisfied with the worst part of Sterne's work, will probably not be displeased with the sentimental excursion of Mr. Touchit, who appears not so much to be destitute of talents, as to have applied those talents to the infringement of decency and propriety. There is scarcely a page in the first volume which is not disgraced by some obscene detail of fictitious adventures—an adequate reason we presume for our omitting to speak of, or even to read, the second.

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BRIT. CRIT. VOL. VI. SEPT. 1795.

- ART. 67. *The Lounger's Common-place Book, or alphabetical Arrangement of miscellaneous Anecdotes; a biographic, political, literary, and satirical Compilation, in Prose and Verse. Volume III. 8vo. 134 pp. 5s. 6d. Kerby. 1794.*

There is nothing more remarkable in this work than the shameless and most unreasonable price at which it is sold. The two former volumes, (published in 1792 and 1793) consisting of about twenty-three half sheets, that is, the amount of about three sixpenny, or at most two shilling magazines, and printed exactly in the style of common magazines, were charged six shillings each; the present, which has three sheets less, is modestly reduced to five and sixpence. This seems to be calculated upon the supposition, that Loungers are as ready to throw away their money as their time, which appears indeed to be justified by the continuance of the publication. It is a book of chit-chat, in which the compiler gives his opinions as he would in conversation, without much more elevation, and often apparently without more reflection. That it may be found entertaining cannot be denied; that it will ever be in any great degree useful can hardly be expected. The political prejudices of the author are rather strong, and he is not always very temperate in the mode of expressing them; if, however, his six shilling suffrages continue to come in, he may boast that he is supported by the Will of the People of Loungers.

- ART. 68. *A new Biographical Dictionary, or pocket Compendium; containing a brief Account of the Lives and Writings of the most eminent Persons in every Age and Nation. 18mo. 12 sheets and an half. 5s. Robinsons. 1794.*

This is a very convenient and beautifully printed abridgment, of the Biographical Dictionary in twelve volumes, octavo, with the addition of some lives of authors deceased since the last publication of that work. It appears throughout to be executed very judiciously, and will undoubtedly be found a useful manual for reference.

- ART. 69. *Observations on the Ventilation of Rooms; on the Construction of Chimneys; and on Garden-Stoves. Principally collected from Papers left by the late John Whitehurst, F. R. S. 4to. 52 pp. 3s. 6d. Bent. 1794.*

A treatise, written by Mr. Whitehurst on the subjects of this tract, was accidentally destroyed. From the remarks and memorandums on which that treatise had been founded, Dr. Willan has formed the present publication. Two such names will be a sufficient pledge to the public, that something worthy of attention is here offered. The tract opens by stating the principles of Hydrostatics, on which ventilation depends; and the remarks are consistent with those principles, and clearly illustrated by a plate containing 27 figures. As is too common in works of philology, the references to the plate are sometimes deficient. Thus, in p. 22, mention is made of *aa*, fig. 17, whereas fig. 17.

fig. 17 has no letters, nor indeed any trace of the sliding plate which is described. The publication, however, is respectable and scientific, though we much doubt whether experience will not, as it is so apt to do, sometimes baffle the theory.

ART. 70. *The true Churchman; being a general, free, and dispassionate Enquiry into the Propriety of written Worship, particularly respecting the Book of Common Prayer, Administration of the Sacrament, and other Rites and Ceremonies of the Church of England. By a late Member of the same.* 8vo. 48 pp. 1s. D. J. Eaton. 1794.

The true Churchman, forsooth! A more false title was never given to any book. This work should have been entitled "An Invektive against the Book of Common Prayer, &c. addressed to the *Multitude*, and exhibited gratis, for the purpose of exciting them against Church and State." But it is worthy of the place from which it issues. More impudence, ignorance, and ribaldry, hardly ever stained three sheets of paper.

ART. 71. *Paine's Age of Reason, measured by the Standard of Truth. Wakefield's Examination of, and a Layman's Answer to, the Age of Reason, both weighed in the Balance, and found wanting. By Michael Nash, Author of Gideon's Cake of Barley Meal.* 8vo. 83 pp. 1s. 6d. Matthews and Jordan. 1794.

If a weak opposition to a mischievous book serves only to increase the mischief, Mr. Nash has a good deal to answer for. Paine is the chief object of his animadversions; in which there is little argument, with much fanaticism and vulgar railing.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 72. *Memoires ou Essai sur la Musique; par M. Gretry; de* 565 pp. in 8vo. Prix 6 liv. broché.

From the following passage, taken from the works of the celebrated author of the *Devin du Village*, our readers will be, in some measure, enabled to judge what were the qualifications which he thought necessary in a good composer, and what was his opinion of the music of his country at that time.

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“ Ne cherches point, jeune artiste,” cries J. J., “ ce que c’est que le génie ? En as-tu ? tu le sens toi-même. N’en as-tu pas ? tu ne le connoîtras jamais. Le génie du musicien soumet l’univers entier à son art. Il peint tous les tableaux par des sons ; il fait parler le silence même ; il rend les idées par des sentimens, les sentimens par des accens ; et les passions qu’il exprime, il les excite au fond des cœurs. La volupté, par lui, prend de nouveaux charmes ; la douleur qu’il fait gémir, arrache des cris ; il brûle sans cesse, et ne se consume jamais. Il exprime avec chaleur les frimats et les glaces ; même en peignant les horreurs de la mort, il porte dans l’ame ce sentiment de vie qui ne l’abandonne point—Mais hélas ! il ne fait rien dire à ceux où son germe n’est pas, et ses prodiges sont peu sensibles à qui ne peut l’imiter ? veux-tu donc savoir si quelq’ étincelle de ce feu dévorant t’anime ? Cours, va à Naples écouter les chef-d’œuvres de *Leo*, de *Durante*, de *Jomelli*, de *Pergolèse*. Si tes yeux s’emplissent de larmes, si tu sens ton cœur palpiter—prend le *Metastase* et travaille ; son génie échauffera le tien ; tu créeras à son exemple—Mais si les charmes de ce grand art te laissent tranquille—oses-tu demander ce que c’est que le génie ?—Que t’importeroit de le connoître ? tu ne sçaurois le sentir : *j’ai de la musique Française.*”

Much Music of the latter description is now composed even in Italy itself, while, on the contrary, the French have learnt that imitative music is that which alone can be adapted to the theatre ; inasmuch as it is capable of expressing all sorts of objects, and has, of course, no limits but those of nature herself. We may, therefore, with safety rely on the observations made on this subject by Mr. Gr. who is one of those that were the first to be convinced of its necessity, and whose remarks may serve as a comment on the passage which we have just quoted..

“ Au théâtre,” says our author, “ il faut l’expression exacte de la situation et des paroles, parcequ’elles ont un sens déterminé, et que l’expression vraie de la musique fortifie la situation, et fait entendre les paroles même à travers des accompagnemens. Voici ce que j’observe, autant qu’il m’est possible, dans mes compositions théâtrales. Je commence presque toujours chaque morceau par un chant déclamé, afin qu’ayant un rapport plus intime avec le drame, le début s’imprime dans la tête des auditeurs. Je declame de même tout ce qui constitue le caractère des personnages ; j’abandonne au chant tout ce qui n’est qu’agrément, ou arrondissement de la phrase poétique, la mélodie nuirait aux mots techniques, elle embellit tout le reste. Si un mot a besoin d’être bien entendu pour l’intelligence de la phrase, que ce soit une bonne note qui le porte. Si vous établissez un forté d’une ou de plusieurs mesures dans votre orchestre, qu’il soit sur des paroles déjà entendues ; car un mot nécessaire, perdu dans l’orchestre, peut dérober entièrement le sens d’un morceau. Si l’auteur du drame, entraîné par le besoin des rimes, vous a donné quelques vers inutiles ou nuisibles à l’expression ; si vous craignez un vers de mauvais goût, qui peut révolter le parterre, dans ce cas rendez service au poète, en couvrant les paroles d’un forté—Il ne suffit pas au théâtre de faire de la musique sur les paroles, il faut faire de la musique avec les paroles.

—Il faut être vrai dans la déclamation, me disois-je, à la quelle le François est très-sensible. J’avois remarqué qu’une détonnation affreuse

affreuse n'altéroit pas le plaisir du commun des auditeurs au spectacle lyrique ; mais que la moindre inflexion fautive au théâtre François caufoit une rumeur générale. Je cherchai donc la vérité dans la déclama- tion, après quoi je crus-que le musicien qui fçauroit le mieux la métamorphofer en chant, feroit le plus habile. —

C'est au théâtre que le musicien apprend à interroger les passions, à scruter le cœur humain, à se rendre compte de tous les mouvemens de l'ame—Il est donc inutile de décrire ici les sentimens dont l'action nous a frappés ; si la sensibilité ne les conserve au fond de notre ame, si elle n'y excite les orages, et n'y ramene le calme, toute description est vaine. Le compositeur froid et l'homme sans passions, ne seront jamais que l'écho servile qui répète des sons, et la vraie sensibilité qui l'écoutera ne sera point émue.

Persuadé que chaque interlocuteur avoit son ton, sa maniere, je m'étudiai à conserver à chacun son caractère. Bientôt je m'aperçus que la musique avoit des ressources que la déclama- tion seule n'a point. Une fille, par exemple, assure à sa mere qu'elle ne connoit point l'amour ; mais pendant qu'elle affecte l'indifférence par un chant simple et monotone, l'orchestre exprime le tourment de son cœur amoureux. Un nigaud veut-il exprimer son amour ou son courage ? S'il est vraiment animé, il doit avoir les accens de sa passion ; mais l'orchestre, par sa monotonie, montrera *le petit bout d'oreille*. En général le sentiment doit être dans le chant : l'esprit, les gestes, les mines doivent être répandus dans les accompagnemens—”

Mr. Gr. applies these principles to his own works, of each of which he has here presented us with the history ; nor does he scruple to point out the faults which he might have avoided in them. Both on this account, therefore, and because in these memoirs there are certainly to be found many ingenious observations on the musical drama, which we do not remember to have seen elsewhere ; we are glad to take this opportunity of recommending them, not only to composers, but even to authors themselves, as peculiarly worthy of their attention.

## I T A L Y.

ART. 73. *Opere del Padre Giovambatista da S. Martino, Lettere cuppucino, &c.* Tom. I. VIII. and 198 pp. Tom. II. 244 pp. in 8vo. Venice.

These miscellaneous dissertations, chiefly on physico-economical subjects, show the author to be a diligent and accurate observer of nature. His stile is easy, and at the same time full of dignity, as his heart likewise appears to be replete with philanthropy.

The titles of the articles forming these two volumes are, 1. *Microscopical Observations on some Animals, as also on Salt, Vinegar, and certain Vegetables* ; 2. *Description of a portable Barometer, for the Measurement of Altitudes* ; 3. *That of a new Hygrometer, more sensible by one third than that of Saussure* ; 4. *Letter on the Measurement of the Evaporation of watery Fluids*. The author has found that the quantity of water which evaporates in the course of a year from any vessel

vessel in which it is contained, is nearly twice as great as that which returns to it in the form of rain; and that sea-water is less subject to lose by evaporation than such fresh water, the proportion being as 3—7. We are likewise here presented with a very accurate account of an *Atmometer*, or *Atmidometer*, invented by the author; 5. *Observations made on a Putrid Fever in the great Hospital at Vicenza, in 1786*, which proved fatal to seventy-three out of two hundred and twenty-eight persons; 6. *On the Cultivation of Wheat*. The Abbé lays before the Agricultural Society the increase of three grains of wheat; which together produced, on ground where no particular manure had been used, two hundred and seventeen ears, and ten thousand eight hundred and fifty grains. He accounts for this extraordinary fertility, from the circumstance of the grains having before been kept perfectly dry, from their having been soaked in lime-water previously to their being sown, and from his having placed them at the distance of one foot and a half from each other. (To this, the early sowing, namely, on the 5th of September, in land made fine for the purpose; and the weeding in the spring may likewise have greatly contributed.) The soil consisted of one third sand, one sixth lime, and one half clay. The author then proceeds to the application of this experiment to general practice; 7. *Extract from meteorological Observations made by the Abbé in the year 1786*; 8. *Letter to Caldani on the use of the Author's improved Microscope*; 9. *On the Means of defending one's-self from Gnats*. A gnat lays, at least, two hundred and fifty eggs at once, on the surface of stagnant water. From these, in a space of three or four days issue so many small worms, which continue in this water, and are in the course of from fifteen to twenty days transformed into gnats; so that, in a single summer, under perfectly favorable circumstances, fifty thousand millions of gnats may come from one mother. The Abbé found that the steam of vinegar was most effectual in dispersing and destroying them; 10. *Extract from meteorological Observations in the Year 1787*. The author observes here, that vegetation is greatly increased by artificial electricity; as also, that a few days after the appearance of an *Aurora borealis*, there generally arises a strong wind from the opposite point; 11. *Letter to Saussure, in an Answer to Objections made to the Author's Hygrometer*; 12. *Another on the further Consequences of Planting, instead of Sowing, Wheat*; 13. *Extract from the Abbé's meteorological Observations made in the Year 1788*. Of two thousand four hundred and fifty persons who died in the preceding ten years, not fewer than one thousand, seven hundred, and eight, died in stormy weather, and when the barometer was low; and seven hundred and forty-two only in calm, clear weather, and when the mercury was high. 14. An excellent and very ingenious *Letter to Stella*, in which the author endeavours to show from whence all the water, which is necessary for the support of plants, is supplied.

Vol. II. 15. *An Essay on the expediency of Instructing Country People, in general, in the Elements of Agriculture*; a master-piece of eloquence, and of philosophical observation; 16. *On the Nature and Effects of Malaria*; a dissertation to which a prize was adjudged. The loss sustained from it in the district of Vicenza only, the author reckons at one million, seventy thousand, nine hundred, and ninety-four ducats yearly.

yearly. Plants are animated beings, endued with the power of evaporation, more especially in those parts which are covered with down, soft wool, or fine hair; in these, with the assistance of his microscope, the author saw small drops rise to the top, which suddenly disappeared, and were again renewed. Mildew does not, as has been generally supposed, consist in a worm, but in a disorder to which plants are subject from the state of the air, by which this operation is either obstructed, or entirely destroyed. With the help of his microscope the Abbé saw, in plants attacked with the mildew, the vessels through which the evaporation should have been performed, withered and shrivelled. To prevent the evil, nothing should be neglected which may in any degree contribute to render the plants strong and healthy; the furrows should be made deep, the seeds should be soaked for twenty-four hours in a lye made with ashes, then dried, and sown at a sufficient distance from each other, either on dry and elevated grounds, or, if in low marshy situations, care should be taken that proper drains be made. To plants to which this attention had been paid, the author found it impossible to communicate the mildew, which he could easily give to others. The remedy usually employed by nature herself against this disorder, when it has taken place, is a strong wind, which shakes off the moisture that clings to the plants; and this may, in some measure be imitated, by shaking the trees, and by passing a string or cord along the tops. Sprinkling it with water would have still a greater effect. The last article is 17. *On the Fermentation of Wine*; a dissertation which gained the *Accessit*, and which that of *Fabroni*, on the same subject, has by no means rendered superfluous.—*Giornal. enciclo. d'Italia*.

## GERMANY.

ART. 74. *System der Platonischen Philosophie*, von M. Wilhelm Gottlieb Tennemann. *Erster Band; Einleit.*—*System of the Platonic Philosophy*, by W. G. Tennemann. Vol. I., containing the Introduction; XXXIV. and 288 pp. in 8vo. Leipzig.

This introduction is divided into three parts. The first contains the life of Plato; the second consists of observations on such of his writings as regard his philosophy; and the third of general observations on that philosophy itself.

In the first part, Mr. T. has collected and compared with each other the accounts transmitted to us of the events in the life of our philosopher, by different ancient writers, the contradictions in which he has endeavoured to reconcile by referring to his own writings, particularly to his letters, which, however, Prof. Meiners does not allow to be genuine. A considerable part of this introduction is likewise employed in vindicating the character of Plato from the attacks which had been made upon it by his contemporaries and others. For his supposed origin from *Apollon* and *Perictione*, Mr. T. conceives, that Plato may have been indebted partly to the circumstance of his having had the same birth-day with that deity, and partly to the imagination of his mother. Indeed it is from this latter cause, that the celebrated

*Lessing*

*Lessing* has (we think with great probability) attempted to account for the supposed divine origin of many otherwise illustrious personages of antiquity, such as *Isis* and *Oferis*, *Aristomenis*, *Alexander*, *Scipio Africanus*, *Œliavian*, &c.

In the *first subdivision* of the *second part*, Mr. T. enquires into the authenticity of the several pieces generally ascribed to *Plato*. Those, concerning the genuineness of which doubts had been entertained, which our author has endeavoured to remove, are *The Letters*, the *Phædo*, the *Erasme*, the *second Alcibiades*, the *Hipparchus*, and the *Supplement to the Books de Legibus*. In regard to those *De Republicâ*, it is clearly demonstrated that *Plato* could not have borrowed the materials of which they are composed from the *αἰδομένη* of *Protagoras*, as has been asserted by *Aristoxenus* and *Phavorinus*. Whilst our author was employed on this subject, he should, we think, not have overlooked a passage in *Albinus* xi. 15, in which *Theopompus* charges *Plato* with having taken some of his dialogues from the conversations between *Aristippus*, *Antisthenes*, and *Bryso* of *Heraclea*. In pp. 93—106, Mr. T. enters upon a very learned examination of the *Timæus*. The result is, that the book attributed to *Timæus* the *Locrian*, in the form in which it is come down to us, is not the work of the Pythagorean himself, but of some later writer, who was likewise not to be regarded himself as the author, but merely as a person who undertook to report the opinions advanced in the *Timæus*. If this be admitted, it will follow, that *Plato* could not have been indebted to that work for the materials of the Dialogue bearing the same name. Another question will then arise, namely, whether he may not have taken some part of the contents of that work from the writings of some Pythagorean. This Mr. T. in conformity to the opinion of many of the ancients, determines in the affirmative; to which, however, we do not think ourselves bound to subscribe, since if what *Cicero* affirms, (*Fin.* v. 29.) that *Plato* had himself heard the *Locrian*, he might have presented his ideas to the world in his own manner, without resorting for that purpose to any Pythagorean work then extant. This circumstance would, at the same time, account for his having assigned him the principal rôle in the dialogue.

In the *second subdivision* our author considers the order of time in which the different writings of *Plato* were composed. He does not allow, on the ground of its apparently juvenile and dithyrambic style, that the *Phædrus* was one of the most early pieces of our philosopher, because there is found in it an Egyptian tale concerning the god *Thous*. From this circumstance Mr. T. infers, (in our judgment rather too hastily) that it must have been written at a period subsequent to his return from that country.

In the *third subdivision* of this very learned and ingenious introduction, Mr. T. proceeds to give an account of the writings of *Plato* themselves, as the principal source from which we are to derive our knowledge of his philosophy. He conceives that it is chiefly owing to the conversational form in which they are composed, that the mode of discussion adopted in them is often tedious, and that the author not unfrequently wanders from the subject immediately under consideration. We, on the contrary, are more disposed to believe, that the fault

fault does not lie so much in the manner, as in the genius of *Plato* himself, especially as the same objection cannot reasonably be made to other writers in the same form of dialogue, such as *Xenophon*, and many of a later date. The author in the next place shows, that *Plato* might have been induced, by particular motives, not to allow to his opinions all the evidence of which they might otherwise have been susceptible; such as, the consideration of his own personal security; that of the inexpediency of exposing, on all occasions, the *naked* truth to the observation of the multitude; and, lastly, his opinion, that few comparatively were able to comprehend the grounds of his reasoning. A distinction, therefore, should always be made, says Mr. T. between his *exoteric* and *esoteric* philosophy. "Perhaps (says Mr. T. p. 143.) *Plato* might in all his writings have proposed to himself merely to call the attention of his contemporaries, for the first time, to the investigation of truths so nearly connected with the destination of man; to prepare their understandings for the admission of general, and necessary, knowledge; to place in its due light the nature of the modes of institution, and of the maxims then in vogue; to show the expediency of their possessing more just ideas, and more solid grounds of conviction; not entirely to overturn their belief in those traditions and opinions concerning which they had hitherto entertained no doubts, but only to weaken and shake it, and just to point out the way to the tribunal of reason; in fine, to accustom their understanding, instead of relying for its support on authorities only, to seek for real arguments in its reasonings on different subjects." The remarks which the author makes on the obscurity of the language of our philosophers, pp. 144—151, are exceedingly judicious, and such as clearly show the writer to be intimately acquainted with his works. Among the rules recommended in the explanation of the Platonic writings, (which form the subject of the *fourth chapter* of this subdivision) the following deserve particularly to be noticed. First, it will in some cases be required to assist our philosopher; inasmuch as it not unfrequently happened, that ideas under certain forms, as it were, hovered about him, which he was either unable perfectly to analyze, or, at least, to describe in terms sufficiently accurate and definite, p. 159. Again: when opinions are maintained which seem to contradict each other, it will be proper to ascertain whether both may be strictly said to belong to the Platonic philosophy, or whether the philosopher does not occasionally admit of a position, or grant it to his antagonist, for the sake only of combating more effectually other ill-grounded notions, p. 160; a doctrine which had already been inculcated by *Eberhard*, and others. Lastly: we must, as far as it is possible, separate from the Platonic philosophy what, either in regard to the matter, or the form, properly appertains to the still more ancient philosophers.

From the *fourth subdivision*, which contains many equally important and ingenious observations on the philosophy of *Plato*, we are sorry that the limits of our work will not allow us to make any selections, and we must therefore refer our readers for further satisfaction to the book itself, to the continuation of which we shall certainly look forward with no small degree of impatience.

*Jena ALZ.*

ART. 75. Caroli Morgenstern, Ph. D. and A. M. in Acad. Halensi de Platonis Republica Commentationes tres. I. De proposito atque argumentum operis disquisitio. II. Doctrinae moralis Platonicae ex eodem potissimum opere nova adumbratio. III. Civitatis ex mente Platonis perfectae descriptio atque examen. Halle, 1794. 158 pp. in 8vo. exclusively of the third dissertation not yet published.

After the work just described by us, and that of Tiedeman, of which we have formerly given some account, we know of nothing that has for some time been written on the subject of the Platonic philosophy, which is more deserving of notice than the present very learned and ingenious essays. By the same author has likewise been published an excellent *Programma*, with the following title: *Quid Plato speitaverit in dialogo qui Meno inscribitur componendo*, which we take this opportunity of pointing out to our readers. Gött. Anz.

ART. 76. *Kleinere Länder und Reisebeschreibungen, von C. Meiners, königl. Großbritan. Hofrath und ordentlichen Lehrer der Weltweisheit in Göttingen.* Erstes Bändchen.—*Descriptions of Countries, and Travels, of a smaller Kind, by C. Meiners, &c. First Vol.* 307 pp. in 8vo. Berlin.

The articles forming this volume are, 1. Observations on Salzburg, and Berchtesgaden; 2. Remarks on Vienna, and on the surrounding country; 3. On the state of agriculture in, and the general appearance of, some parts of Lower Saxony, Hesse, Franconia, and Thuringia; 4. Some account of the manufacture of wine on the Rhine, and in Franconia; 5. Description of the famous passage on the Rhine from Bingen to Coblenz; 6. Description of the *Exterstein* in the marquisate of Lippe-Deimold; 7. Observations on a journey from Göttingen to Cuxhaven; 8. Account of several excellent institutions in the marquisate of Lippe-Deimold; 9. A short comparison between the northern and southern parts of Germany; 10. Corrections of, and additions to, the account of the great mortality in the country of Hadeln, and of its causes. Of these the two first articles only are particularly deserving of notice. Among the remarkable scenes and circumstances described in the former of these, we may reckon the opening of the *Mönchs Berge*, (Monks-Mountain) which, as it consists only of soft *Brescia*, and the broken stones were again sold for building, cost no more than 600 florins. In the Electoral-Park at Hellbrun, which at one time exhibits a stony and naked appearance, whilst in other places it encloses high rocks, interspersed with fine pastures, are found chamoys and wild-goats, which propagate here. The salt rock-work at Berchtesgaden, has strata of clay which are visibly impregnated and saturated with particles of salt. The artificial cavities are here called *Hängewerke*, the former part of which word corresponds with the latter of the English *Stonehenge*. Water is collected in them; which, in a space of from four to eight weeks, saturates itself with salt; where between fifty and sixty men are constantly employed. In Berchtesgaden are reckoned, according to some, 15000, and according to others, not fewer than 19000 inhabitants. The salt-works at Hallein are still

more considerable. There are here salt-pits of sixty feet in length, and the boiling requires annually thirty thousand *Klaftern* (cords) of wood for fuel. 2. Of *Vienna* the author describes the views which are either immediately within or without the city, having been there too short a time (7 weeks only) to attend sufficiently to other objects. Among the numerous accounts of this city, he thinks that by *Penzl* the only one which he can venture to recommend. *Ibid.*

ART. 77. *Kritik der vorzüglichsten Hypothesen die Natur, Ursache und Heilung der Kindbettfiebers betreffend, von Sachtleben.—Examination of the principal Hypotheses concerning the Nature, the Cause, and the Cure of the puerperal Fever, by Sachtleben. Leipzig, 328.*

This work consists of two parts. The first contains the examination of the principal hypotheses, and the second exhibits a new system, with the method of cure adopted by the author, both calculated for the use of the young physician. In the four first paragraphs of the first part, which serve by way of introduction, Mr. S. gives a definition of the puerperal fever, after which he enters on a discussion of the question, whether this fever really deserves the name of specific; presenting at the same time the opinions of Thompson, Kirkland, Zeller, Walth, and Sterk, as well as his own, on this subject. He maintains, that the puerperal fever is by a number of eminent physicians improperly considered to be of a particular kind, whereas it is in effect nothing more than a simple modification of those which are generally known, varying, indeed, in its symptoms, according to the habits of the patients, their manner of living, their ages, the season of the year, &c. In the second part, the author treats of the several different species of the puerperal fever, both in their theory and practice. He takes care to support his opinions by the authority of the principal writers who have treated of this fever. *Gött. Anz.*

ART. 78. *Briefe über Italien, vornehmlich den gegenwärtigen Zustand der Arzneykunde und die Naturgeschichte betreffend, an Hr. Prof. Sandefort zu Leyden geschrieben von Wilh. Xaver. Janfen, Chirurpsführ. Medicinalrath zu Düsseldorf. A. d. Holländ. übersetzt u. von dem Verf. stark vermehrt.—Letters on Italy, respecting particularly the present State of Medicine and Natural History in that Country, by W. X. Janfen. Düsseldorf, 400 pp. in 8vo. 1 Rix d.*

The author of these letters, who died lately at Düsseldorf, was less attentive to the beauties of the country, the improvements in the arts, and its antiquities, than to the natural history of Italy, the actual state of medicine there, and that of the hospitals with which it so much abounds. His accounts, therefore, inasmuch as the objects described in them are less generally known, will be found to be peculiarly entertaining and instructive. We must regret, however, that his journeys were often performed in a manner too hasty to allow him to satisfy even his own curiosity on the subjects to which his enquiries were directed. At *Trieste* he was particularly struck with the *Lazaretto sporco*, where ships coming from the Levant are obliged to undergo a quarantine, and of which the deservedly celebrated Mr. Howard has given us a more circumstan-

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tial description. Our author conceives that the space of forty days is too long, if it be intended only as a preventive against personal infection, which will generally take effect in the course of the first week; though, after the expiration of this term, we are by no means secured from the communication of the contagion by goods that have been packed up. In regard to the great mortality at *Venice*, Mr. J. observes, that the number of the inhabitants amounts to 150,000, (for which we should rather choose to substitute 130,000), the average of annual births being 5168, whereas that of the deaths is 6155. The reasons here assigned for this difference, are the great scarcity of fresh water, the hot and moist atmosphere, the numerous stinking canals, the general want of cleanliness and of public walks, the sedentary mode of life of the inhabitants, and, lastly, the circumstance of their subsisting chiefly on fish. Has the author then forgotten their immoderate use of coffee, to which the writer of the well-known *Description of Venice*, vol. II. p. 375, ascribes the frequent convulsions to which the women of this place are so much liable? The account of the university of *Padua* will be found also more complete in that description, than in the present work. The author was much dissatisfied with the domestic and medical treatment of the patients in the *Nosocomium praxianum*, as it is here called, though *Bonichi*, a man of considerable medical information and practice, is the professor in that hospital. The Academy at *Modena* was, in the year 1772, &c. greatly improved in its buildings and regulations, by the present Duke Francis, and has amongst its professors the famous Chev. *Michael Rosa*, who is by our author regarded as the *Erasistratus* of the present century. About ten years ago this gentleman published some physiological letters, in which he undertakes to demonstrate, that the arteries in living men and animals contain very little blood, but that they are filled with a spirituous substance, which, notwithstanding the simplicity of its nature, consists of two parts. This compound substance he considers to be the principle of all life and heat. *Moscati*, *Landriani*, and *Carmignati*, have endeavoured to confute this doctrine. The botanical garden here is by no means to be compared to that at *Padua*, and the plants are besides arranged according to the system of *Tournefort*. The university of *Bologna* has scarcely more than one hundred students of every description, nor fewer than thirty professors in the department of medicine only. The Anatomical Theatre here, is, perhaps, the most beautiful in Europe, though it may be inferior to several others in point of extent. Among the most eminent of the professors may be reckoned *Caldani*, professor of anatomy, who had distinguished himself so early as in the time of *Haller*, by a Dissertation on Insensibility and Irritability; *Azzoguidi*, professor of the Theory of Physic, known for his Institutions of Medicine, and his Observations on the Form of the Uterus; *Menghini*, the panegyrist of cream of Tartar in the dropsy, which is now prescribed by the faculty with so much success; *Galvani*, to whom is owing the discovery of the Electricity of the Nerves, &c. We have also here a full account of the Academy of Sciences, founded by General *Marfogli*, and afterwards incorporated with some more ancient institutions of a similar nature. Even females have here occupied the situation of professors, as *Laura Bassa*, who

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was professor of experimental philosophy; Signora *Manzolini*, and Signora *Galli*, of anatomy, &c. The Chemical Laboratory was likewise furnished by the munificence of a lady named *Donna Coprara*. The cabinet of natural curiosities begun by *Marfegli*, and afterwards greatly augmented by *Aldrovandus* in 1742, is one of the most considerable in Europe. In the library are contained 100,000 volumes, many of which are extremely curious and rare. The hospital *Maria della vita*, for both sexes, is beautiful and rich, the rooms large and airy, the physicians attentive and well-informed, and the patients generally about one hundred. At *Ancona* a great variety of fish are caught. Among the shell-fish are the *Mytilus Lithobagnus* Linn. called by the Italians *Dattili del Mare*, which are sent in large quantities to Rome and other places. Most of them are brought from the neighbouring mountain of *Comero*. The stones on which they are placed, called *Sassi del Bellaro*, are carried hither, and laid in the sea, in order that the animal may, from the slime of the port, acquire a better covering, and become more delicious. The Dispensary at *Loretto* is remarkable for the elegant paintings on the three hundred vessels in which the drugs are contained. From the cliffs and openings in the Aolian Mountain issues, during the summer, four hours before and after noon, a very strong and cool wind, which the inhabitants of *Terni* convey by means of leaden pipes, provided with a crane or siphon at the end, into their rooms and cellars. From the cork-tree of which, great numbers grow in the region of the *Pontine Marshes*, its bark is usually taken for the first time when it has attained its twelfth year, and then again every nine or ten years, and it will thus, with proper care, be productive for one hundred years. Among the literati in Naples, the most distinguished, according to our author, are Dom. *Cotunni*, the discoverer of the *Nervus Naso-palatinus*, &c. and a physician of great practice; *Joseph Vairo*, the instructor of *Hamilton*, an eminent chymist and naturalist, who has paid particular attention to volcanic productions; *Cirillo*, professor of natural history and botany, first physician in the hospital dell' *Annunziata*; *Sarcone*, an able observer, and practical physician, but in whose character there is, at the same time, something of charlatanery; *Baldini*, who has written an excellent book on the physical education of children; and, to mention no more, *Troja*, deservedly esteemed as a surgeon, and author of the work on the Regeneration of the Bones. The extraordinary number of collections of Natural History to be found here, consists chiefly, however, of *domestic* pieces, such as the different specimens of stones and volcanic productions. One of the principal venders of these articles is *Matteo Valenziani*, who distributes printed catalogues to them. The most beautiful and richest cabinet of this kind, is that of the Abbé *Minervino*. The Hospital degli *Incurabili*, designed not merely for persons properly so called, but likewise for such as labour under chronic and other disorders, contains, in general, about five hundred patients. Those who are afflicted with infectious complaints, in which number the consumptive are rightly included, are separated from the rest. Even the dying have likewise a distinct apartment; a practice of which the author very justly disapproves, as by this removal death appears to be too formally announced. The male patients

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are served by young persons (*giovani*), who themselves afterwards become physicians and surgeons. Under the Hospital is a room, in the form of a cellar, for such as have scald heads, of whom three hundred are often collected here at once. This is certainly but ill calculated for children, on whom the damp and unwholesome air may produce an aggravation of the symptoms, or other pernicious effects. The mode of cure by the application of a pitch plaster must likewise be extremely painful. In other respects the manner in which the patients are treated, both by the physicians and surgeons, is sufficiently judicious. The Hospital dell' *Annunziata* has an annual revenue of more than a million of rix dollars. There are admitted into it not only patients of all kinds, but also foundlings, according to the inscription over the entrance :

*Lac pueris, dotem innuptis, velumque pudicis,  
Datque med. lam ægris, hæc opulenta domus, &c.*

The young women, when they marry, have a portion given them of from one hundred to two hundred ducats. Patients who require a change of air, and convalescents, are removed out of the city into the open country. The Hospital of *S. Giacomo* is appropriated to sick officers and soldiers, serving, at the same time, as a school for young physicians and surgeons. The manner of treatment is excellent, and the plan of instruction for the *Giovani* much better here than in the other hospitals; to which are added, a valuable library, together with other aids, particularly the beautiful collection of Preparations in Wax, by *Mayer*. To each of the convents is annexed a Dispensary, from which the poor are supplied with medicines *gratis*. The Vapour Baths of *S. Germano*, on the lake *Agnano*, which are said to be effectual not only in the gout, and other rheumatic complaints, but likewise in venereal cases, consist of small vaulted rooms, containing no other furniture than a stone bench, on which the patients remain; slightly covered, generally for about an hour and an half. In some of these baths the heat rises to 130° of Fahrenheits thermometer. Near the same lake is also situate the famous *Grotta del Cane*, of which the author here presents us with a circumstantial description. Among other experiments made by *Vairo* on the exhalations in this cavern, he found that in them the magnet does not produce its wonted effect on steel, that those of electricity do not take place, &c.

As we have not had it in our power to notice this really interesting work in the language in which it first appeared, we take this opportunity of pointing it out to our readers in a translation made by the author of the original himself, with such additions and improvements, as must undoubtedly very much encrease its value. *Jena ALZ.*

ACKNOW-

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

*Philaethes* will find the answer to his question in this number of our Review. No author, or friend of an author, appears to recollect, that there are hundreds who are as pressing for notice as themselves, and think their productions quite as important. We are obliged to turn a deaf ear to this impatience: and find it necessary sometimes, from accidental circumstances, to postpone the mention of the very works we are most desirous to bring forward.

*A Suffolk Freeholder* may depend upon our exact impartiality. We are sorry that his publications are among those which we must defer to notice till next month.

B. W. will be kind enough to consider properly our answer to *Philaethes*: but he also will see his request complied with.

We are obliged to Crito for his remarks, of which we shall not lose sight, when the occasion offers for taking advantage of them.

Dr. Chisholm thus explains the incongruity we remarked in what he said of Dr. Rush's practice. (See Brit. Crit. August, 1795, p. 137.) "His method of treating the fever, before he discovered or was aware of the superior efficacy of mercury when pushed to salivation, was undoubtedly different from mine, inasmuch as his intention always was, till then, to produce a most plentiful discharge from the bowels, and to do this more effectually, jalap was added to calomel in his medicine. But is evident, from what he himself says, that, had he at an earlier period perceived the uncommon efficacy of salivation, in curing this most dreadful of all diseases, he would certainly have given mercury, principally, at least, with that intention." Dr. C. expresses a most benevolent warmth of anxiety, that no fears or adherence to old maxims, will prevent the adoption of a method, which has proved eminently successful in one of the most terrible of disorders.

## DOMESTIC LITERATURE.

We understand that a Lady (Miss Susanna Watts, of Leicester) has announced her intention of publishing a new translation of Tasso's Jerusalem, in two volumes quarto. An arduous task, if the ground were unoccupied, still more so after Mr. Hoole.

ERRATA.

## ERRATA.

In our Review for *August*, p. 104, the price of Mr. Beloe's *Miscellanies* was inadvertently stated at 15s. It should have been 10s. 6d.

In the same, p. 192, l. 27, for *Trarch* read *Travell* :

## PRIZE QUESTION AT HAMBURG.

HAMBURG. Nov. 13th, 1794.

*The Patriotic Society of Hamburg, for promoting Arts and useful Professions, offers a Premium of Forty Ducats for the most satisfactory Answer to the following Question, viz.*

“ Which are the most practicable, the surest, and by experience confirmed, means, to secure wooden buildings and erections on the sea-shore, such as quays, sluices, beacons, buoys or tuns, even ships themselves, against the devastations of weevils or shell-worms (*teredo navalis*) ? ”

The society will pronounce those answers to be the best, which offer such means as are perfectly certain, and have stood the test of experience, and which are not very expensive. These means ought to be, either of equal duration with the wood itself, to resist effectually the corroding of the sea-water, and the beating of the waves and ice; or, if they are periodically to be renewed, the construction of such wooden erections ought not to be injured by them. The society has, by offering this premium, immoveable buildings and erections, principally in view. For, in regard to ships and such tuns, as serve for buoys, which may be put, alternately, out of sea-water, into fresh water, or can be placed upon dry ground, to be cleaned, heated, and tarred, other means, perhaps, may be successfully used, which are not applicable to immoveable constructions.

Remedies which are already known, such as sheeting with copper, lead, or nails, &c. are excluded from the premium which is here offered. Likewise, no notice will be taken of answers, that are merely projects, and whose reality is not sanctioned by repeated and sufficient experience. Should they, however, be attended with a probability of answering the purpose, they will be thankfully received, and if they have stood the test of two years experience, the inventor of them shall be intitled to a reward, proportionable to the merits of this invention.

The answers, written either in the German, English, or French language, are to be sent, before Christmas 1796, to the *Patriotic Society*, No. 50, in the *Brodschangen*, at *Hamburg*, accompanied by a sealed letter, with some motto or device on the outside, and within the author's name and designation.

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THE  
BRITISH CRITIC;

For OCTOBER, 1795.

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To change foundations, cast the frame anew,  
Is work for rebels, who base ends pursue;  
At once divine and human laws controul,  
And mend the parts by ruin of the whole. DRYDEN.

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ART. I. *The orte gynaie Cronykil of Scotland, be Androw of Wynthoun, Priour of Sanct Serfis ynche in Loch Leuyn.— Now first published, with Notes, a Glossary, &c. by David Macpherson. 2 Volumes. Royal 8vo. (250 copies, as appears by the advertisement) 2l. 2s. Egerton. 1795.*

THE historians who have, in times comparatively ancient, written the general history of England, are rather numerous, and most of them have been long ago published. The general historians of Scotland, who wrote before the accession of King James VI. to the crown of England, are but few; and if from them we except the ridiculously fabulous, the partial, and the superficial, there remain only Fordun and Wynthoun.

BRIT. CRIT. VOL. VI. OCT. 1795.

town. Fordun has been repeatedly published, but Wyntown, though equally with Fordun an original historian, and in a great measure the fountain of information to Fordun's continuator, and all the subsequent Scottish historians, has been allowed to remain in manuscript till now. Without attempting to account for the strange neglect of this historian by the Scots, we shall content ourselves with saying, that the publication of his work is a valuable acquisition, not only to the reader of British history, but also to the British philologist; from the circumstance of its being composed in the vernacular language of that country as spoken about the year 1400, and the edition being from a MS. more ancient than any other that is known in the language of Scotland.

Wyntown, who, as we learn from the editor's preface, was Prior of the monastery of Loch Levin in Kinross-shire, lived in the fourteenth and the beginning of the fifteenth century. Agreeably to the taste of the times in which he lived, when, books being scarce, it was desirable to have as much as possible comprehended in one volume, he prefixed to the history of his own country a general history of the ancient world, all which the editor has, we think judiciously, suppressed; and presented to the reader only those passages in the early part of the work, which concern British history, whether genuine or fabulous. So that the Welsh and English may here find the fables of Geoffrey of Monmouth, and the Irish their ancient traditions, in a Scottish dress.

That the reader may be in some degree enabled to judge for himself of the merit of this ancient Scottish historian, we shall subjoin a few extracts. The first we fix upon is the curious legend of Pope Joan; Wyntown's authority not having been yet appealed to in this controversy.

#### BOOK VI. CHAP. VI.

Of a Pope þat\* was þan  
 Thant be name, and was a woman.

Qwhen þis Leo þe ferdt wes dede,  
 A woman occupyde þat stede  
 Twa yhere as Pape full, and mare.  
 Scho wes to wantown of hyr ware.

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\* Our readers will observe that the mark þ is the Saxon *th* soft, as in *the, that*: Ð is the corresponding capital letter.

† fourth.

Scho wes Inglis of natyowne;  
 Rycht wyly of condytyowne;  
 A Burges dochter, and his Ayre;  
 Pryvè†, plesand, and rycht sayre:  
 Dai cald hyr Fadyr Hob of Lyne.  
 Frá Fadyr and Modyr and all her kyn,  
 With hyr Luwe\* scho past off Land,  
 A Woman yhong tileyld growand;  
 And at Athenys in Study  
 Scho báyd†, and leryd ythandly†:  
 (And náne perseyvid hyr Woman  
 Bot all tyme kathyd hyr as Man)  
 And cald hyr-self Jhon Magwntyne.  
 Yha wyt yhe welle, a Schrewe fyne.  
 Swne agayne frá Grece to Rome  
 As a solempne Clerk scho come,  
 And had of Clergy sic renowne,  
 Dat be concorde Elecƿyowne  
 Pape scho was chosyn þare:  
 Yhit sell it, þat hyr Cubiculars  
 By hyr lay, and gat a Barne:  
 Dat all hyr Clergy couth noucht warne§.  
 In-tyl procesyown on á day,  
 As scho past in-til þe way,  
 Hyr Chyld-ill|| al suddanly  
 Travalyd hyr sa angryly,  
 Dat suddenly þare wes scho dede,  
 And erdyd¶ in þat ilke stede  
 With-owt Prayer, or Oryfown,  
 Or ony kyn devotyown,  
 And but\*\* all oþir Honestè  
 Solempne, or in priwatè.  
 Benedic† neyft þat Wyf  
 Twa yhere Pape wes in hys lyf. P. 165.

Such is Wyntown's account of this most extraordinary, and fiercely controverted piece of Papal history: wherein it is observable, that he has found the name and residence of this wonderful English lady's father, in some record now unknown; as, to the best of our recollection, they are not mentioned by any of the vast number of authors, who have written concerning her.

† familiar.

\* w, thus marked, is spoken as v.

† abode. ‡ diligently. § guard against. || labour. ¶ buried.

\*\* without.



As Shakspeare has rendered the history of Macbeth so familiar to every reader, and to every frequenter of the theatre, we doubt not that Wyntoun's account of him will be consulted with general satisfaction. His narrative is free from most of the fables and absurdities which have been circulated by later writers; and the readers will observe, that the supernatural birth of Macbeth is given as a report which the author discredits. The preface of his future greatness, by the witches, is stated as having past in a dream, which is by no means so improbable as the usual accounts.

"A' nycht he thowcht in hys dremyng  
 Dat sittand he wes besyd þe Kyng.  
 At a Sete in hwntyng; swā  
 In-til his Leisch had Grewhundys twā.  
 He thowcht, quhile he wes swā syttand,  
 He sawe thre Wemen by gangand;  
 And þai Wemen þan thowcht he  
 Thre Werd Systry's māst lyk to be.  
 De fyrst he hard say gangand by,  
 'Lo, yhondyr þe Thayne of Crwmbawchty!'  
 De toþir Woman sayd agayne  
 'Of Morave yhondyre I see þe Thayne!  
 Dethryd þan sayd, 'I se þe Kyng'  
 All þis he herd in hys dremyng." P. 225.

This history occupies the 18th, and part of the 19th, chapter of the sixth book.

The character of Alexander the Third exhibits a fine picture of an excellent kind; and as it contains also his regulations for enforcing the practice of agriculture, and, what is still more curious, the price of corn of different kinds, in his time; we shall lay it before our readers. To crown the whole, and render it an object of the highest curiosity, it concludes with two stanzas written at the time of Alexander's death, consequently near a century prior to the work of Barbour, who, though contemporary with Wyntoun, wrote a few years earlier. After giving the date of Alexander's death, 1285, our historian thus proceeds:

"Scotland menyd\* him þan ful fare;  
 For wndyr him all his Legis ware  
 In Honoure, Qwyete, and in Pes;  
 Forþi cald PRYSYBIL KYNG he wes.  
 He honoryd God, and Haly Kyrk;  
 And medful Dedis he oysyd to wyrk.  
 Til all Prestis he dyd reverens,  
 And sawfyd þare Stātis wyth diligens.

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\* mourned or moaned.

He was stedfast in Crystyn Fay;  
Relygyows Men he honoryde ay :  
He luwyd Men, þat war wertuows;  
He lathyd and chaftyd al vityows  
Be Justis he gave, and Eqwyte  
Til ilka man, þat his suld be.  
Dat, he mycht noucht til Wertu drawe  
He held ay wndyr dowl and awe.  
He gert chafty mysdoaris,  
As Lauch wald be þare manerys.  
De Lawch he gert be kepyd welle  
In all hys Kynryk ilka dele.  
He led his lyf in Honesty  
Devotyown, and Chaftyte.  
Til Lordes, Knychtis, and Sqwyeris,  
Dat were plesand of maneris,  
He wes lele, luwand, and libérale,  
And all wertuows in Governale.  
He was gret of Almows Dede  
Til all, þat he couth wyt, had nede.

Yhwmen, pewere Karl, or Knawe  
Dat wes of mycht an Ox til hawe,  
He gert þat man hawe part in Pluche;  
Swá was Corne in his Land enwche;  
Swá þan begowith, and estyr lang  
Of Land wes mesure ane Ox-gang.  
Mychty men, þat had má  
Oxyn, he gert in Pluchys gá.  
A Pluch of Land, estyr þat  
To nowmyr of Oxyn mesur gat.  
Be þat Vertu all hys Land  
Of Corn he gert be abowndand.  
A Bolle of A'tis\* pennys foure,  
Of Scottis moné past noucht oure;  
A Bolle of Beret for awcht or ten  
In comowne prys sawld wes þen;  
For sextene a Boll of Qwhete;  
Or fore twenty þe derth wes grete.  
Dis falyhyd fra he dyd suddanly :  
Dis sang wes made of him for-þi.

'Quhen Alyсандyr oure Kyng wes ded

Dat Scotland led in luwe and le,  
Away wes Sons of Ale and Brede,  
Of Wyne, and Wax, of Gamyn and Gle :

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\* oats. † barley.

Oure Gold was changyd in-to Lede.

Cryft, born in-to Virgynyte,

Succour Scotland and remede,

Dat stad is in perplexyte. P. 399.

We have been thus ample in our extracts from this valuable chronicle, partly from the singular curiosity and real merit of the work, and partly to gratify such of our readers, as by the small number printed may be deprived of an opportunity of reading the work at large.

Wyntown's work, as an original history of Scotland, is undoubtedly of the highest value and utility, though he is not without some trifling faults, which, however, are common with most of the writers of his age. The point in which he is, perhaps, principally reprehensible, is being on some occasions too brief, and on others too prolix; and sometimes digressing very unnecessarily, and even absurdly, from his subject; especially in a long unmeaning story of Numa Pompilius, Antony and Cleopatra, &c. in B. IX. c. xii.

Wyntown is not only to be considered as an historian, but also as a poet, his work, like those of Robert of Gloucester and Robert Manning, being an historical narrative in rhyme. In this point of view it possesses no very great merit; though his versification will be found, by those who have surmounted the trifling difficulty attending the first reading of obsolete language, to be in general smooth and agreeable. Sometimes, though not often, he rises above the style of plain narrative, into poetic description.

His language, though a considerable part of it has been long obsolete even in Scotland, will, by a little practice and the use of the glossary, be perfectly easy to every native of either kingdom, who has been conversant with our ancient poetry, and will be quite familiar to the readers of Chaucer. He is even more clear than that bard who preceded him by only a few years. If this edition be, as we see no reason to doubt, a faithful copy of the most ancient Scottish MS. existing, the publication is of the highest value to the philologist, and will be found of great use in illustrating the language of the ancient English, no less than the Scottish writers.

From the original author we now turn to the editor, who has subjoined to Wyntown's work, in the first place, a collation of various readings, containing such words in the standard MS. as appeared to him to be errors of the transcriber, and some variations from four other MSS. (two of which are in the Advocates' library at Edinburgh) which appeared to be illustrative of the language, names, &c. interspersed with which there are some remarks, in one of which, we observe,

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he says, that the use of triplets was unknown till long after Wyntown's time. Upon this we cannot help remarking that he seems to have overlooked the frequent appearance of them in the late genuine edition of Barbour's Bruce.

These are followed by the notes, printed all together at the end of the book, from which we shall present to the reader one or two specimens. The birth of Macbeth, in Shakspeare, and the historians he followed, is uncommon; he was not "of woman borne," that is, he was "from his mother's womb untimely ripped." But Wyntown makes him begotten by the devil, in the likeness of a very handsome young man. The remarks of this editor are these.

Note on B. VI. Ch. xviii. v. 104. "The tale of the supernatural descent of Macbeth, copied perhaps from that of Merlin by Geoffrey of Monmouth, puts him on a footing with the heroes and demigods of antient fable. It was not, however, intended by the inventors of it to do honour to his memory, but to ingratiate themselves with the reigning family; for they concluded from wicked men being allegorically called sons of Belial in the Scripture, that to call a man the son of the devil, was to call him every thing that was bad. How many ugly stories were, in a more enlightened age, reported of Richard III. of England, in order to flatter the family which rose on his fall! Both these princes have had the additional misfortune to be gibbeted in Shakspeare's Drama, as objects of detestation to all succeeding ages, as long as theatres shall be attended, and, perhaps, long after Shakspeare's own language shall have become unintelligible to the bulk of English readers. Wyntown, however, gravely cautions us against believing this foolish story, by telling us immediately that his 'get' was 'kyndly,' as other men's.

"The brief account of Macbeth's life raises his character above all the preceding princes, at least as far as their actions are known to us. The

'gret Plene,

Abowdand, bath on Land and Se,

and the riches of his country during his reign, which, together with the firm establishment of his government, enabled him to make a journey to Rome, and there to exercise a liberality of charity to the poor, remarkable even in that general resort of wealthy pilgrims, exhibit undeniable proofs of a beneficent government, and a prudent attention to agriculture, and to the fishery, that inexhaustible source of wealth, wherewith bountiful nature has surrounded Scotland. Macbeth's journey to Rome is not a fable, as supposed by the learned and worthy author of the *Annals of Scotland* [V. I. p. 3. Note] but rests on the evidence of Marianus Scotus, a respectable cotemporary historian, whose words, almost literally translated by Wyntown, are A. D. ml. Rex Scotie Machetad Rome argentum seminando pauperibus distribuit.

The only blot upon his memory is the murder of his predecessor, (if it was indeed a murder) who, to make the crime the blacker, is called

called his uncle, though that point is extremely doubtful. Among the numerous kings, who made their way to the throne by the same means, is Greg, who is held up as a mirror to princes. To this is added the crime of incest, in taking his uncle's widow to wife: but admitting her former husband to have been his uncle, we must remember that the rules concerning marriage in Scotland appear to have been partly formed upon the Jewish model, before the ecclesiastical polity was reformed or Romanized, by the influence of Queen Margaret. [*Vita Margarete ap. Bollandi Aba Sanctorum*, 10mo. Junii, p. 331.] Thus much was due from justice to a character calumniated in the beaten track of history." Notes, Vol. II. p. 468.

The sketch of Scottish commerce, which is given by this editor, in a note on B. VII. Ch. viii. v. 897, bears evident marks of diligence in research, and will doubtless be thought curious and important.

"As this is the first express notice concerning merchandize by Wyntown, and much has been said for and against the existence of a very early commerce in Scotland, without producing on either side the authorities necessary to establish a point of such importance, the following short note of authenticated facts, is laid before the reader, in order to shew that Scotland was not entirely destitute of fishery, navigation, and commercial intercourse with foreign countries, before the year 1285, though it is more than probable that some single mercantile houses in Scotland do more business now than was transacted in the whole kingdom, in the time of King William.

"Our notices concerning the early ages are, as may be expected, very few; yet even in them we find, that in 597, when Columba died, his body was, 'mundis involutum sindonibus,' as we learn from Adamnan, who therein copies from Cumin, the earliest Scottish writer now known to be extant, [*Adamn. MS. Bib. Reg. 8. D. IX. L. III. c. 26*] It will probably not be allowed that this fine linen was manufactured by the Scots of Dalrieta, or even in any of the British islands; and if not, it must have been imported.

"In the reign of Macbeth wealth abounded in the kingdom. The quantity of money coined by Cnut, his almost cotemporary King of England, which has been found in Scotland, and the riches which had flowed into his treasury during a comparatively long and peaceable reign, and enabled him to appear munificent even in Rome, give reason to believe, not only that there existed then some commerce, but even that there was a balance in cash paid to Scotland by the neighbouring nations.

Malcolm III. encouraged merchants to import many articles of rich dress, and other luxuries for the use of his court, refined and polished by the example of his foreign-bred Queen Margaret. [*Vita Marg. &c.*]

"Edgar\* granted the duties ('telonea') of ships in a certain district to the Church of Durham. [*Chart. in And. Dipl. p. 372.*]

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\* This and the succeeding paragraph are transposed in the note; but we are directed by the corrections at the end of the book to read them thus,

"Alexander

" Alexander I. possessed the foreign luxuries of an Arabian horse, velvet furniture, and Turkish armour. [*Reg. S. And.*] Ships paid duty to the king, or to those to whom he assigned it.

" David I. in several of his charters, mentions the duty ['canum'] payable by ships resorting to the ports of Perth, Sterling, and Aberdeen. [*Chart S. Crucis, &c. &c.*] This good king improved the agriculture, horticulture, and architecture of this country: he also made foreign merchandise to abound in his harbours, and brought home ('aggregavit') the wealth of other kingdoms, in exchange for the good things of his own: and he graciously attended to the applications of all persons, whether clergy or laymen, strangers, merchants, or farmers. These particulars we learn from Ailred, who, though a panegyrist, it must be remembered, was eye-witness to what he relates. [*Ap. Perdun.*] A Life of St. Kentigern (or Mungo) written about the end of this reign, after recording a miracle nothing to our purpose, has these words; Ab illo quippe tempore in hunc diem tanta piscium fertilitas ibi abundat, ut de omni littore maris Anglici, Scotici, et a *Belgiæ Galliæ* littoribus veniunt gratia piscandi piscatores plurimi, quos omnes insula May in suis rite suscipit portibus." P. 478.

With the same exactness Mr. Macpherson goes through the reigns of William, Alexander II. and Alexander III. proving very sufficiently that commerce did exist in Scotland through all that period.

Next follows the index, arranged by Mr. Macpherson in a manner which is peculiar, but clear, and likely to be extremely useful. It exhibits a brief history of each noble family mentioned by his author; and, as he has been at the pains to supply the connection of the successions, it becomes an outline of the *ancient Scottish peerage*, and is the more valuable on account of the very frequent errors and inaccuracies of the peerages of Scotland, hitherto published.

We now return to the first volume, wherein, for the sake of uniformity in size, the glossary is prefixed to the author's work. It is preceded by a set of general rules, calculated to facilitate the reading of Wyntown and other Scottish writers, nearly cotemporary with him, drawn up with great judgement and precision. The glossary is a work of singular labour and ingenuity, containing, as its author says, "the materials of a huge etymologicon," yet entirely free from etymology; the references to the cognate languages being given only by initials. Of its merits Mr. Macpherson speaks very modestly, yet truly.

"As a partial dictionary of the language of Scotland, this glossary, however inferior in other respects to the excellent one compiled by Mr. Ruddiman for Douglas's Virgil, has this material advantage of [over] it, that most of the words in it belong to the genuine language of the country; whereas a very great proportion of the other con-

sists

sists of foreign words fabricated by Douglas himself. Such words as occur in both glossaries (and there are not near so many as might be expected) frequently have very different explanations, it being the business of a glossarist to give only those meanings of a word in which his author uses it. The little identity to be found in the two glossaries is a circumstance which adds to the utility of both. The general rules which precede the glossary, also differ considerably from Mr. Ruddiman's, owing to the superior purity of the language in Wyntown's time." Pref. p. xvii.

These remarks are strictly just, and there cannot be a doubt that future observers of the progress of our language will consider Wyntown's *Cranykil*, thus edited, as a *κατεπαινετον* no less indispensable than Ruddiman's edition of Gawin Douglas's *Virgil*. Too much cannot be said of the beauty of this book, and the judicious manner in which it is published; and Mr. Macpherson has our thanks, which we venture to give in the name of the public, for a work, of which the labour could not be repaid, except to a mind sensible of the value of well-earned praise.

ART. II. *A View of Universal History, from the Creation to the present Time: including an Account of the celebrated Revolutions in France, Poland, Sweden, Geneva, &c. &c. together with an accurate and impartial Narrative of the late military Operations; and other important Events. By the Rev. J. Adams, A. M. 3 Vols. 8vo. 18s. Kearsley. 1795.*

ALTHOUGH abridgments of the history of nations, and of those grand transactions which excited the astonishment of the early ages of the world, have undoubtedly their use, yet when they become so multiplied as to threaten us with a total neglect of more deep and serious investigations into historical science, they ought to be discouraged by those who have undertaken the arduous task of watching over the interests of literature. Youth are, in general, owing to their natural volatility, too much inclined to take only a superficial survey of the various branches of science, and need not the incentives which epitomes and abridgments afford, to relax from the severity of their studies. This is the second publication of the same kind which, in the course of only a few weeks, has laid claim to our notice; and though we can justly commend the execution of both productions, so far as their plan extends, yet we cannot let this opportunity pass of expressing our decided disapprobation of increasing the number of a species of publications

publications which, when multiplied beyond due bounds, have an evident tendency to undermine that very learning which it is their professed object to promote.

Mr. Adams, in the volumes before us, will by no means be found to have forfeited that title to judicious and entertaining compilation which his prior selections in the path of history and anecdote, have deservedly obtained for him. He begins his view with the Cosmogony, which he describes with the studied brevity and simplicity of the Hebrew historian; without encumbering the young mind with the mythological chimæras of Pagan writers relative to the birth of nature, and of man. The deluge, also, is not with an idle parade of ostentatious learning, attempted to be *accounted for*, though the various opinions of philosophers are not wholly overlooked, but is detailed in language approaching to the nervous conciseness of Scripture, as a solemn judgment inflicted by Heaven on an offending race, the only light in which it can be regarded with utility.

The succeeding history of the formation of renovated society is mingled with suitable reflections, (p. 9.) and that of the first empires, established after its formation, is given in an easy flowing style, and in a perspicuous, and often spirited, manner. It is evident enough throughout the work, that the author is no very decided friend of the monarchical form of government, yet does he no where, at least in this part of the work, express himself in a manner reprehensibly partial concerning the democratic. However we may deem it right, in times beyond all those preceding pregnant with danger and hazard, to declare our unqualified avowal of sentiments favourable to monarchy, we mean that monarchy alone which has Liberty for its basis, and Virtue for its support. Of tyranny and usurpation of every kind, whether flourishing in ancient Asia, or modern Europe, we are the declared and implacable enemies; and we wish the juvenile mind to be early and zealously inflamed with the spirit of rational freedom; with that spirit which inspired the youth of Athens, without its licentious concomitants. In the progress of our author's survey of the annals of ancient empires, the characters of conspicuous personages whose lives principally attract notice in them are, in general, well depicted; the sprightly sayings of the witty, and the grave dogmas of the severe, are occasionally interspersed throughout the page: amusement is blended with instruction, and the young mind is at once delighted and reformed. Over ground so well known, and so often beaten, we need not follow our author; but as a specimen of his agreeable manner, his talent at characteristic description, and his mode of concluding



cluding historical detail with suitable moral reflections, we insert the following extract. It forms the winding up of his view of ancient history, at that particular period when Constantinople was stormed and taken by the soldiers of the second emperor of the Ottoman line.

"The duration of the Eastern empire reached from the year 395 to the year 1453. In the course of this period, it never equalled the ancient Roman empire in power or splendour; and it presented always a spectacle of weakness, folly, superstition, and crimes. It was gradually dismembered, and rent in pieces. The Bulgarians claimed one part of it, and the Saracens, a race of people who inhabited the deserts of Arabia, conquered Syria, Palestine, Egypt, and other neighbouring countries. On the ruins of the Eastern Roman monarchy, Mahomet II. established the Turkish empire, and his descendants still possess the finest country in our part of the globe.

"The character of the conqueror of Constantinople attracts, and even commands, our attention. Mahomet the Second was early educated in, and zealously professed the observance of, the Koran; age and empire might insensibly relax his rigid obedience to the laws of the Prophet; but so scrupulously were they fulfilled at first by the son of Amurath, that as often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution. Under the tuition of the most skilful masters, he was distinguished by his rapid progress in the paths of knowledge; and to his native tongue were added the acquisition of the Arabic, the Persian, the Chaldean, the Latin, and the Greek languages. History and geography, astrology and mathematics, confessed the variety of his literary pursuits; and his taste for the arts was displayed by his liberal invitation, and reward, of the painters of Italy. But his thirst of dominion and of conquest was unbounded; and his cruelty, after victory, was often insatiate.

"A siege of forty days proclaimed the approaching ruin of Constantinople. The breaches were increased, the garrison was diminished, and the strength of the inhabitants was impaired by discord. In an attempt to destroy the unfinished works of the besiegers, forty gallant youths were inhumanly massacred by the command of the Sultan, and Constantine could only avenge their fate by exposing from the walls the heads of two hundred and sixty Mussulmen.

"The twenty-ninth of May was fixed by the Sultan, and was sanctioned by his favourite science of astrology, for the fatal and final assault. The dervises proclaimed to those who should fall in the holy enterprise immortal youth amidst the rivers and gardens of Paradise, and all the pleasures their hearts could desire. The Sultan promised the temporal incentive of double pay. "The city and the buildings," said Mahomet, "are mine: but I resign to your valour the captives and the spoil, the treasures of gold and beauty: be rich and be happy. Many are the provinces of my empire; the intrepid soldier who first ascends the walls of Constantinople, shall be rewarded with the government of the fairest and the most wealthy; and my gratitude shall accumulate his honours and his fortunes above the measure of his own hopes." Such powerful motives diffused among the  
Turks

Turks a general ardour, and the camp resounded with the shouts of "God is God! there is but one God, and Mahomet is the apostle of God."

"The minds of the Christians were agitated with far different passions; despair and fear by turns occupied their bosoms: the noblest of the youths were summoned by Constantine Palæologus to the imperial palace, and he vainly attempted to infuse into their minds the hope to which he himself was a stranger. Yet this band of warriors was animated by the example of their prince. The Christians, for some time, maintained their superiority; and the voice of the Emperor was heard exhorting his companions and subjects by a last effort to achieve the deliverance of their country; but in the moment of lassitude the janizaries rose fresh and vigorous, and poured the fury of their arms on their faint and feeble opponents. The tide of battle was impelled by the Sultan himself, who on horseback, with an iron mace in his hand, reproved the tardy, and applauded the ardent.

"The assault now became every moment more vigorous. Hassan, the janizary, was the first who mounted the walls, and deserved the reward of the Sultan. A crowd of Turks impetuously succeeded; and the Greeks, driven from the rampart, were overwhelmed by increasing multitudes. The remnant of the nobles still fought round the person of the Emperor; his mournful exclamation was heard, "Cannot there be found a Christian to cut off my head!" His last fear was that of falling alive into the hands of the Infidels. He had before prudently cast away the purple; in the confusion of the attack he fell by an unknown hand; his body was buried under a monument of flain, and was discovered by the golden eagles embroidered on his shoes. With his life resistance expired; the Turks poured in on every side; the walls which had defied the Goths, which had resisted the united forces of the Avars and the Persians, now yielded to the superior enthusiasm of the Moslems; and the race of Othman, the disciples of Mahomet, established their government and their religion in the palace and the churches which had been founded by Constantine.

"Let us here pause a moment, and reflect on the fate of nations, and the transient prosperity of empires. Greece, the land of freedom, the parent of heroes, the nurse of philosophers, who, when she bowed before the victorious arms, refined the taste of Rome, is sunk the slave of barbarous superstition, and ignorant despotism; whilst the successors of Alexander, whose rapid victories overturned the Persian monarchy, and deluged Asia with blood, are doomed to sooth the pride, and feed the avarice, of some upstart Turkish Bashaw! The acquisitions of Lucullus and Pompey in Asia, and even the fleeting conquests of Trajan, have all yielded to the fierce followers of Mahomet, and form part of the dominions of the Ottoman Porte. Syria, once the seat of royalty, and long the eastern frontier of the Roman empire, attracts only the curiosity of the traveller, or exercises the speculations of the philosopher; whilst Phenicia and Palestine, deserted and destitute, seem but to exist in their former reputation. It is needless to remind the reader, that we owe the useful and elegant invention of letters to the first, and the pure doctrine of the Christian religion to the last. Egypt, renowned for mystic science and splendid literary

literary pre-eminence, now groans beneath the iron rod of delegated authority, and is an appendage to the Turkish government; her redundant Nile overflows to fill the coffers of capricious tyranny and sanguinary oppression. On the coast of Africa, Carthage, formerly the rival of Rome, is possessed by the states of Tripoli and Tunis; Numidia, once the kingdom of the celebrated Masinissa and the crafty Jugurtha, obeys the arbitrary nod of the Dey of Algiers. Fez is the Mauritania of the ancients; and the ruins of a city founded by the Romans, are still to be discerned amidst dominions doomed to experience the savage ferocity of the Emperor of Morocco. Of the islands which acknowledged the authority of Rome, Majorca and Minorca both belong to Spain; Sardinia and Sicily are governed by Italian Princes; Corsica has been subdued, and almost depopulated, by the ambition of France; the rest have submitted to the victorious arms of the Turks, except Malta, which still continues to baffle the force, and brave the indignation of, the Ottoman power." Vol. I. p. 284.

From the view of ancient history concluding at the 286th page of the first volume, our readers will perceive how large a portion of this compilation is allotted to modern historical narration, and those *celebrated revolutions* in France, Poland, &c. which, in truth, are very extensively detailed, and with that apparent exultation which marks, in a far more striking manner than could be collected from his guarded conduct in the former portion of his work, the author's own principles to be not a little biased by those which effected the revolutions abovementioned. Still, however, since he stigmatizes, in very animated language, the atrocities committed by the more desperate of the successive factions which have, for so long a period, convulsed Paris, we do not assert that these volumes are improper to be put into the hands of the rising generation. Some caution indeed in the perusal, we are of opinion, may be necessary; but, on the whole, we can affirm, that Mr. Adams, in his historic character, has ably acquitted himself of the task which he undertook; and though his view of things, in some points differs from our own, we have read nothing in his work which candour may not excuse, while, at the same time, we have observed many things that entitle him to our decisive commendation. We cannot, indeed, after the dreadful experience the world has lately had, contemplate, without some wonder, a man of talents and sagacity bigotted to the pernicious principles of democracy: and to all such we would put the following question. Strong prejudices, violent passions, weak reason, and unformed judgment;—are these the proper qualities for government? Yet these are universally the qualities of the multitude. We hope we are not bigotted on our side, but the fact appears beyond controversy; and to the question we can conceive only one answer.

ART.

ART. III. *Three successive Tours in the North of England, and great Part of Scotland. Interspersed with Descriptions of the Scenes they presented, and occasional Observations on the State of Society, and the Manners and Customs of the People. By Henry Skrine, Esq. of Warley in Somersetshire.* 410. 164 pp. 12s. Elmsly. 1795.

OF all the amusements to which an easy fortune gives access, there is none more unexceptionable than that of viewing the face, and examining the manufactures, of the island we inhabit. The curiosity which it gratifies is of a laudable and liberal kind, and the taste which it assists to cultivate will always be a source of satisfaction to the individual, and may lead to the further embellishment of the country. But some moderation must at length be observed in the publication of the materials which are collected in such excursions. Our own country cannot require to be described day after day, with as much minuteness as if it were a remote region which the readers could not hope to visit: and the public must become weary of having the same tracks, or nearly the same, marked out, and the same places depicted. Mr. Skrine writes with perspicuity, modesty, and good sense, and we do not wonder that his friends were pleased with the communication of his remarks; whether those friends were equally judicious when they stimulated him to publication, may be doubted, only for the reason just alledged. There is nothing in the book which can discredit the author, but perhaps also there is nothing that has not, in other words, been related frequently before. The Tours appear to have been made with great diligence, as to the number of objects they embrace; perhaps a greater number than can generally be found described within the same compass. In this point of view a full index of names of places might have been a useful addition. Mr. Skrine's descriptions are in general brief, and never so extravagantly florid as they are in many tours. His remarks are usually just, but those of most importance appear in the concluding chapter on the state of Scotland. In these we are sorry to observe, that an interval of six years had there produced but little improvement, and had rather frustrated than confirmed the sanguine expectations of the author at the beginning of that period. The observations on this head deserve attention. The author attributes the effect to the shock which paper credit received in 1793, and, in part, to the peculiar state of society in that country. The mode of description employed by Mr. S. may be seen in the following specimen:

“ We

"We pursued our route to Trentham, the noble seat of the Marquis of Stafford. The beauties of art and nature are here most happily blended, and the result of real taste is apparent in all its late improvements. The house presents an angle of two grand modern fronts, over a fine sloping lawn towards the Trent, which is here swelled into the form of a lake, and fills a vale terminated by a vast column of oaks, proudly clothing the side and summit of a lofty hill. Through the mazes of this magnificent wood we ascended by a steep and winding road, presenting a variety of beautiful near views; to the top of the park. Here a most extensive outline presented itself; the park, the house, and the great display of water lay below us; on the one side we looked up the vale of Trent, through which we had passed, and on the other a profusion of hills and dales opened upon us, ornamented with a variety of towns and villages, and bounded by the summits of the Peak of Derbyshire." P. 2.

The arrival of our traveller at the little village of Lawrence-kirk in Kincardineshire, produces a character of the late Lord Gardenstone by whom it was ornamented, and a copy of verses to the memory of that nobleman, which, by the author's account, were probably not surpassed by many in the Album. These, as being more removed from the common track of the narration, we shall lay before our readers.

"The taste and liberality of the late Lord Gardenstone have decorated this spot in a manner very unusual in Scotland, neatness appearing to be its prevailing character, and even elegance being in some respects studied. Not content with employing those leisure hours, which the high station he held in a laborious profession allowed him, in adorning his patrimonial territory, this nobleman extended his cares over all the poorer order of people, and shone most as the patron of industry and virtue. Renouncing all those oppressive and invidious privileges which still exist as relicks of the feudal system in Scotland, he set a noble example to the great landholders in his neighbourhood, and obtained a just portion of admiration and applause, without meanly courting the public favour, or seeking adulation from sycophants. Inflexibly severe in holding the balance of justice, he restrained transgressions by his authority, and prevented the temptation to commit them, by the judicious liberality with which he encouraged industry, and established various manufactures within his extensive domain. The village of Lawrence-Kirk owes its existence and prosperity to these active virtues, being entirely rebuilt by his munificence, together with a handsome chapel and an excellent inn. To the latter he has added the singular appendage of an elegant building in the form of a temple, fitted up with a library, and containing a good collection of books, together with a well-chosen repository of natural curiosities. Among these funds of entertainment so liberally provided for travellers, I found the institution of an album for fugitive pieces of poetry, in imitation of those established at several places on the Continent. The verses in general were not very good, but the singularity of the design in so remote a part of the country was striking, and

and I could not resist the desire of adding the following tribute to the memory of its late noble patron, who died about three weeks before we came there, lamenting at the same time that his virtues could not render him immortal.

ELEGY

ON THE DEATH OF LORD GARDENSTONE.

Where empty grandeur seeks a pompous grave,  
And scutcheon'd pride adorns the trophied hearse,  
In solemn order plumes are taught to wave,  
And venal bards diffuse the hireling verse.

Far other rites, in nature's rude array,  
To thee, O letter'd Gardenstone, belong:  
To thee a stranger tunes the sadd'ning lay,  
While all Kincardine joins the mournful song.

Patron of arts, of industry the friend,  
The busy loom advanc'd at thy command;  
Fair Peace *was bade* her blessings to extend,  
And smiling Plenty deck'd this rescued land.

Where naked heaths in desert aspect frown'd,  
Now with each vernal flow'r the garden glows:  
While at thy call the peasants rang'd around,  
And in gay form the new-built village rose.

What though, obedient to stern Nature's call,  
Thy sinking frame obey'd the gen'ral doom!  
Ne'er shall oblivion all thy works enthrall,  
Such active virtues soar beyond the tomb.

Revolving years in time's increase shall show  
Thy gen'rous plans adorn'd with just success;  
With grateful ardour future bards shall glow,  
And rising swains their patron's bounty bless." P. 112.

H. S.

This author is rather too fond of one or two expressions, as that of a torrent "*tearing its course*"; and a few small inaccuracies appear; but in general his style is chaste and good.

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ART. IV. *Ecloga Sacra Alexandri Pope, vulgo Messiah dicta, Grace Reddita. Accedit etiam Grati, Inscriptio Sepulchralis ex celeberrimâ Elegiâ Thomæ Gray. Curante Johanne Plumptre, A. M. Canonico Vigornienſe, et Collegii Regalis Cantabrigiæ olim Socio.* 4to. 19 pp. 1s. 6d. Smart, &c. Worcester; Faulder, London; 1795.

TO every liberal and enlightened mind, we scruple not to appeal for the truth of the assertion, that to praise is a far more delightful office than to condemn. But applause that

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is rare, is for that reason of somewhat higher value. Where it is justly merited, it should be liberally bestowed. We are not the self-created tribunal of a tyrannic democracy, with whom trial and execution are synonymous terms: we do not vote our guillotine in a state of permanency. On the contrary, we have peculiar satisfaction in recommending to the learned world a publication like the present; to which we see a name affixed which yields to none in point of respectability; but worthy, from its intrinsic merit, of approbation and applause.

It is a pleasing and interesting reflection, that they who can thus amuse, can likewise edify mankind. The British Critic for July announced, that the Reverend Mr. Weston, (one of the competitors for the prize of literary fame, as a translator of Gray's Elegy) was preparing for the public a work of greater importance, and more extensive utility, which has since appeared. Mr. Plumptre, on the other hand, has already distinguished himself in the path of divinity. His valuable work on the Principles of religion, and his excellent tract, which has lately received our unqualified praise, the View of Religious Knowledge\*, place him, in our opinion, very high in the rank of modern theological authors. We offered our tribute of respect to it, as an anonymous work: we repeat it with pleasure, on learning the name of its editor—a name, which that modesty which is inseparable from true merit, for a while concealed; but which the laudable curiosity of the public, to know who had presented them with a manual of the very first utility, found means to discover.

Mr. Plumptre's work, which has every embellishment that the elegance of modern printing can bestow (though that now almost ceases to be a subject for distinction) is inscribed, in a short dedication, to Earl Bathurst, and to the brother of that nobleman. An address to the reader follows, concerning which it will be necessary for us to speak cautiously, lest the commendation we should bestow might seem to proceed rather from its perfect coincidence with our own sentiments, than from the truth and soundness of the observations it contains. After the unequivocal manner in which we have expressed ourselves on the subject of Gray's Elegy, it cannot but be pleasing to us to find our sentiments supported by good authority. "Dubitari autem hercule vix potest, quin poema istud, ut-  
cunque sit venustum, hodierna tamen propter nomina, mores,  
atque sententias, Græcorum antiquorum animis omnino parum

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\* See Vol. V. No. I. p. 76. Also Preface to Vol. V. p. iii.

*accommodetur."*

*accommodetur.*" Such, we are persuaded, will be the opinion of every scholar, who will investigate the case without prejudice, and decide on it without partiality. Mr. Plumptre adds, that, as these objections do not extend to the epitaph, he has ventured to subjoin a Greek translation of it to his poem. We shall present it to our readers at the close of these observations, and we shall present it without a single scholium. Too much have we already expatiated on the versions of that elegy, to think of entering into any further disquisition on the subject. It is probable indeed, that Mr. Plumptre may have employed some of his hours of elegant literary retirement in making a complete Version of Gray's Poem. If our conjecture be well-founded, let us not forbear to remark, that there is sometimes more merit, and more difficulty, in suppressing a favourite work, the child of prolific fancy, or painful elaboration, than in exhibiting it, with all its beauties, and all its imperfections, to public view. The one is an act of courage—the other of virtue.

Dr. Norbury, to whose age, character, and situation, we alluded (but, as we have been since informed, without sufficient perspicuity), when we spoke of the Etonian Nestor\*, has not yet, in our opinion, been surpassed by any of his ingenious competitors. We regret that we do not think ourselves permitted, although we have it in our power, to stamp this decision with the high authority of a name, at the repetition of which, while Learning recognises one of her warmest and ablest friends, false critics blush, and sciolists tremble. Suffice it to assert, that

— probat hæc Octavius optimus—

More happy than others in the choice of his materials, Mr. Plumptre is inferior to none in point of execution. "*Cupido me quædam habuit, ut per otium aliquid exquirerem, quod et iis, et Græcarum literarum studiosis omnibus, pariter placeret, viris simul gravibus deceret, et cum Græcorum indole cohærere melius videretur.*" Such was our learned author's wish, and it has not failed of its accomplishment.

Of this sacred eclogue, as the great moralist observes with respect to another poetical work, it may be truly said, that, by the nature of its subject, it has the pre-eminent advantage, that it is universally and perpetually interesting. It concerns the welfare and happiness of all mankind. And when we consider the character of the poet, and the general tendency

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\* See Vol. V. p. 243. † Qu. Is this Latinity allowable? *Rev.*



of his writings, we are almost led to exclaim, in the words of the elegant Lowth, "Cum vero horum vim omnem et magnitudinem nullo modo complecti potuerit, aut etiam attingere, ipsius Poetæ animus; quid mihi hac in re concedent eruditi, nescio: quod sentiam, vix audeo exponere: et tamen dicam, id mihi tam mirabile, tamque prodigii simile videri, ut nonnunquam pene inducar, ut serio credam, id semel evenisse quod Socrates εἰρωνεύματος, ut solet, apud Platonem de poetis ait: Διὰ ταῦτα ὁ Θεός, ἐξαίρετος τέτων ὢν, τέτοις χεῖται ὑπερίταις καὶ τοῖς χερσὶν αὐτοῖς καὶ τοῖς μάντεσι τοῖς θεοῖς· ἵνα ἡμεῖς οἱ ἀκούοντες ἴδωμεν. ὅτι οὐχ οὗτοι εἰσιν οἱ ταῦτα λέγοντες οὕτω πολλὰ ἄξια, οἷς νῦν μὴ πάριςιν, ἀλλ' ὁ Θεός αὐτός ἐστιν ὁ λέγων, διὰ τῶν δὲ φέρεται πρὸς ἡμᾶς. Przl. 21.

We shall now, with due respect to Mr. Plumptre, point out a few particulars which struck us, as worthy of observation, in our perusal of his ingenious performance.

V. 6. ὅσιν περὶ ἡψο γλώσσην. As the Ionic dialect is here strictly observed, the word ἡψο seems to require a genitive case, instead of the Attic accusative. Neither the metre, nor the melody of the line would have been injured by this adherence to strict grammatical propriety. May we not venture to express our regret, that more frequent recourse has not been had to Dorisms, in this truly legitimate eclogue?

V. 7. μέλλοντ' ἰσορῶν. "Looking into futurity." The word μέλλοντα should have been accompanied by an *article*. This is always necessary, where an adjective or participle is to supply the place of a noun-substantive. Homer introduces the article twice in a single line, where he describes Calchas as knowing

τά τ' ἰόντα τὰ τ' ἰσσομένα, πρό τ' ἰόντα.

It has been hinted to us, by more than one friend, that on the subject of the article we are in certain cases too strict in our stipulations. We have endeavoured to reconsider the question without any prejudice, or attachment to system. We have weighed the authorities attempted to be adduced against us, and the result is, that we find nothing which induces us to retract what we have asserted.

V. 12. σημαντικὸς ὄρνις does not with sufficient precision define the mystic *dove*. Why could not the learned author have introduced some modification of the τρεῖς πελιδνὸν of Homer?

V. 15. ——— τὸ ῥ' ἥπιον εἶσι ἀδύμοις  
φάρμαχοι ———

We cannot pass by this line without expressing, as we have already done on a former occasion, our approbation of the usage by which the letter *ε* lengthens a preceding vowel, naturally short:

Εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὀμμάτῃ θίλγει. κ. τ. λ.

Il. 24. 343.

30.

V. 30. We shall now present our readers with a specimen of Mr. Plumptre's poetical powers. We have, it is true, our doubts as to the introductory word of our quotation, which, even if its quantity be right, seems more Anacreontic than Homeric; more descriptive of convivial merriment, than of sacred rapture. We have also ventured to substitute *ερχομαι* *Αὐτός* for *Αὐτὸς πάντων*, at the commencement of the thirty-second line; a liberty which, we trust, the learned author will pardon. We shall not pay so ill a compliment to the taste of our readers as to detain them with our remarks on the beauty and propriety, with which a well-known splendid line of the eleventh *Odyssey* is adapted to the concluding verse:

Ἰλαρὰ εὐφραίνου φωνή τις, ἀκρότ', ἔρμος·  
 "Εὐδαίαν ποιεῖτε Θιῶν τρεῖβον" Ἔρχεται Αὐτός.  
 "Ἔρχεται Αὐτός," ἀν' ἑρί', ἀν' ἄλσσι φωνήϊα,  
 Ἐρχομένη πρόδος Θιῶν ἄγγελος, ὡκὺ φορεῖται.  
 Πᾶν ὕψος, γῆν κατὰ ὕψρον' ἡδὲ ταπεινὰ  
 Ἀγχι', ἄνω ὠδῶσθε πρὸς εὐδίου αἰθίρ' ὀλύμπου.

V. 47. We object to *μιμῶσται*, as conveying rather a ludicrous, or at least a satirical idea. The passage in Euripides, cited by a learned lexicographer, does not seem to weaken the force of this observation, if we preserve the undoubtedly just reading of *κακά* in the 450th verse, instead of *καλά*, which has been fancifully substituted for it.

—— οὐκίτ' ἀνδρώπῃς κακῶς  
 Λίγειν δίκαιον, ἐν τὰ τῶν δειῶν κακά  
 ΜΙΜΟΥΜΕΘ' — Ion. 449.

V. 50. Mr. Plumptre thus beautifully renders the beautiful simile of the shepherd:

Εὐποκον ὡς ποιμὴν διατρεφὴν παῦ κατ' ἀγρὸν,  
 Ἡδίστην ζητᾷ τε νομὴν, καὶ εὐπνοον αὔραν·  
 Δίξεται τὰ τ' ἀπολλύμενα, πλάγχθητ' ἅ τ' ἐρύκει,  
 Νυκτὸς ἔων τε φύλαξ, καὶ ἐπίσκοπος ἡμαῖος, αἰετ'  
 Ἀσθενίας, τοῖς περ χεῖρος ἐς' ἄριστοι βοηδεῖν  
 Ἀγκὰς ἔχον, τρεφῆναι τε, καὶ ἐν κόλπῳ ὕγι δάλλπει,  
 Ὡς Αὐτὸς τὸ βρότειον ἅπαν γένος ὧδε νομῆισι.

V. 59, 60. Would not the word *τάσσω*, in these lines, be more appropriate to the array of hostile armies, and *εἰζω* to the national contentions which gave occasion to battles? When Mr. Plumptre republishes his elegant poem, he may, perhaps, think this remark worthy of attention: the alteration can be very easily made. At present the lines stand thus.

Οὐκίτ' ἔπειτ' ἔθνος ταχθῆσθαι ἄντιον ἔδει·  
 Οὐτ' ἀνδρῶν συμαρτὴν ἔεισεσι φλογωπὴν ἐν αἰχμῇ.

V. 63. *αἰβύνη*. We are not quite certain, that this word is admissible in poetry. In its primary sense, it signifies a thong made of a boar's hide, (Th. *σῆς*.) Metaphorically, it was applied to the lances and missile weapons used by huntsmen in their pursuits of the wild-boar, and other savage animals. It afterwards was adopted into more general use, as an implement of war. (Vide Suid. in loc.) But Mr. Plumptre seems to have selected the word, because the LXX, in the text to which the poet refers, use the word *ζιβύνας*—Is. ii. 4.—a manifest corruption from *σιβύνη*. It is scarcely, however, in any of its forms sufficiently poetical for Mr. P's. purpose.

V. 19. To avoid the open vowel, we would substitute *μυρταῖς ἀνθιμοίσσαις*, for *μυρτῶ ἀνθιμοίσση*.

V. 87. We shall be pardoned for one more short quotation, of exquisite delicacy and beauty.

Ἐγρεο, φῶτι Σαλήμ κορυφωμένη† ὑψὺ ἀνοιγε  
 Ὅσοι, Σαλήμ' εὐπυργον αἶετ', ὤρασσα, κάκηνον.  
 Οἷον σαῖς κόσμος γένος ἐν αὐλαῖσι πάρεσαι\*.  
 Ἐσσημένους προσόρα παῖδας, παιδῶν τε θυγατέρας\*  
 Πανταχόθ' ὥς κλονιόιναι ὁμιλᾶδόν, ἥδ' ἐβιαίως  
 Ζωὴν ἐξαίτησι, καὶ ἑρατὸν ἀεζάζουσι.

The closing spondaic has here its appropriate grandeur and magnificence ‡.

V. 98. Σοὶ νάπαι Ἰδύμης καλλίπνοα δῶρα φέρουσι

The learned translator needs not to be reminded by us, that the first syllable of the word *νάπαι* is uniformly short. *Ἰδύμης* must, therefore, consist entirely of long syllables, or the metre will be defective. Now, as there is no ancient Greek poet, we believe, who makes use of the word in question §, Mr. Plumptre might, perhaps, consider himself at liberty to adapt the quantity of the word to his purpose. But we are obliged to enter our protest against this licence; a protest founded on the strongest rules of analogy.

Obvius assiduo Syrophœnix udus amomo  
 Currit, Idumææ Syrophœnix incola portæ.

Juv. Sat. v. 160.

Primus Idumæas referam tibi, Mantua, palmas.

Virg. Georg. iii. 12.

† We impute the various reading in the original to a typographical error.

\* We cannot quite approve of the modern addition of the point of admiration to Greek.

‡ See observations on this subject, in our Review of Mr. Tew's Translation of Gray's Elegy.

§ We expected to meet with the word in the *παινήγησις* of Dionysius; but we consulted that poem (as edited by Wells) without success.  
 Modern

Modern Greek writers have, in general, conformed to this method of scansion. In one passage only have we found it violated, and apparently by oversight, in the *Δαβίδης Ἑμμετρος* of Duport.

Ἰδυμαῖοι ὁμῶ, Ἰσμαήλοιο τῶ παῖδες

Pf. lxxxiii. 6. 2.

In other instances,

Μηῆσαι Ἰδυμαίων, οἱ, Πέσσαι, Πέσαι, ἱεῖπον.

Pf. cxxxvii. 7. 2.

Χάσῃ τις πολυόλβος ἐπὶ Ἀράβων ἐν γᾶφι  
Οὐδ' αὖ Ἰδυμαίης

Ejusd. Θεοοδρείμβος. i. 1.

Τίς μοι Ἰδυμαίην εἶσω ὅδ' ἡγμονεύσῃ;

Δα. Εμμ. Pf. lx. 9. 2.

Thus also the learned Ailmer in his *Ἀρχιμωγος*

Αἱ δὲ μόσαι χῶραι φέουσι' ὅο χεῖρας ἀάπτως·  
Φύλον Ἰδυμαίων, καὶ Μωάβοιο γενέδλη,  
Καὶ ὅσσοι περ ἴασι μετ' Ἀμμόνισσιν ἄριστοι.

Ch. xi. 41. 3.

V. 102. The splendour of Mr. Plumptre's poetry is here worthy of its original Muse; almost of its subject.

Ἥλις ἐκ ὀφελός τι, καὶ ἥς ὕψος ἔσται·  
Ἐσπίς ἐκ ὀφελός τι, σελήνης τ' ἀργυρολόξῃ·  
Λυομένων δὲ τῆς τέττω ὑπὸ κρείσσονος αἰγλῆς,  
Εἰς βόας ἀκράτῃ δόξης, μία κύδος ἀμμή  
Σὰς αὐλας ἐμπλήσει—

We are not clear that *φῶς*—*αὐτὸς*, which follows (though we are aware of the personification) expresses properly the **LIGHT** *himself*. If there were not a masculine *φῶς* with its appropriate signification, we should have no doubts on the subject; but, as the matter stands, there is certainly too much ambiguity in the expression.

V. 100. *Ἦνδὲ*. After objecting to the scanty use of the Doric dialect, it may seem fastidious to observe, that this is the *third* time in which this not very common word occurs; and it is almost the only imitation of Theocritus we can discover. (See *Idyll*. i. 149. iii. 10, &c.) This is too frequent a repetition in a poem which consists only of 112 verses.

V. 109. The penultimate of *ψιλλὰ* is long. The line, however, is capable of very easy alteration.

We here take our leave of an ingenious scholar, and an excellent man, with our earnest hope, that he may long be enabled to direct his literary pursuits to the instruction and delight

delight of his countrymen; and that we may be repeatedly called on to bear testimony to his unassuming worth.

Πλήρης τοι μέλιτος τὸ καλὸν γῆμα, Θύρσι, γίνετο,  
Πλήρης δὲ σχαρόντων· καὶ ἀπ' Αἰγίῳ ισχυρά τρώγοις  
Ἀδύαν· τίττιγος ἐπὶ τύγῃ φέρτερον ῥέει.

Theocr. Id. I. 156.

The Epitaph in Gray's Elegy verified by

MR. PLUMPTRE.

Ὅς χθονὸς ἐν κρήνῃ, νῖος ἂν, ἔχει ὧδε κάρηνα,  
Τὸ κλέος ἔκ ἐγὼ, ἡ Τύχη ἔκ ἐφίλει.  
Ἢ Σοφίᾳ φθονεροῖς ἔπω μιν ἐπίβλεπεν ὅσσοις—  
Τῆς δ' ἀγαθῆς κτῆμ' ἢν πένδιμον Ἑσυχίης.

Πολλὴ οἱ ἀγάπη, ἄδολός τί οἱ ἔπλετο θυμός·  
Ὡς καὶ ἀμοιβάσθην ἔβαντό' εἶχε χάριν.  
Δῶρον, ὃ οἱ μόνον ἦε, πινίη ἀπέδωκεν ἄδωρον  
Δάκρυ· φίλον δίδωεν, χ' ὡς μόνον πύχεδ', ἔλε.

Λοιπὸν, τὰς ἀρετὰς μὴδὲ πλεον αὐτῷ ἐρύνα·  
Μὴδ' ἐκ φρικαλίου δώματος αὐτὸν περὶ  
Σφάλματ' ἀγ'—ἐνδ' ὁμαλῶς τρομέησιν ἐν ἑλπίδι κῆλαι,  
Εἰν αὐτῷ Πάρος ὅς γ' ἔδωκεν, ἡδὲ Θεῶ.

ART. V. *A System of Mineralogy, formed chiefly on the Plan of Cronstedt.* By J. G. Schmeisser, F. R. S. &c. 8vo. 2 Vols. 344 and 374 pp. 10s. Dilly. 1795.

THE design of M. Schmeisser, we are told in his preface, is “to furnish the English student with a correct, improved, and easily intelligible system of Mineralogy.” It is certain, that in this branch of natural knowledge, there are not many very eminent elementary works in our native language, and of those we have, some are now rendered almost useless by the numerous discoveries of later years, which have not only increased the catalogue of minerals, but removed many of those best known from the places they formerly occupied in the classification. The application of chemical tests has not only wrought these changes in our systems of mineralogy, but of late years chemistry itself has undergone such alterations, that it requires totally a new course of study in the mineralogical line, to become master, of the general language of Europe as applied to this interesting branch of science. Generally speaking, therefore, we may set considerable value on the labours of those who by extending their enquiries and multiplying experiments,

periments, shall contribute to the completion of a correct and perfect catalogue of mineral substances. Had M. Kirwan indeed, (the 1st part of whose improved edition of his *Mineralogy* we had lately occasion to notice\*) supplied the public with as ample an account of the remaining subjects of the fossil kingdom, as he has of earths and stones, we might consider other works at this moment as superfluous; his extensive knowledge of all recent discoveries being such as to enable him to give probably as correct a system as we could desire or expect. But certainly, 'till he is able to complete his admirable work, we must hold ourselves indebted to those, whose labour is employed to supply what is yet wanting. This we ought to find performed in the work before us, not only because it extends to the classification and description of what Mr. K. has reserved for his second part, but because the method also adopted by Mr. S. is nearly similar to that of Mr. K. his descriptions being equally deduced from a combination of the external and internal characters. In the author's acknowledgment of general obligations to preceding writers, we have an incidental account of the method adopted. "To Wallerius, Cronstedt, Bergman, and La Metherie," he says, "I am obliged for the chemical part; to Bruchman for the description of the gems; to Romé de Lisle for the figures; and to Werner and Karsten for the description of the external characters." In the preface to the 2nd Vol. we learn, that it is the purpose of M. Schmeisser to pursue the plan of this work from time to time in supplementary numbers, so as to keep pace with the discoveries which, he foresees, may be still expected; and an enumeration is given of the sources to which he chiefly looks, for such advancement of the science. From his knowledge of the German language, and acquaintance with the works of the many learned mineralogists of that country, we may naturally hope for an ample supply of information in the prosecution of such a plan, and we heartily wish that no impediments to its progress may arise. At the same time we could wish that the new Chemical Nomenclature was more surely fixed and established than we can consider it to be, and that there was a more general agreement with respect to the names of various fossils than at present exists; for we cannot but apprehend that in the fluctuating state of the sciences of mineralogy and chemistry, these very works on which we now set a value, may become obscure and unintelligible. Thus, the theory of combustion and calcination may probably (from the great doubts remaining) be in a

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\* Brit. Crit. Vol. V. p. 401.

short time so differently understood, as to occasion infinite confusion in systems founded either on the old or new chemistry, and the names of various salts must be for some time equally liable to change. These, however, are accidents to which the most careful mineralogists must, in the present state of things, be of necessity exposed: nor do we make this observation to depreciate their labours, but as regretting that they cannot yet be more effectual. We by no means purpose to enter into any minute examination of M. S.'s description of the various substances of the mineral kingdom, as far as regards either their external or internal characters; for, the former being referable to the many and various specimens that have happened to fall in the way of collectors, and the latter deduced from curious and difficult experiments, it cannot be expected that we could apply ourselves, for the purposes of this work, to ascertain the exact propriety of them. But we cannot help placing a general reliance on their correctness and merit, while Mr. S. professes to have availed himself of the assistance of such acknowledged leaders in their several lines, as Werner, Karsten, and Romé de L'Isle for the external characters, Wallerius, Cronstadt, Bergman La Methrie, (and in some cases we may add Mr. Kirwan himself) for the internal. For the readier understanding of the terms, tables are prefixed of the chief external characters and physical and chemical properties, and the practical student is supplied with detached sections of some length, on the method of examining and describing minerals, as in Mr. Kirwan's celebrated works, and Mr. Magellan's edition of Cronstedt. We must, however, be allowed to say, that we do not look upon the introduction as containing so clear or intelligible an account of the chemical affinities as the learned author would willingly persuade himself he has given. In the illustration of the decomposition that takes place when the analytical exceeds the dormant affinity (p. vi.) which Mr. S. calls analytical affinity with double synthesis, we think the affinity between A and D should have been specified, as well as the three other affinities. In the table of affinities, p. viii. many of the metals, according to Mr. S.'s plan, if we understand him rightly, would seem to have a stronger affinity to all the mineral acids than soda or even pot-ash. Can this be so?—At p. 55, all the alkaline salts are said to decompose solutions of metals in acids.

We cannot be thought to speak disrespectfully of this work, by ranking it *after* Mr. Kirwan's. It certainly is much less abundant in new matter, neither are we indebted to Mr. S. for the discovery either of many new fossils, or better names for those previously known, as is the case in Mr. K.'s work. At the same time we must observe, that the latter has certainly

carried

carried this matter so far, and detected such minute discriminations, as to alarm some old mineralogists with the very great increase of the catalogue, and consequent additions to a nomenclature, already sufficiently intricate. For some particulars which we noticed in examining this work, we could not thoroughly account. In p. 37 Mr. S. reckons eight earths, whereas not only Mr. K. fixes the number of earths to be now nine, but ix. are also enumerated by Mr. S. himself, p. 45. The ninth or stonthon earth, (stonthian according to Mr. Kirwan) Mr. Schmeisser seems, in p. 45, to consider as first ascertained by himself to constitute a distinct genus, though the discovery is usually allowed to Dr. Crawford. Garnet Mr. S. writes *garnit*; dendritical, *dentritical*, throughout the work. There are other mis-spellings, that are manifestly accidental, in the 2nd Vol. for which no table of errata is provided. Such are *christalligraphia*, *petraflex*, *colcination*. The work is dedicated to the worthy president of the R. S. jointly with that very eminent and able collector of minerals, the Right Hon. Mr. Greville.

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ART. VI. *A Journey made in the Summer of 1794, through Holland and the Western Frontier of Germany, with a Return down the Rhine; to which are added, Observations during a Tour to the Lakes of Lancashire, Westmoreland, and Cumberland. By Ann Radcliffe.* 4to. 500 pp. 11. 1s. Robinsons, 1795.

THE reader who shall expect any great degree of novelty and interest from a journey so frequently made, and described by so many accomplished writers, will of course be disappointed in the work before us. Yet the pen of Mrs. Radcliffe scatters many a grace and many a beauty, where the soil seems least of all likely to produce them. The progress from Helvoetsluys to Germany, along the Rhine to Mentz, and onwards to the borders of Switzerland, is in this publication once more traced out; and the only circumstance of novelty which distinguishes it, is the animated colouring in which Mrs. R. represents scenes where nature has been unusually lavish in her bounty. We have, however, the same fault to find on the present, as on a late occasion, when a performance by this lady came before us. Description is at once her strength and her weakness; we have something too much of it, and are sometimes induced to suspect that enthusiasm has given



given the wings to fancy, and the pencil has been dipped in colours beyond the glow of nature. We are surpris'd that Mrs. R. did not glean more anecdotes in her way, having pass'd through places which had recently been the theatres of such extraordinary events. The following, however, is too curious to be overlooked.

"In the retreat from Oppenheim, though the French were under considerable difficulties, they were upon the point of obtaining what they would have thought an abundant reward for them. It was on the 30th of March that their cavalry and flying artillery took the road by Alsheim. As this was a place capable of making some defence, and there were Prussian troops visible at the gates, they began the attack by planting cannon, and directing a vigorous fire upon it. The King of Prussia, who was at dinner in the town, and had not an hundred men with him, received his first intelligence of their approach from the fire. He immediately rode out on the opposite side, and sending some Hussars to the spot, the French did not continue the contest, but made their retreat by another road. If they had known how few troops were in the town, they would of course have entered it without commencing this fire; and the Prussian officers agree, if they had done so, there would have been little chance of saving their monarch. Had they been aware also that his Prussian majesty was there, they might have reduced this slight chance to an impossibility; for they were sufficiently numerous to have surrounded the town, and had approached so quietly that they were not known to be near it. The Prussians had no cannon, and the French were otherwise greatly superior, though having no other purpose for entering the town, than to continue their retreat; they did not wait to contest it, but returned by another road. That a circumstance which would have had such an effect upon the affairs of Europe, should have depended upon so slight a chance as this, we could not have believed, if the story had not been confirmed to us by ample authority." P. 200.

We cannot say that any thing of very particular interest occurs to stop the reader, as he accompanies the travellers to Mentz. We say travellers; for, in the introduction, Mrs. R. informs us that her husband was her companion; and, that where the oeconomical and political conditions of countries are touched upon, many of the remarks come from Mr. R.'s pen. At p. 188. We find a very curious account of the siege of Mentz, in 1792 and 1793, taken principally from a German pamphlet, the whole of which we would gladly insert, if practicable: in lieu of it, we present our readers with an account of the Rhenish vineyards and wines.

"The strongest, and, as they are termed, fullest bodied wines, those of course which are best for keeping, are produced upon mountains of a cold and strong soil; the most brisk and spirited, on a warm

warm and gravelly situation. Those produced near the middle of an ascent, are esteemed the most wholesome, the soil being there sufficiently watered without becoming too moist; and, on this account, the vineyards of Hockheim are more esteemed than some whose produce is better flavoured; on the contrary, those at the feet of hills are thought so unwholesome, on account of their extreme humidity, that the wine is directed to be kept several years before it is brought to table. The finest flavour is communicated by soils either argillaceous or marly. Of this sort is a mountain near Bacharach, the wines of which are said to have a Muscadine flavour, and to be so highly valued, that an Emperor, in the fourteenth century, demanded four large barrels of them, instead of 10,000 florins, which the city of Nuremberg would have paid for its privileges. A vineyard newly manured produces a strong spirited and well-flavoured, but usually an unwholesome wine; because the manure contains a corrosive salt, and a fat sulphur, which, being dissolved passes with the juices of the earth into the wines. A manure, consisting of street mud, old earth, the ruins of houses well broken, and whatever has been much exposed to the elements, is, however, laid on once in five or six years, between the vintage and winter. The sorts of vines cultivated in the *Rheingau*, are the low ones, called the *Reftinge*, which are the most common, and ripen the first; those of *Klebroth*, or red *Burgundy*, the wine of which is nearly purple; of *Orleans*, and *Lam-bert*; and, lastly, the tall vine raised against houses, or supported by bowers in gardens. The wines of the two first classes are wholesome; those of the latter are reputed dangerous, or, at least, unfit to be preserved.

The vintagers do not pluck the branches by hand, but carefully cut them, that the grapes may not fall off; in the *Rheingau*, and, about *Worms*, the cultivators afterwards bruise them with clubs, but those of *Franckfort* with their feet; after which the grapes are carried to the press, and the wine flows from them by wooden pipes into barrels, in the cellar. That which flows upon the first pressure is the most delicately flavoured, but the weakest; the next is strongest and most brisk; the third is sour; but the mixture of all forms a good wine. The skins are sometimes pressed a fourth time, and a bad brandy is obtained from the fermented juice; lastly, in the scarcity of pasturage in this part of Germany, they are given for food to oxen, but not to cows, their heat being destructive of milk.

"To these particulars it may be useful to add, that one of the surest proofs of the *Rhenish*, is the quick rising and disappearing of the froth, on pouring it into a glass: when the heads are formed slowly and remain long, the wine is mixed and factitious." P. 301.

Our travellers proceeded to the borders of Switzerland, into which place, by the officious insolence of some military man in authority, and by some misconception about the passport, they were denied entrance, and accordingly returned to Holland, taking their passage along the Rhine. Mrs. R.'s account of the Lakes is somewhat abruptly introduced at P. 370. These romantic scenes could not fail to afford a fine scope to

our

our author's lively pen. Nor does she fail to avail herself of it. They who were charmed with the style in which the *Mysteries of Udolpho* are depicted, will here experience a repetition of descriptions always animated, and, we believe, generally correct. Perhaps those readers, who prefer plain matter of fact narrative, to the flowery representation of a poetic pen, will wish that more had been said of the much which was to be seen, not desiring to be detained too long in verbose descriptions of a few enchanting scenes. We should have selected the account given by Mrs. R. of Skiddaw, both because we think it a specimen of good writing, and because in this instance simplicity seems preferred to the gaudy vest which poets are too apt to wear; but our limits will not allow us. Before we conclude, however, we must observe of this publication, that the typography is less correct than it ought, that it betrays frequent marks of carelessness, and some of affectation. There is an unreasonable fondness for modes of expression, as well as for particular words, which, though not in themselves vicious, disgust by their too frequent repetition. The words, *wind and wound*, occur in almost every page. The road and paths so perpetually *wind*, and *are wound* along, that the reader will be inclined to think the travellers never went *straight forwards*. Above all, the book seems swelled out; in order to make a certain number of pages, and to justify the price of a guinea, by poetical quotations, not always the most pertinent; and by divisions into chapters, alike unimportant and unnecessary. This is a *trick* of modern times; but it is neither creditable to the taste and liberality of the age.

ART. VII. *Dr. Hutton's Investigation of the Principles of Knowledge.*

(Concluded from our last, p. 229.)

HAVING abandoned sensation, as totally inadequate to the office of exciting the impressions in question, Dr. Hutton proceeds to assign what constitutes, upon his own theory, the origin of these ideas. This he establishes in a judgment of the mind, formed by an involuntary action, to which it is necessarily excited, by that feeling which sensation creates.

This

This is concisely stated by himself, at the close of his third chapter, § 3.

“ The proposition, now established, is this; That the knowledge or idea of magnitude and figure is not acquired in sensation, considered as the passion of mind knowing immediately in consequence of the action of a thing which is external; but that this is attained by the proper action of the mind itself, then conceiving knowledge, and therefore forming to itself those ideas of magnitude and figure,—not voluntarily, as it is performed on other occasions when imagination operates without perception, but instinctively, or necessarily in consequence of a feeling, by which the mind is excited to this mode of action, wherein a certain conception is formed.” P. 138.

The concluding part of this section is devoted to the illustration and support of this doctrine; and it contains some positions, upon which our remarks will not, we apprehend, be thought unimportant. This idea in question is (says our author) the abstract idea of magnitude and figure; and this, he contends, is not easily assignable. Hence he concludes that the whole of this difficulty is removed, by considering the absolute knowledge conveyed by sensation, as becoming itself “ a cause of action” in the mind. This action he terms *perception*; and from this *perception* considers the ideas of magnitude and figure, as having their origin: and, therefore, as connected only, in a *remote* degree, with sensation. The idea of body (our author argues, p. 149) could not enter by sense, because it is compound. But the fact is, that compound impressions, or what is the same thing, confused synchronous impressions are made upon the sensorium; and it is the business of the mind, in an advanced state of thinking, (as we have before contended) to separate them, by a process of discernment and abstraction. In p. 153 Dr. H. assigns the following as the order of production. “ Quantity, extension, direction, figure, body.” He would, however, have been more accurate (though it would not equally have answered the purpose of his theory) had he termed it (as indeed it is) the order of *synthesis* in reasoning and philosophical minds.

Dr. H. affirms, in p. 155, that “ extension can be conceived independent of magnitude.” Now, in order that this should be true, it must first be proved that the mind can think of extension without reference to *any limit whatever*: For, agreeably to Dr. H.’s own definition (p. 156) magnitude is *limited extension*. He must, however, have an higher opinion of the human intellect than we can entertain, who can imagine it easy, or even possible, for the mind, in its greatest efforts of abstraction, to view extension without reference to some limit, although this extension should be attempted to be carried into infinity.

infinity. But bodies are judged to have magnitude and figure from that resistance which the senses discover: this is an obstacle to our author's theory; and, therefore, we find him attempting to demonstrate, that this resistance, which ought to be invincible, is really vincible and finite.

"Let us take, for example, a body of fixed air. This body is compressible to a certain degree, or rather indefinitely by human power; for, the more it is compressed, it requires a greater power to make a sensible compression. What are we thence to judge? Whether that this body is compressible indefinitely, consequently subsists not in its proper magnitude, or in that of its parts? or, are we to conclude, that when it shall be no more compressible by human power, it is then incompressible to any power, and subsists necessarily in the solidity of its magnitude, or the magnitude of its solidity? That this last would be a false conclusion, will appear by considering; if to this compressed body of air we join some caustic alkaline substance, we shall, by the same power, still farther compress the resisting body; or even, without compression, reduce into the 1000th part of the volume that body which had before resisted powerfully. But, what is this degree of condensation, compared with that of light in an inflammable body? It is almost as nothing.

"Let us now examine this body which has been reduced to the millionth part of its former volume. Is it as yet solid? or, Are we to suppose that its parts still resist upon the same principles as before, that is, upon the principle of repulsion, when separated at a certain distance from each other? If it is the last, we need not proceed to make farther experiment; for, having found air dilatible and compressible sensibly through a range of at least a million of times its volume, it would be unreasonable to come to any other conclusion than this, that the body is compressible indefinitely. If, on the other hand, we shall suppose that it now is solid, when combined with an alkali, and condensed into the millionth part of its former volume, we may then proceed to make the same experiment upon the solid body, whose parts are now supposed to be in contact, as we had made upon the elastic fluid which was so compressible. Say then, Is this solid body absolutely incompressible? No, not in the least. Marble is compressible, as well as air, although the diminution of an equal volume by compression, in the one, requires a greater power, than in the other. Thus, so far as human experience can go, physical bodies are found to be compressible; and not to exist solid, in the sense of incompressibility." P. 184.

Now, in choosing fixed *air* for his example Dr. H. has certainly selected what best suited the purpose of his theory. Sufficient is not, however, proved in the instance selected, for the establishment of the Doctor's conclusions. Air is particularly elastic, and, therefore, changeable in its volume. All the experiments here assigned, are only so many expedients for reducing it to that volume, which its minute parts, when  
closely

closely in contact, would constitute. In order that *air* may be supposed indefinitely compressible, it must be supposed, that the expedients for compressing it are also *indefinite*, and that, in fact, there is no point at which these can be arrested. This is indisputably begging the question. All the expedients which our author advanced are found to be vincible at a certain point; and hitherto, at least, resistance has shown itself indestructible by finite force.

Dr. H. has cautiously displaced the usual example of *water*, to make way for that *air*; but he who is called upon to embrace the new theory, may be justified in demanding, by what process it can be shown, that the resistance in *water* and *marble* can be destroyed. Dr. H. has, however, rendered these reasonings unnecessary; for, in the very conclusion of his argument, he has admitted what establishes our hypothesis, to the defeat of his own.

“ Now, when we thus allow ourselves to consider the matter of fact, and make no supposition in the case, we find no reason to conclude, as we had done inconsiderately before, that there is any such thing in body as absolute volume, by which its magnitude is preserved. On the contrary, we find that the magnitude of bodies is not preserved, although there is a power in the matter or constitution of those bodies, by which the efforts of finite power, in annihilating volume, may be considered as absolutely prevented. Therefore, the scientific view of the subject is this, that there is truly no such thing as volume in those things, which, in the resistance to the action of our will, give us the idea of a thing subsisting in volume.” P. 186.

This is the whole for which we are disposed to contend: If finite power cannot overcome the resistance of bodies, then bodies have solidity: for it never was intended to dispute, that infinite power could not annihilate resistance. If, therefore, it be admitted, that there is in matter a resistance which overcomes the efforts of finite force, our point is proved.—To finite beings, and for finite ends, matter has solidity; and “ the scientific view of the subject is (to use our author’s words with some alteration) that there is truly such a thing as volume in those things, which, in the resistance to the action of our will, give us the idea of a thing subsisting in volume.” Before we quit this part of the subject, we must be permitted to remark upon another assertion, in which *figure* is concerned, and which appears, in our judgment, perfectly erroneous.

“ Magnitude is always of the same specific nature, and can only vary in degree. This is not the case with figure. Two figures may have nothing in common; a square, for example, and a circle,  
C c or

or a sphere and a cube. So far, therefore, as bodies are susceptible of any figure, they must be considered as possessing absolutely no figure, or as having no figure inherent in their matter. But this is the very contrary to what we commonly suppose, in reasoning from that which we see occasionally in these bodies." P. 187.

Now that bodies are susceptible of *any* figure, we are ready to admit: but to infer thence, that, therefore, they have *no* figure at all, is a conclusion which, in our apprehension, contradicts the premises themselves. When we say that bodies are susceptible of any figure, we mean, that from different modifications, different figures will result: and this very supposition excludes the possibility of matter existing in any case without figure: for, if by different disposition of parts, different figures are produced, then by every disposition of parts some figure must be produced; and the same reasoning will apply to the minutest constituents of the bodies themselves.

Dr. H. now compares the theory proposed, with the respective theories of Locke and Berkeley; and here we find him advancing some positions, to the justice of which we can by no means subscribe. Locke is charged with having laid the foundation of scepticism in Hume, by his system of ideas. Whether this were the fact or not, so much, at least, we may venture to affirm, that this was neither a necessary nor a natural consequence from the system of Locke; and, if (which we very much doubt) scepticism has in any degree been promoted by the *ideas* of Locke, we are at a loss to see how it is to be prevented, by the *knowledge* and *conception* of Dr. H. It must be acknowledged that our author has interspersed these his strictures with some remarks upon Locke, which are characterized by sound and judicious reasoning. We admit, with Dr. H. that Locke has, in many cases, misapplied the term *understanding*, in using it for the mind itself; as it indisputably signifies, and is considered by Locke himself to signify, an *act* or *property* of mind. This eulogium must not, however, be considered to extend to Dr. H.'s observations upon Locke's Theory of Motion.

"Nobody considers motion as existing without velocity; but velocity is motion in relation to time; if, therefore, time is only an idea in our mind, as Mr. Locke acknowledges it to be, and does not exist externally, like magnitude and figure, then, motion, which Mr. Locke supposes as existing externally, cannot exist with velocity; but if motion exist really without velocity, what is it?—the change of things in space; and for what purpose should things thus change their places? This must be to give us the idea of motion; but upon this occasion, they either give us a false idea, or they cannot give us an idea of motion; motion cannot be perceived without velocity;  
nor

nor is it at all perceived when the time contained in that operation is either too little, or too great." P. 332.

Now, in reply to this it may be contended, that motion is change of place ; and the greater number of successive points observed, constitute the general measure of motion. It is *then*, and then *only*, considered to have velocity, when it is referred to some standard measure. Though therefore time be a fiction, motion is real ; and it would require more argument than Dr. H. has brought, to show that a fictitious rule may not become the measure of a real existence.

In combating the theory of Dr. Berkeley, we find the sentiments of our author more nearly in unison with our own : but as the turn of argument in this case has an oblique reference in opposition to what we consider as the true hypothesis, we are prevented from paying it a tribute of unqualified approbation. We are not convinced, by all the pages which our author has written, that the system of Berkeley is " a refinement upon the system of Locke." p. 332. It appears on the contrary to include a gross conception, when the Deity is pretended to act without intermediate instruments ; and argues, as we conceive, a defect rather than a redundancy of ingenuity, to abandon the whole system of *second* causes, and take shelter in the *first*. This indeed is admitted by Dr. H. himself in another place, where he justly contends, that

" the having recourse to the immediate action of God's power, as an explanation of a fact or an event, is only introducing superstition into philosophy, without giving the least new light or explaining any thing ; for, to say that God is the cause of every thing ultimately, is only saying that there is nothing without a cause ; and this is a truth discovered by conscious minds reasoning, in the most full extent, from all appearances. When therefore it should be said, that such and such particular events are caused by the immediate action of God's will, or the volition of Almighty power, such an assertion would mean no more than that we are ignorant of the immediate cause, or cannot trace the connection of events any farther. P. 334.

The tendency of Bp. Berkeley's theory is then considered by our author, and reprobated with great, yet equitable severity. But as it is of importance to Dr. H. that the public should know what difference he wishes to establish between the tendency of his own system, and that of Dr. B. we will lay it before our readers in the author's own words :

" 1. Having pointed out the errors of Mr. Locke's theory, and with it compared the false refinement of Dr. Berkeley, we proceed to the theory of perception. It may now be proper to observe, that the theory here given of perception, although at first sight it may be thought similar to that of Dr. Berkeley, will be found to differ from it,



both ~~its~~ its nature and in its operation upon science; although the conclusion, *that magnitude and figure do not exist externally in relation to the mind*, follows naturally as a consequence of both.

" 2. It is indeed a necessary consequence of both theories, that magnitude and figure do not exist in nature, or subsist externally; but that these are purely spiritual, or ideas in the mind: this, however, is the only point in which the two theories agree. They do not at all agree, when we consider that which is external in relation to the thinking principle, or that by means of which we are made to know that things have magnitude and figure. Nor do they agree, when we examine that which happens in the mind, at the time we acquire the idea of magnitude and figure.

" With regard to the first, Dr. Berkeley's theory says, that there is nothing existing besides Omnipotence willing it to be so: the present theory, on the contrary, makes no such affirmation, far less founds any theory on such an assertion, whatever may be the consequence of sound reasoning from the truth investigated. It is, however, on this assertion alone that Dr. Berkeley's theory rests; and it is impossible, in the nature of things, to have any proof, either of its being so or otherwise.

" With regard to the second thing now considered, viz. what happens in the mind when we acquire the idea of magnitude and figure, Dr. Berkeley's theory says, God wills it so, and then it is. In this case, therefore, the knowledge of magnitude and figure is a passion of the mind, thus made to know by the immediate action of the divine power; and it is not an end attained in the proper action of the mind itself, or in the order of things that may be investigated. But so far as the contrary to this has been already proved, these two theories must appear to be in their nature perfectly different.

" 3. The theory of perception now given, agrees with that of Dr. Berkeley in this, that figure and magnitude are not real and absolute qualities in external things; but they differ extremely in their truth or evidence. For, as Dr. Berkeley supposes, that there is nothing existing externally or independent of the mind, he may therefore conclude, that there is no such thing as magnitude and figure. The present theory, on the contrary, makes no supposition whatever, and therefore does not draw its conclusion from a visionary principle. If Dr. Berkeley had been persuaded, that there existed actually an external thing, as people naturally believe, he would have agreed with Mr. Locke in attributing to its size and figure, as real qualities or indelible properties. But, thinking there was reason to believe, that nothing existed externally, he attributes all our knowledge of what are termed external things, or natural bodies, to the immediate volition of the Deity, that is, to a cause of which he has no knowledge. The theory now given supposes, agreeably to the common notions of mankind, that there is truly something existing externally, as the cause of our knowledge when we see and when we feel; but, as the knowledge excited in our mind by those sensations is not that of size and figure, science will not permit that we should conclude these attributes of body as residing in the external existence, because, this does not necessarily

farly follow ; it would, therefore, be mere supposition, and could have no title to command our assent, in examining the principles of our knowledge.

“ 4. Here are two theories, the one founded on a persuasion that there is truly an external existence as the cause of our knowledge in sensation ; the other, again, on a disbelief of such an external existence. Now, though the belief of an external existence does not in any degree imply, that this thing has not the qualities of magnitude and figure, the disbelief of that external thing necessarily implies the non-existence of those qualities, as attributes of an external thing. Therefore, although these two theories agree in denying any existence of magnitude and figure out of the mind, they do this upon very different principles. Dr. Berkeley's theory takes away the substance in which the qualities should reside ; the other, on the contrary, leaves the substance of the supposed qualities, but removes the qualities as, not residing in that substance. In the one case, the theory is formed on mere supposition, and has no real support, or actual proof, in nature ; in the other, again, the theory is founded upon a proof, taken from our knowledge and consciousness, by which it appears, that magnitude and figure are produced by the action of our mind, therefore, do not inhere in any external thing, far less belong to that thing, by which our sensations are only excited.” P. 357.

For our own parts, we cannot but discover a dangerous resemblance in points of considerable moment, between the tendency, at least, of Berkeley's theory, and that of the system before us : nor have we been convinced of its perfect innocence by the elaborate efforts of Dr. H.'s caution. Berkeley denies that matter really exists ; our author, without denying the existence of matter, renders it at least sufficiently equivocal, by robbing it of all its acknowledged attributes, and destroying the hypothesis upon which its sensible properties are alone demonstrable. Indeed we cannot but view the theory, under all its circumstances, as fraught with sceptical mischiefs. By annihilating the science of matter, it draws from under us our footing of sensation, and sets us afloat in the ocean of conjecture. It removes the approved and useful landmark, by which our researches can alone be regulated and recompensed. If it do not in absolute terms discourage enquiry, (p. 360) it must be allowed to offer at least but a faint encouragement. The mind which embarks in such a theory, must be prepared to find, that no pains can conduct its researches to a just apprehension of those objects, with which its acquaintance is judged to be most familiar : it must be prepared to find, that all the lights which it seeks from philosophy and science, will only tend to establish its ignorance ; and teach it to doubt *secundem artem* the whole system of its material knowledge.

As we have dwelt so minutely upon the principles of the theory, we cannot, consistently with the limits of our province,

vince, pursue the author through his various inferences. We have found, in perusing the body of his work, abundant subject for commendation and censure, and have felt in accompanying him, through the diversity of his speculations, the perpetual alternations of pleasure and disgust. His remarks on language, though abounding in ingenuity, have too little affinity with usage and practice to produce any salutary regulations, Independently of which, neither the ear nor the dialect of our author have qualified him for fixing the precision of sounds and of concords. A writer who has not learned the distinction of tone between \**sweet* and *flat*, nor that of sense between *will* and *shall*, *when* and *though*, &c. cannot be admitted as a competent critic upon the errors and anomalies of English speech and English orthography. His theological conclusions are (as might be apprehended from such a system) abundant in sceptical boldness and philosophical infidelity. Those who have a due veneration for revealed religion, will not be very anxious to examine minutely a creed, which limits the Deity to our conceptions; which argues, that a preternatural event is a contradiction; that a mystery cannot be revealed; and that philosophers, though they may be thought, and may have thought themselves, Atheists, are yet the best divines.

Upon the whole we are compelled to remark, that the volumes before us combine a great variety of philosophical reasonings, in which subtlety too frequently supplies the place of soundness; and ingenuity dictates too largely to investigation. The treatise is indeed comprehensive beyond comparison: few subjects, connected nearly or remotely with intellectual researches are left *wholly* unexplored; and detached portions of the work might be selected, in which truth is expressed with elegance, and the graces of language combined with the energies of thought. But, considered as a theory, (and as such it must doubtless be regarded) the *whole* will be included under that sentence, which must necessarily fall upon its most obnoxious parts.

The Sciolist and the Infidel may possibly be entangled in the web of its sophistry; but those who have been disciplined by the solid institutes of sound reason, will not be readily cajoled by a theory, which promises ultimately to give them Deism for their religion, and Scepticism for their philosophy.

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\* Vol. II. p. 723, Dr. H. affirms, that *sweet* and *flat*, though differently written, are pronounced alike; and in various parts of his work employs the *will* for *shall*, *when* for *though*, &c.

† These positions, and a variety of others of the same description, are to be found at the close of Vol. III.

ART. VIII. *Philoctetes in Lemnos. A Drama in three Acts. To which is prefixed a Green-Room Scene, exhibiting a Sketch of the present theatrical Taste. Inscribed, with due deference, to the Managers of Covent-Garden and Drury-Lane Theatres, by their humble Servant, Oxoniensis.* 8vo. 2s. Bingley. 1795.

THE manager of a theatre watches the disposition, and observes the taste, of the public; he caters for them accordingly, and if white bulls and black horses will more effectually fill his seats than the efforts of the Muses, there will not often be sufficient virtue in that high office, to resist with stern severity the temptation of drawing advantage from arts not strictly dramatic. The poet consults chiefly his own taste; and, being convinced that with it the taste of the public ought to accord, he is not always open to the arguments of the manager, who assures him that his productions, whatever may be their intrinsic merit, are not calculated to attract audiences, or indemnify the theatre. Hence the frequent and heavy complaints of authors, who, in many cases desperately, appeal to the general judgment, from the decision of the theatrical arbiter. In the instance now before us, though we shall not undertake to decide between the contending parties, on the probability of advantage to be derived by producing this drama on the theatre, we confess ourselves struck with the vivacity and wit of the author as an assailant, and with his elegance as a poet: and though managers, like ministers, take satire as an inevitable part of their destiny, we cannot doubt that there are in the author of *Philoctetes* the materials for making a valuable auxiliary to any theatre.

The artificers of mental gratification have always felt a natural and strong contempt for the inanimate or merely animal auxiliaries of the drama, and much wit has been in vain employed in the endeavour to repress their encroachments; yet it is with a very pleasant and original irony that this writer in his dedication says

“ It would be repugnant to my feelings, and indeed disgraceful to myself, should I pass by such an opportunity of expressing my esteem for those valuable and excellent comedians, whom you have of late so successfully associated with your Royal Companies. I speak of the black mare, the eagle, the dun horses, the elephant, and the white bulls, and if there be any other distinguished new performers, whose names are herein omitted, I beg that such omission may be attributed to the failure of my memory, rather than to any want of due respect.”  
P. vi.

Nor

Nor is it with much less felicity that he congratulates the managers upon the rains, which "it is probable will so lower the price of hay and corn, as to cause a saving of many shillings per week in the keep of his Majesty's Servants at the Theatres Royal." Against these, and similar performers, the wit of the Green-Room Scene is also levelled: the style of which may be judged from the specimen of its opening, which we here subjoin.

" MANAGER AND DISTICH.

*Manager.* Well, Mr. Distich, we have made some progress in getting up your play—but I scarce know what to think of it, there are no theatrical curiosities in it.—

*Distich.* Theatrical curiosities! Mr. Paramount, I don't understand you.

*Paramount.* No wild beasts, no elephants, no castles I was going to say; but you poets, having all the elements at your command, except terra firma, are seldom unprovided with a few air-built castles.—A-propos of castles.—Holla there!—send Peter Anvil to me.

*Distich.* Sir, I have built upon no other basis than the good sense of the nation, which is my terra firma; and I mean to make an experiment, upon the issue of which I will risk my reputation, whether I cannot make a drama acceptable to an English audience, without any assistance from the pens of Smithfield, or the dens of the Lyceum.

*Paramount.* Well, Sir, I most heartily hope you'll succeed; but all I can promise you is, my good wishes, and the indulgence of the public.—These you are sure of. But your play is upon rather an old subject.

*Distich.* The subject, Mr. Manager, is a classical one.

*Paramount.* Ah—that *classical* is a foolish word; very well among school-boys and pedagogues. But take my advice, Mr. Distich. Don't let any body know that your subject is classical. 'Twill damn it directly. You'll have nobody there but a few black-bearded fellows in the critic's row in the pit. And they come for no good. Not a simperer in the boxes, not an orange-fucker in the gallery.

*Distich.* Pardon me, Sir. I am ambitious that my play should meet an audience, even under all the disadvantages that you speak of. Consider, if I should win their approbation, how much more grateful would be the triumph. I do not therefore wish to conceal that the subject of my play is ancient—nay, that it is classical, or even that it has been the subject of a play before. Nor should I indeed scruple to inform the world by advertisement, that there is not even an eagle or a prancing horse in it.

*Paramount.* Upon my word, you are a bold fellow! Oh! here's Peter Anvil. [*Enter Peter Anvil.*] Peter Anvil, I dismiss you the theatre. You are no longer one of his Majesty's servants.

*Peter.* Nay, nay, master, you may dismiss me the theatre, an you will, but as for serving his majesty, you can no more prevent that, while I am master of a few such limbs as these, than you can make a gholt or a hero of me. But pray now, what's all this about?

*Paramount,*

*Paramount.* Why let me see! Did not you play a part in the Elephant t'other night?

*Peter.* To be sure I did. And because, why? why, because without Peter Anvil there's no Elephant fit to be seen. (D— you and your elephant; if you say half a word more, I'll turn Rhinoceros, and set up against you somewhere else, and then take care we don't beat you and your Elephant out of the pit.—*Afide.*) *Manager looking over some papers.*

*Paramount.* Oh, ay—here I have you—here you are in black and white.—Near leg behind.—Peter Anvil!—Now, Peter Anvil, it is very well remembered, not only by the good-natur'd public, but by the intrepid warriors who were precipitated from the Tower, to the great mortification of their spirits, and no small injury of their limbs, that you fell down that night, and in your fall pulled the whole fabric about your ears.

*Peter.* Well, don't that prove exactly what I say? No Peter Anvil, no Elephant! When I fell, you see, none of them could stand it. The truth on't was, master, a slippery piece of orange-peel took my foot, and I certainly broke my head in your service; for the cure of which I can't say I altogether approve of your present remedy.

*Paramount.* Look ye, Peter.—Can you lay your hand upon your heart, and seriously tell me, that treading upon a piece of orange-peel is a sufficient cause for an elephant to lose his hind leg? Why you absolutely came off. If you had only tumbled down, and met with a contusion in your head, 'twould have been no such great matter; for you know I did not hire you for the qualities of your head, but your heels." P. 6.

In the drama itself the author has deviated widely from the plan of Sophocles, "not supposing," he says, "that he has adopted one more conformable to the rules of criticism, but more congenial to the taste of the times." Whether there is, after all, action and interest enough to have satisfied an English audience, and whether the wit of *Thersites* would have been altogether relished, may perhaps be questioned, yet if we consider the general outline of the story, the interest this writer has contrived to throw into it is more than might be expected. Allowing the modern artifice of a supposed daughter of *Philoctetes*, and a mutual passion between her and *Neoptolemus*, to which rigorous criticism may undoubtedly object, we do not hesitate to say, that the present author has improved upon the plan of Sophocles. The character of *Neoptolemus* here preserves its dignity untainted. He is not, as in the Greek drama, persuaded to act dishonourably, and then repentant for it, but he uniformly and manfully disdains all approaches to fraud, and yet obtains his purpose. The disgusting scene of seizing the poor old man by force is avoided, and he is at length persuaded voluntarily to accompany the Greeks, without the interposition of *Hercules*, by his natural affection to his daughter and the worthy husband,

to whom he has consigned her. The spirit of the poet will be fully seen in the speech of Neoptolemus declaring his virtuous love for Agarista, in answer to the suspicions of Philoctetes, who feared he might be insincere.

*Neoptolemus.* I thank thee, Sir, for that thy kind indulgence  
Doth give me leave to speak upon a subject  
So near my heart. I would thou could'st inspect  
The mansion of my soul : there should'st thou find  
Thy daughter reigns, to the high gods alone  
A second deity. I am not proud  
That from the great Achilles' loins I sprang,  
That I have subjects many, large domains,  
Some share of credit for my skill in arms.—  
No. 'Tis my pride that I do love thy daughter.  
She is the kingdom I would win, the treasure  
I covet most ; possessing all things else,  
Yet lacking her, my wealth is poverty.  
But may I own, and not offend thine ear ?  
I have disclos'd the tenor of my love.  
For, passion such as mine, through every sense  
Will speak ; not words alone the truth reveal.  
Mine ear, that doth devour her syllables,  
By its attention hath confess'd : mine eye,  
That with new lustre flames at her approach,  
Hath plainly told the story ; and my tongue,  
Scarce capable of utterance, hath pronounc'd  
By faltering accents all Love's eloquence.  
She hath endur'd such pleadings ; answering them,  
As a mild judge would answer the defence  
Of one he fain would rescue from misfortune.

*Philoctetes.* By Hercules, thou dost assail mine ear  
With such a ready coinage of apt words,  
That I can guess my daughter's malady.  
I know the feeble, girlish appetite  
Will, e'en to sickness, feed on honey'd words,  
And thou hast finely cater'd for her palate.

*Neoptolemus.* I am a soldier, Sir, no orator,  
And ne'er have spoken yet but to the point,  
And as my feelings mov'd me. Oh, I would  
That, somewhat more indulgent to my wishes,  
I might once hope to find in thee—a father." P. 84.

There is no chorus, but the acts are terminated by music, sung by the principal personages ; the effect of which in our theatre might reasonably be doubted. In the whole, though a few objections may be made, the drama of *Philoctetes in Lemnos* certainly contains abundant proofs of a vigorous mind, which promises to add considerably to the stores of British poetry.

ART. IX. *An History of the Christian Church, from the earliest Periods to the present Time, by G. Gregory, D. D. joint evening Preacher at the Foundling-Hospital, and Curate of St. Giles's, Cripplegate. Author of Essays Historical and Moral, &c. In two Volumes. A new Edition, corrected and enlarged. 8vo. 12s. Kearsley. 1795.*

THE establishment of Christianity cannot fail to be ranked amongst the most miraculous events which the histories of mankind record. Whatever diversities of opinion have arisen upon the merits of its doctrine, or the virtues of its teachers, on the reality of its influence all must be agreed; and the success of its promulgation is at least a subject which unites the Infidel and the Believer, the Sceptic and the Christian, in one common sentiment of admiration and surprise. The abrupt introduction of a new system, and an unpopular creed, the gradual advances of its consequence and ascendancy, the revolutions and changes which it has experienced and occasioned through the ample range of eighteen centuries, is a line of enquiry in which the speculations of the mind, and the feelings of the heart may jointly engage; and from which faith and curiosity may expect to derive an equal reap. Writers of ecclesiastical history have rarely contemplated with sufficient steadiness, the precise and definite object which such a work demands. Indulging, on the one hand, in abstruse and desultory themes, they have sunk the history in the doctrine; or pursuing a chain of circumstantial evidence on the other, they have obscured the doctrine by researches into the history. Without affirming of the volumes before us, that they have fully satisfied the critical rule, which teaches to avoid these extremes, we may venture at least to pronounce, that they have more to claim on the score of fidelity, spirit, and elegance, than any similar work (if indeed there be one similar) with which they may be compared.

It need not be dissembled that much of abridgment necessarily enters into this limited work; and that neither events are much detailed, or authorities expanded: so much however appears in every case to have been said, as might suffice for information and conviction; and the mind of the reader is carefully led to mark, with the shifting scenes of public history, the variations and corruptions of primitive doctrine.

The work commences with an introductory chapter, in which the progress of religious opinions is traced through all its windings and deflexions, among the various and discordant sects of Polytheists



Polytheists and Idolaters ; and a general view is presented of Jewish and Heathen theology, down to the æra of Christ's appearance. The regular plan is then entered upon, and pursued throughout the volumes. This plan arranges the subjects of each century into four chapters ; the first of which considers the general state of the church in that century ; the second treats of doctrine, government, rites, and ceremonies ; the third of sects ; the fourth of learning and learned men.

The history of Christ and his Apostles is concisely reported ; and a summary given of the doctrine which appears, from concurrent testimonies and refuted objections, to have been the subject of faith amongst the Christians of the first century. The creed of Irenæus is also given in the second, and that of Tertullian in the third century. We shall extract these respective creeds from their places in our author, as they serve to demonstrate how little deviation from the apostolic doctrine had taken place during the three first centuries ; and also afford the most creditable authorities for that formulary of faith, which is now professed by our church.

*In the first Century.*

“ The Christians of the primitive church believed with their ancestors the Jews, in the eternal unity of the Supreme Godhead, from whom, and dependent on whom are all things that exist. They considered Christ Jesus as the image of the invisible God, as the first born of every creature, by whom are all things ; by whose ministry the world and all that it contains was created, and by whom the redemption and salvation of mankind was effected.

“ The union between the Father and the Son they considered as so strict and indissoluble, that in the language of divines they were described as con-substantial and co-equal. The *word*, or the Son of God, was in the beginning with God, and the *word* was God. In him (that is, in Jesus Christ) dwelt all the fulness of the Godhead bodily ; through him God was said to be manifested in the flesh ; and the different attributes of the Deity were all ascribed to the Redeemer.”

“ The Holy Ghost, though considered as the spirit, or active essence of the all-governing mind, was yet regarded as a distinct person or character ; and was particularly described as such in the celebrated miracle on the day of Pentecost. This unity and co-equality of the three persons or characters of the Godhead was afterwards expressed by the word Trinity, or Trinity in Unity.

“ The history of the divine mission of Christ Jesus, as related in the Gospels, his incarnation, death, and resurrection, was of necessity regarded as an essential article of the faith of the church.

“ The general resurrection of the whole human race, and the distribution of eternal rewards and punishments, according to the respective deserts of each individual, constituted another most important article of belief ; since upon this point rests the whole moral obligation of the Christian system.” Vol. I. P. 44.

*In the second Century.*

"In the invaluable remains of Irenæus the bishop of Lyons we find a compendium of the Christian faith, as professed in his time. "The church," says he, "which is dispersed through the whole world, even to the ends of the earth, has received from the Apostles and their immediate disciples, the belief in one God, the Father Almighty, the maker of the heaven, the earth, and the sea, and all that in them is; and in one Jesus Christ, the Son of God, made flesh for our salvation; and in the Holy Ghost, who by the prophets revealed the dispensation and the coming of our beloved Lord Jesus Christ, his birth by a Virgin, his passion, his resurrection, his ascension into heaven in the flesh, and his advent from heaven in the glory of the Father to the gathering together of all things, and the raising up of the flesh of all mankind; that in Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, of things on earth, and of things under the earth, and that every tongue should confess to him; and in all things he will execute righteous judgment; both the evil spirits and the angels who sinned and became apostates, and the impious, the unjust, the breakers of the law, and the blasphemers among men, he will send into everlasting fire; but to the just, and holy, and to those who keep his commandments, and remain in his love, whether from the beginning, or whether they have repented of their sins, he will give life, and incorruptibility, and glory for ever." P. 83.

*In the third Century.*

"The creed which Tertullian gives, as the system of belief in his time, corresponds in most respects with that of Irenæus; and it must have been composed at the farthest about the beginning of this century.

"We believe," says the father, "in one God, but under this dispensation (which we call *οικονομία*), that to the one God there is a son, his word, who proceeded from him, by whom all things were made, and without whom nothing was made. He, sent by the Father to a virgin, and born of her, became Man and God, the Son of Man, and the Son of God, and was named Jesus Christ. We believe that he suffered, was dead and buried, according to the Scriptures, and being raised by the Father, and taken up into Heaven, that he sits at the right hand of the Father, and shall come again to judge both the quick and the dead. Who sent, according to his promise from the Father, the Holy Ghost, the comforter, the sanctifier of the faith of those who believe in the Father, Son, and Holy Ghost." P. 115.

The history of the three first centuries is grounded upon the full and authentic records of Eusebius, agreeably to the testimony of our author himself; who, in a note upon page 216, appears anxious to make this acknowledgment. It is, however, easy to see, that no collateral aids have been disregarded, from which light might be expected; and that from whatever quarter

ter the materials may have been derived, the connection and the spirit belong to the present writer.

The history of the church begins with the fourth century to assume a more august and complicated character. The public countenance and patronage of that religion, which before had been professed with secrecy and danger, opens a new æra of Christian History. But the period which fixes its external advancement, equally fixes its moral decline: the attention of Christians appears from this time to have been engaged in the multiplication of its forms, and the aggrandisement of its temporal interests; till the eighth century saw the civil authority of the church completely established, and ignorance overspread the whole face of society. Passing through the darkness, profligacy, and trumpery of the two succeeding centuries, the mind is refreshed at the close of the eleventh by the dawn of literature, in the accidental effects of those holy crusades which imported, amidst a mass of idle relics and superstitious falsehoods, some principles of genuine and enlightened science. It is from the growing influence of these that the external assumption of the Christian name, which had rapidly and widely prevailed, could be expected to acquire any lustre, utility, or permanence.

From this period, the progress of the Gospel, in conjunction with the advancement of knowledge, is a subject of interesting attention, till Wickliff in the 14th, and the art of printing in the 15th century, assisted the revival of letters; and prepared the minds of Christians, by a diffusion of religious light, for the abjuration of an usurped power, and the reformation of a corrupted creed.

To these particulars the mind is studiously directed, by the remarks which Dr. G. has combined with the events; and the character of each century is judiciously given, according as it was distinguished by ignorance, superstition, or heresy; or, as in some cases happened, a mixture and proportion of each.

The 16th century, distinguished by changes of such magnitude and influence, naturally call forth the full industry and animation of the ecclesiastical historian. In discussing these Dr. G. has departed from his former plan, and assigned to the respective reformations of Germany, England, and the United Countries, a separate and distinct narration. This arrangement has the advantage of keeping the several events from confusion, and allowing each to be reported with stricter accuracy and justice. The declining power of the Romish church, the progress of Protestantism, the growth of literature, and the multiplication of sects, form the principal features of the

the 17th century, and the 18th has afforded too few changes in ecclesiastical affairs (if we except recent events) to occupy much space in the records of the Christian church.

Upon the whole we profess to have read these volumes with a considerable portion of approbation and pleasure. The author has compressed, into a convenient form, the substance of abstruse and voluminous works, and marked the progress of those heresies which depreciated the person of Christ, in a manner which will render this work of almost equal advantage to the system and the history of the Gospel. His style, though sometimes rather florid and redundant, is generally animated, elegant, and clear; and the great augmentation and improvement which this edition professes to have received, will doubtless render it an object of attention to the theological student; and have induced us to give it a more ample consideration than we can usually allot to a republished work.

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ART. X. *An Essay on the Manners and Genius of the Literary Character.* By J. D'Israeli. Crown 8vo. 226 pp. 4s. Cadell, &c. 1795.

AN Essay on a subject of this kind, written by a man whose mind is stored with anecdotes, promises to be entertaining if not instructive; and the author of the book before us has, it must be confessed, more ingenuity and liveliness than learning or profundity. He bespeaks mild treatment, however, because the materials intended for this and some other Essays have accidentally perished, and it requires no great effort of critical forbearance to allow him the indulgence for which he pleads. We could wish indeed, for his sake, that he was less captured with the point and antithesis of French authors, and a little more studious of purity in his own language. Such words as *versant*, *to zest*, *rafures*, *athlet*, *reposit*, *erudit*, *germs*, *frivolist*, &c. rather blemish than ornament a work, and certainly may be, with the greatest ease, avoided\*.

The first chapter of this Essay consists of a very concise effusion about literary men in general, lamenting chiefly that they are not associated for their mutual benefit. In the second chapter, on authors, Mr. D'Israeli distinguishes between writers and au-

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\* The ungrammatical phrase "*whom* it is probable will be admired," p. viii. though it wears the form of a very common mistake, we are willing to attribute to the fault of the press.

thors. "I shall consider that no writer has a just claim to the title of author whose chief employment is not that of study and composition." A *professed author* has usually been the distinctive title of such writers, but when Richardson and Gessner are excluded from the list of authors, we lament the narrowness of the definition. Yet he contracts it still more by excluding afterwards "those who disgrace letters and humanity by an abject devotion to their private interests," and those "who intrude on the public notice without adequate talents;" by which rigour, though very dignified, he almost annihilates his subject. Of the few authors he thus leaves, he considers the common estimation, and supports the character, with some success. *Men of Letters*, whether authors or not, form the subject of the third chapter: and their character is well delineated. But when the author says, as an advantage of literary intercourse, "Pope had not been a philosopher without the aid of Bolingbroke," he seems to forget that Pope was only made a half philosopher, by the deceit of Bolingbroke; and was obliged to Warburton for explaining his own imperfect notions to him. From this chapter, however, we shall take our specimen of the work, as it is perhaps the most pleasing of the whole.

"Sometimes these men of letters distinguish themselves by their productions; but though these may be excellent, they always rank in the inferior departments of literature; and they rarely occupy more than the first place in the second class. Their works are finished compositions of taste, or eccentric researches of curiosity, seldom the servid labours of high invention. They are ingenious men, not men of genius. If they pour forth their effusions in verse, we may have some delicate opuscula; elaborate beauties, but not of an original kind. Such are many of our minor poets, distinguished for the refinements, but not the powers of their art. They may excel in happy versions of a classic; of which we have many admirable proofs. Their inquiries may be learned, the fruits of incessant labour, and long leisure; and they sometimes chuse for their dissertations, uncommon topics. These they treat often with ingenuity, but chiefly enchant by a seductive manner. They have a certain glow, like a gentle and regular fire; but which never flashes and flames like a powerful inventive mind. It is rather the fire raised in a forge, than bursting from a natural volcano. Such writers are the authors of those little essays, which are precious to men of taste; on painting, and on poetry; on beauty, and on deformity. Elegant minds, that imbue with elegance light subjects; their strokes are not continued and grand, but occasional and brilliant; and if they rarely excite admiration by new combinations of reflection or imagery, often paint, with a mellow warmth, the beauty of sentiment. In such attempts they succeed; because they select their subject, with the fondness of a lover, and are familiar with its reserved graces. When unfortunately they attempt higher topics,

topics, which require elevated conceptions, and fervid genius, we perceive their feeble energies. Such writers, like the lark, must only rise on a playful wing, and resound their favourite notes; but a man of genius, like a hawk, elevates himself to discover the country, and to dart on his prey.

"We shall elucidate these reflections by the character of M. Sacy. He was modest, ingenious, and sensitive. He cultivated his talents with ardour, and soothed the labours of the bar, with the studies of polite letters. He gave a version of Pliny, which has not injured the delicacy of the original. Admitted to the circle of the Marchioness de Lambert, he enjoyed the familiarity of men of genius; and by the sensibility of his heart, engaged the affections of the Marchioness more forcibly than even the genius of superior minds. Animated by his social enjoyments, he wrote with amenity, an interesting Essay on Friendship. In this he succeeded; for no mind could be more susceptible to its soft and domestic raptures. He afterwards composed an Essay on Glory; but here he did not succeed. A man of genius alone can write on such a topic; it requires a mind that expands from the limits of a family to a nation; from a nation to the world; from the world to posterity. Vast and gigantic operation of the soul! This is no tranquil sentiment of taste, but an impetuous passion of genius. A Cicero, not a Sacy, should have written on Glory; but Cicero did not feel more exquisitely than the amiable Sacy, on the subject of Friendship." P. 21.

The fourth chapter treats of a very interesting subject, *the Characteristics of a Youth of Genius*. Yet, though many detached hints are thrown out, the writer does not seem very much to have cleared up his own notions, for he asks, "Who can distinguish between pertinacity and genius?" and adds, "It is perhaps, impossible to know if a young student will be a compiler or an historian." If so, this chapter is of very little use; but we conceive that by leading such a young man to try his powers in composition, the distinction will be made with ease and certainty. Mr. D'I.'s attachment to anecdote is however of great service in this tract. In illustrating the domestic persecution genius often suffers, he says very justly,

"No poet but is roused with indignation, at the recollection of the Port Royal Society thrice burning the poetical romance\*, which Racine at length got by heart; no geometrician but bitterly criminales the father of Pascal, for not suffering him to read Euclid, which he at length understood without reading; no painter, but execrates the parents of Angelo, for snatching the pencil from his hand, though at length he became superior to every artist." P. 40.

On the private opinions of individuals respecting a writer, Mr. D'Israeli's observations are very just, and he asks with propriety, "Who but the public can arbitrate between an ar-

\* *Theagenes and Charicles. Rev.*

tist and his critic?" But he should distinguish between the temporary and the permanent approbation of the public. False taste often supports for a time, that which afterwards sinks completely into the contempt originally assigned to it by the critic. The principal heroes of the Baviad enjoyed a temporary applause, but the union of the poet with the critic crushed them at once. The operation is generally more slow, but equally sure.

The topics of this little essay are so peculiarly interesting to literary men, that it is with difficulty we confine ourselves to the limits which proportion requires. Suffice it however to enumerate the subjects of the remaining chapters.

"On the Domestic Life of a Man of Genius—Of Literary Solitude—On the Meditations and Conversations of Men of Genius—Men of Genius limited in their Art—Some Observations respecting the Infirmitics and Defects of Men of Genius—Of Literary Friendships and Enmities—The Characters of Writers not discoverable in their Writings—Of some private Advantages which induce Men of Letters to become Authors—Of the Utility of Authors to Individuals—Of the political Influence of Authors—On an Academy of polite Literature, Pensions, and Prizes."

Every one will see that these topics are for the most part such as excite curiosity, and promise intellectual pleasure and improvement. Nor will the reader be disappointed; the subjects are treated with ingenuity and liveliness. But the author has still a style to cultivate. Affectation so often eclipses his present productions, that many readers will not allow them the merit they really possess. There are instances also of sentences very defective in construction. As in p. 61, that which begins "If it is said," &c. Since the publication of his First Vol. of *Curiosities of Literature*, this author has been very guarded in the expression of his principles. Here, however, they again peep out occasionally, and lead us to wish that he was not quite so much tinctured with modern philosophy.

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ART. XI. *Observations on Morbid Poisons, Phagedæna, and Cancer; containing a comparative View of the Theories of Dr. Swediaur, John Hunter, Messrs. Fost, Moore, and Bell, on the Laws of the Venereal Virus. And also some preliminary Remarks on the Language and Mode of Reasoning adopted by Medical Writers. By Joseph Adams, of London, Surgeon.* 8vo. 328 pp. 5s. Johnson, 1795.

THE professed intention of the author in this work, is to elucidate and explain the doctrine of Mr. J. Hunter, on morbid poison; and to vindicate it from the censures that have

have been passed upon it by his opponents. Had this been done with proper temper and caution, it had merited the highest commendation: as we believe all lovers of literature, particularly those engaged in the study of medicine, will join in venerating the talents of that truly ingenious and enlightened philosopher. But in the great zeal of our author to render the due tribute of praise to his teacher, he levels his censures at writers of the highest reputation, for errors, which our limited knowledge of the human constitution renders unavoidable, and into which, he has himself not unfrequently fallen. After premising this general observation, we shall proceed to a particular examination of the work.

The first chapter contains observations on the language and mode of reasoning adopted by medical writers. The author here means to censure the practice of using terms in medicine that are not accurately defined. The first instance he gives is in the use of the term *hereditary disease*. Dr. Cadogan, who had formed a particular theory of the cause of the gout, which he says is always occasioned by indolence, vexation, or intemperance, is at some pains to prove it not hereditary, as, if it was admitted to be so, it would vitiate his theory. To answer his intention, he admits into the definition of hereditary disease, which simply means no more than a disease that is transmissible from parents to their offspring, the word necessarily. Thus the term is made to signify a disease that is necessarily transmitted from parents to their offspring. But, as many persons, born of gouty parents, live to a great age without ever being affected with gout, the doctor very readily, as it favours his theory, concludes, that the gout is not hereditary. But the consequence does not necessarily follow; and it is no more proved that gout is not an hereditary disease, because many persons born of gouty parents are never affected by it, than it is proved that the small-pox is not infectious, because many persons, who have been frequently exposed to it, or even inoculated with the variolous matter, pass through life without receiving the infection. But this instance of the improper use of terms is brought, in order to introduce an opinion of Mr. J. Hunter upon the subject. "How many ages," the author says, "was the term hereditary disease current among the learned! At length Mr. J. Hunter met the question fairly, and showed there was no such thing in nature as an hereditary disease, but that a disposition to disease was hereditary." Perhaps the unenlightened reader may find as much difficulty in conceiving a disposition hereditary or born with a person, which remains dormant, and either never manifests itself, or manifests itself late in life, as to believe that



the seeds of a disease may lie in a similar state of inactivity. But this is not the place to examine this position: it will come in more properly when we proceed to consider the terms, diseased action, disposition to diseased action, &c. Dr. Cadogan admits scrofula and mania to be hereditary, although the latter in particular has no more pretensions to be called so than gout. But as all those diseases are frequently found affecting particular families for a series of generations, there seems no great error in calling them hereditary. This, therefore, is not so properly an error in the use of terms, as a deficiency in our knowledge of diseases, or of the operations of nature. The rest of the author's strictures in this chapter, which glance at Sydenham, Boerhaave, Cullen, &c. but fall more heavily on Messrs. More, Swediaur, and Foot, are, with a few exceptions, of the same nature; and are rather censures on the doctrines and opinions of those writers, than on the improper use of the terms they have adopted.

The next chapter treats "of the advantages of more correct language and reasoning illustrated in other sciences, and in physic." In this part the subject is resumed, and the author introduces Bacon, arraigning the conduct of the philosophers of his time, and those who preceded him, for their loose manner of reasoning; and showing the method hereafter to be followed, in researches into the works of nature. This mode, as is well known, consists in rejecting all hypothetical notions, and in avoiding to draw conclusions from our observations, until we are in possession of such a number of facts as will completely bear us out, and enable us to answer every well-founded objection that can be made to the doctrine we mean to establish. To this mode of investigation, Mr. Adams justly says, we are indebted for the great discoveries that have been made in every branch of natural knowledge. By this standard, therefore, we are to examine the doctrines contained in the work before us. He proceeds, in the third chapter, to give some observations on morbid poisons.

"Poisons," he defines to be, "substances which change the *action* of a part, or of the whole constitution, from a healthy to a diseased state. They are either animal, vegetable, or mineral. The animal poisons may be divided into the original and the morbid. The former are the secretions of animals, as the viper in a state of health; the latter the effect of disease; these last are since Mr. Hunter's time, called morbid poisons. The morbid poisons are those which *convey a diseased action* from one animal to another, of the same or different species."

Poisons have been supposed to produce their effect upon animals, either by eroding and destroying the parts with which they

they come into contact, as arsenic, sublimate mercury, &c. or, by some chemical operation, perverting and contaminating the juices, as the miasma occasioning the plague and the small-pox; or the matter occasioning the venereal disease; or by affecting the nervous system in a peculiar manner, rendering it torpid and incapable of acting, as laurel-water and poisons of that class. But although those, or similar opinions have been supported by many ingenious writers, yet their arguments are far from being entitled to the credit of demonstration. Here was, therefore, an ample field for genius to display itself. The late Mr. J. Hunter, after long and attentive observation on the effects of the venereal poison, concludes that the method in which that and other morbid poisons produce their effects, is by inducing an unnatural, or, as he calls it, a diseased action in the small vessels. Every poison having the power of exciting a distinct or specific action, in the same manner, perhaps, that sugar affects the organs of taste, so as to excite the idea of sweetness, aloes of bitterness. Differing, however, in this, that the diseased action induced by a morbid poison is capable of producing a poison similar to that which first excited the action; and hence morbid poisons are capable of being propagated. This action he also supposes, may be suspended by another action taking place from fever, or the operation of a specific medicine, and may revive on the ceasing of the new action, without the application of a fresh stimulus, or the presence of any portion of the poison, which originally excited the action.

This renewed diseased action, he thinks, may not only take place in the parts originally affected, but also in parts that had not before suffered, such parts having received a disposition to diseased action. This is particularly the case with the venereal poison, which being checked, or its action being suspended by a partial exhibition of mercury, the renewed action does not usually take place in the genitals, or parts originally affected, but seats itself in the throat, the skin, or the bones, although there were no symptoms or circumstances, during the first stage of the disease, indicating that these parts were injured, or their functions depraved. Yet this seemed necessary, in order to prove that the parts were contaminated, or had received a disposition to diseased action. What is here, therefore called a disposition to diseased action, cannot, according to our conception, be resolved into, or mean a fitness from the fabric and structure of the parts to receive certain impressions; as the eyes are constituted so as to be affected by light, the ears by sounds; or, as the liver is the proper nidus for

for gall-stones, the skin for the itch, &c. We shall presently have occasion further to illustrate this objection.

This theory, encumbered with difficulties that appear insurmountable, our author adopts implicitly; and without being at the pains to show the probability of any point of it, far less the certainty of the whole, reasons from it as from an axiom, or self-evident proposition, and thinks every other mode of reasoning on the subject vague and insufficient. "We talk," he says, p. 226, "of the extirpation, extermination, and eradication of a poison, till at last we reason upon it, as if there were really roots which we were to destroy, or, at least, a certain quantity of some substance, which we have the power of discharging from the system? But what are the proofs of it?" Although this cannot be demonstrated, yet it seems at the least as probable, that there may be a real poison floating in the blood, or deposited on some part, and that by the power of mercury, or some other medicine, it may be altered, corrected, and expelled from the constitution; or that a portion of the poison remaining, not entirely subdued, at length recovering its virulence, may assimilate or convert into its nature, some portion of the fluids where it is deposited, and thus occasion a renewal of the disease; as to imagine that an action which had been suspended, but was never known to exist, should, after a considerable length of time, be renewed, (as we think it is improperly called) without the smallest particle of the poison, which was the cause of the original action remaining. We may surely retort upon the author, how can this be demonstrated or proved? he says, indeed, p. 240, that the parts where the disease will hereafter manifest itself, had taken on them the disposition. But this circumstance is only known from the disease afterwards attacking those parts. The assertion must, therefore, be considered as hypothetical.

Hippocrates could frequently foretell that a deposition would be made after fever on one of the parotids, or on some limb or joint. But he always expected the deposition to be made on a part in which the patient had found pain or uneasiness, either prior to, or in the course of the fever. This part, to use the language of Mr. J. Hunter, had taken on the disposition to diseased action. Ought we not, in like manner, to perceive some uneasiness in the parts that are to be the seat of the venereal disease, in its second stage, if the parts were contaminated, or had received the disposition to the disease?

It will be evident that we are not attempting by these observations, to refute or overturn the whole of the doctrine of diseased action, still less to support any other hypothesis, in  
opposition

opposition to it. Convinced of the inadequacy of the human intellect, even the most brilliant, to trace the secret springs by which the animal machine is governed, we look at all attempts at fixing the laws of it, as likely to prove abortive. Yet from the activity of the human mind, and its anxious desire to fathom the greatest mysteries, new theories will be incessantly arising. The last always deemed more happy and certain than the former. But of these speculators we are inclined to say in the words of Prior :

“ From this last toil again what knowledge flows ?  
Just as much, perhaps, as shows,  
That all his predecessors rules  
Were empty cant, all jargon of the schools ;  
That he on t’others ruin rears his throne ;  
And shows his friends mistake, and thence confirms his own.”

Happily this kind of knowledge, as it seems placed out of the sphere of human intellect, so it is of little importance in the healing art, which is, and ever will be, best improved by accurate attention to the phænomena of diseases, and the effects of different modes of treating them.

In the fourth chapter the author makes an attempt at classifying morbid poisons from their local actions. To this we think there are material objections. According to the plan here adopted, small-pox and yaws, diseases differing in their essential symptoms, are supposed to have a very near affinity. p. 97 and 115. We cannot help looking with suspicion on a system that associates diseases so very different. This defect we know exists in the Linnæan classification of plants and animals, plants of very different properties, and only resembling each other in the fructification, being assembled in one class ; and animals not only of different habits and figures, but inhabitants of different elements. But as the marks taken by Linnæus are obvious and constant, they afford the best and easiest methods, perhaps, that could be devised for arranging the numerous objects they embrace. If the system should prove erroneous, it may puzzle and mislead the naturalist, but can do no essential mischief. Not so errors in a system of phytic. If the doctrine of morbid or diseased action, here laid down, be admitted, not only every natural secretion may be resolved into the effect of specific and distinct stimuli, one stimulus producing bile, another saliva, &c. ; but every disease or affection of the body, may be supposed to be the effect of morbid poisons ; and we may find we have as great a variety of poisons in our bodies, as some philosophers imagine we had of animalcules, when it was the fashion to deduce all our diseases

cases from the irritation occasioned by the scratching or gnawing of those invisible agents.

In the subsequent chapters there are many ingenious observations on the yaws, the siven, on cancer, and on some affections of the genitals, described by Celsus, which the author considers as the effects of morbid poisons. The affections remarked by Celsus still occasionally show themselves, he says; and, although at present confounded with the venereal, are distinct from it. To this head are also referred many tooth cases, which, although resembling the venereal disease, he concludes are not so, as they were cured without mercury.

In the eighth and last chapter the author takes a view of Mr. Hunter's theory of the venereal disease, compared with those of several eminent writers of the present day; but he is most copious in his examination, and liberal in his censures on the theories of Messrs. Swediaur, Foot, and Bell. He begins this chapter by observing,

"It would be to little purpose to dwell on the strange opinions of ancient writers, the inaccuracy with which they confounded the symptoms, and even the seat of the disease. Those who wish for information on this subject may consult Astruc, from whom most of his successors have borrowed their authorities. By the kindness of Dr. Sims, in allowing me the full scope of his library, and directing me through it, I have had access to all the early writers, till I was wearied with fruitless researches, and unsatisfactory enquiries. By means of the same gentleman, and Mr. Wadd's tracts, collected by himself and the late Dr. Luke Wayman, I had also an opportunity of seeing many of the productions of a later date. But it is hardly credible how little information is to be gained by any. In none between Astruc and the present times could I discover a close description of symptoms, and of the effects of remedies. Astruc has certainly great merit as an industrious investigator; and if he had not been tainted with the false physiological reasoning of his days, would have done more. From his time, almost to the present, we find nothing added to the pathological knowledge in this disease. In some of the writers of our own days, if we meet not with a more accurate description of the symptoms, we have at least a just account of the seat of the disease, and by degrees, a true discrimination between the two species of it."

That the author was so unsuccessful in this research can only be accounted for by considering the prepossession under which it was performed. It is true, in none of these writers he would find any thing like the theory he was labouring to establish. But surely some valuable observations might have been collected relative to the history, nature, and cure of the disease among the numerous authors whose works passed under his view. The reader, indeed, may be surprised at the labour employed

employed in this business, as Luifinus\*, whose volumes the author mentions, had collected all the works of eminence or value that had appeared on the subject, prior to the year 1567. To the obligation Boerhaave thought himself under to this work, which he seems not to have known till late in life, he bears ample testimony, and of the value he thought it to physic, he gave the most solid proof, by publishing an edition of it, and recommending it in the highest terms of approbation.

Our author, p. 215, introduces Boerhaave, complaining (in his preface to Luifinus) of the difficulties the physicians in his time frequently met with in completely curing the disease. But he should have added, that after reading the authors contained in Luifinus, the difficulties were in a great measure removed.

“*Quare etiam solitus fui,*” Boerhaave says, “*urgente necessitate, recurrere ad auctores, qui de variis eventibus aphrodisiacorum commentati olim fuerant, maxime tamen eos semper sectatus, qui minus remoti ab origine nascentis mali scripserunt. Occurrebant circumspicienti olim auctores hi antiqui, qui Venetiis quondam simul evulgati fuere. Gaudebam impense; reperiēbam enim, dum singuli suo more eundem morbum describant, universos simul perfectissimum mali historiam dare, atque radicalem curationem tam morbi principia, quam variorum symptomatum, quæ eundem concomitantur. Pulchrè memini, quanto perfusus gaudio Huttenii libellum his insertum quondam perlegerim, quum ea forte tempestate curationi meæ se dederat nobilis æger, qui incassum optimorum medicorum consilia sequutus, atque frustra hydrargyri vim expertus, pro desperato relictus fuerat, tamen recte dein hoc methodo convaluit. Quinetiam ad varia sæpe et singularia penitus mala, appositissima hic remedia reperi. Utique vere dixero, quidquid recentiores sparsim jactaverunt arcani, sive in via curandi, sive in medicamento ipso, id vero omne hoc in libro inveniri jam olim descriptum, commendatumque.*”

Mr. Howard†, some of whose observations on the natural history and cure of the venereal disease were published in the year 1787, mentions the ancient writers on the subject, with equal respect and gratitude.

“*† Having procured,*” he says, “*the Venetian collection of early writers, compiled originally by Aloysius Luifinus, in 1568, I examined many parts of that voluminous work with attention, and found no small degree of pleasure in contemplating those venerable*

\* Aphrodisiacus, sive de lue venerea, Aloysio Luifino, &c.

† In three vols. 8vo. This was preceded by a treatise on the medical properties of mercury, published 1782, which is incorporated in the larger work. The third volume was published in 1794, and reviewed by us in July last, page 15.

‡ Preface, p. iv.

remains which the laudable benevolence of this man has carefully preserved from oblivion. From some of those writers, many of the boasted discoveries of the past and present day may clearly be traced. From them I had the satisfaction of obtaining proofs, to illustrate and confirm many of my facts, before taken from practice; and from them also have learned, that the disease has, with but few exceptions, maintained the same natural appearance, from its first rise to the present time; and that all those, who have, under similar circumstances, faithfully delineated the objects that offered, have constantly presented the same likeness."

We cannot think that the author is unacquainted with this work of Mr. Howard, in which all the symptoms of the disease are described in a masterly manner, and the method of treating it in every stage correctly and judiciously delineated. Yet Mr. Howard is particularly ample in describing what he calls the decisive antivenerical effects of mercury, or those effects, which when produced, give confidence to the practitioner, that the cure is completed, and consequently that there is no reason to fear the disease will return; which Mr. A. takes much pains to show has not yet been satisfactorily described by any author. It seems, undoubtedly, singular, that he should take no notice of a work of so much acknowledged merit, and so intimately connected with his subject.

We shall not follow this author in his strictures on the works of Messrs. Swediaur, Foot, and Bell. They are ingenious, and in general, we think, just; but not unfrequently also harsh and severe. Perhaps he may think himself justified in the keenness of his remarks on the works of Mr. Foot, as that gentleman has certainly shown no kind of tenderness, in his animadversions on the doctrines and character of Mr. Hunter.

ART. XII. *Θεωρηματις της Κεινης Διαθενης* or an *Appeal to the New Testament, in Proof of the Divinity of the Son of God.* By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordshire, 8vo. 187 pp. 3s. Fletcher, &c. Oxford. Rivingtons, London. 1794.

THIS is one of those publications which, while they demand an extraordinary share of attention, repay that effort by the importance and spirit of their contents. It deserves attention from all denominations of Christians, as defending with vigour a fundamental article of general faith, as placing several texts in new lights, and giving a new turn to many arguments. It might, indeed, in times past, have excited a  
cry

cry of heresy ; even among those who favour the general doctrine, because the author has ventured to propose an opinion which he conceives to be new, on the subject of the terms *the Word and the Son*. In the present day there will probably be more reason to complain of the indifference with which such a position is heard, than of the bigotry with which it is either resisted or espoused. As nothing can exceed the modesty and piety with which the author proposes his hypothesis, we shall, after giving a general view of the book, state it fairly to our readers ; without attempting, in a matter of such solemn importance, to form a decision, which if precipitate, must be presumptuous. We shall, however, state such objections as occur to us, and leave the matter to further discussion.

The plan of Mr. Hawtrey is not to produce all, or any vast number of passages which support the Divinity of our Saviour, but such only as appeared to him sufficient to produce a rational conviction. These, he says, in one part, " are sufficient to convince any ingenuous mind, and more would only have served to increase the bulk of the publication, and, perhaps, have added nothing to its effect." He defends the doctrine on the only true ground, the certainty that it is delivered in the New Testament. This point he labours to prove by the passages he adduces, and his reasonings upon them, and then urges the pretended *rationalizers* of christianity, with the absurdity of admitting the evidence of the divine Revelation, and yet rejecting doctrines contained in it. Against such an elusive antagonist as Dr. Priestley, who denies any thing that makes against his own notions (even the inspiration of the New Testament) his arguments from any other source than the words of Christ, or even from them, may perhaps want validity ; but these we trust are very few, among those who bear the name of Christians, and against all others they appear very conclusive. His attack upon those who call themselves rational Christians is worthy of notice.

" It were to be wished, that those who talk so loudly, and as they think so wisely, concerning rational religion, and rational Christianity, could be persuaded to adopt what is really a rational religion, and a rational Christianity ; for, while they acknowledge, as they affect to do, the truth of the New Testament, they act most irrationally in opposing and calling in question its doctrines. Reason never will justify them in admitting the New Testament to be a divine revelation, while they reject its doctrines." P. 156.

Having then pointed out how naturally and almost necessarily this pretended rational religion leads to Deism, he proceeds ;

" What is called rational Christianity, when examined and brought to the test, will be found to be most irrational, most contrary to reason,



son, if it be irrational to admit a revelation as true, and then to reject its doctrines as false, to receive a man as a divine messenger, as certainly coming from the God of Truth, and then to make enquiry whether he does not speak what is false. Reason can have no share in an enquiry of this nature. It is opinion only, imagination, or by whatever other name you chuse to distinguish such a delusion of the mind, that is concerned in it; and the name of reason is most unjustly and abusively given to it; so that, after all, these advocates for rational Christianity, these gigantic assertors of the dignity of human reason, who trample upon the faith of Christians with so much disdain, are the greatest enemies which reason has; they reject the true and certain dictates of reason as imposture, and appeal to conceit and imagination for truth; they treat the rest of the world as the enemies of reason, and are themselves the dupes of folly. Reason is undoubtedly the gift of God to us, and the distinguishing property of man, and therefore as certainly its decisions ought to be attended to; and if, after a rigorous enquiry into the credentials of a person who comes to us from God (and the enquiry cannot be too rigorous), it decides that he certainly does come from him, there lies no appeal from its decision. An appeal to what he teacheth against what he teacheth is absurd in the highest degree, because the truth of his doctrine is involved in the decision, that he comes from God. In that decision reason decides that the doctrine is true, and therefore any decision afterwards from the nature of the doctrine, that it is false, is all directly contrary to reason; and if it is to be attended to, then what is contrary to the decisions of reason is to be attended to, and then of what use is reason to us?" P. 157.

Thus, as he says in another place, the only question is, "Is the New Testament a Revelation from God? if it is, he is the only *rational* Christian who receives it as such, and that only is *rational* Christianity which is in conformity with its doctrines."

The great point from which our author sets out, and to which he returns in the close of his book, is that as it is a right conclusion that the Son of Man is Man, so is it equally valid that the Son of God is God: or, as he illustrates it, "As the reasoning is valid and unexceptionable when it is said, that which is born of the flesh is flesh, and that which is born of the spirit is spirit; so is it valid and unexceptionable when we say, that which is the Son of Man is Man, and that which is the Son of God is God." By about thirty-seven arguments (if we have enumerated them rightly) he then supports the fact, that this divinity is asserted; first in the Gospels, then in the Epistles. By comparing the scriptural passages here adduced, with those contained in Dr. Burgh's most admirable *Scriptural Confutation of Mr. Lindsey*, we perceive that, few as they are, several of them are such as were not brought forward even in that excellent manual of the true doctrine. This, therefore, will be welcomed by Christians as an addition to their former

former treasures on that subject. The truth, indeed, appears to be, that the whole of the New Testament is so pervaded by the intimate persuasion of its authors that Christ is God, that if we proceed by inference, there can be no end of the arguments deducible from it. Much force and energy will be found in most of the reasonings here employed, as well as much novelty and ingenuity in the illustration of them. As for example; treating of the words, "I and my Father are one," *Ἐγὼ καὶ ὁ Πατήρ ἓν ἐσμεν*, Mr. H. says,

"That the word *is* should have been in the masculine gender, had it been intended to express consent only, may be illustrated by a very apposite example from Ovid, who, speaking of the unexampled friendship between Pylades and Orestes, says,

*"Qui duo corporibus, mentibus unus erant—"*

"who, though distinct in their bodily substance, were one, in the consent and agreement of their minds." "And, I do not know, that the Greek idiom in this respect differs at all from the Latin, or from the idiom of any other language, wherein the words themselves, by their inflexions, express the gender." .P. 46.

Again, in speaking of the exclamation of Thomas, "My Lord, and my God," he argues thus :

"To evade the force of this confession of Thomas, much art and many quibbles have been resorted to; and, among the rest, it has been suggested that the words were merely an effusion of surprise and astonishment, and therefore not to be regarded as of any consequence. But why should surprise and astonishment cause him to use these words rather than any other? The force of sudden surprise, I acknowledge, is very great, but is not such as to make a man speak what is of no consequence, but, just the contrary, to make him speak the things that are of the utmost consequence, to speak things that really are, and not the things that are not. When the gentleman's servant discovered our Charles II. under the disguise in which he lay in bed, how did the poor fellow's sudden surprise operate upon him? He dropped upon his knee, and addressed him with the terms King and Majesty; terms, at that time, dangerous to be used, because true. But these true terms were drawn from him under the suddenness of his surprise, and therefore the suddenness of surprise operates towards the manifestation of real truths; and hence, if from this cause Thomas called his master his Lord and his God, his calling him so ought to be most seriously attended to, as being the genuine evidence of what Thomas was really, and from his heart, persuaded that he was. However, Thomas's words did not proceed from any such cause as this. They were a concise, but complete, confession and declaration of his faith, deliberately conceived, and from conviction, and contain much more in them than generally has been imagined." P. 65.

We will not assert that in what Mr. H. adds, founded on the derivation of *Κύριος* he does not refine too far; but the main tendency

tendency of the argument is clearly just, and the illustration apposite and ingenious. We have not found it practicable to give a general view of the course and connection of Mr. Hawtrey's arguments, for these, therefore, we must refer to the book itself, and can only notice a few passages that more particularly struck us than the rest.

It is surely worthy of attention that this author proposes a new translation of the words τῷ Θεῷ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ Χριστῷ, in 2 Thess. i. 12. He contends that, from the idiom of the Greek it should be rendered, "of our God and Lord Jesus Christ;" that is, "Jesus Christ, our God and Lord:" nor does it seem very easy to overturn his arguments, especially when it is considered that a passage of similar construction (τῷ κυρίῳ ἡμῶν καὶ σωτῆρι Ἰησοῦ Χριστῷ 2 Pet. iii. 18.) is actually translated "of our Lord and Saviour Jesus Christ." It does seem, that to justify the present translation "of our God, and the Lord Jesus Christ," the article τῷ is absolutely necessary, before Κυρίῳ. Dr. Macknight, however, whose important work on the Epistles is now under our consideration, confirms the common translation, and even strengthens it by inserting another *of*: "according to the grace of God, and of the Lord Jesus Christ." In a subsequent passage Mr. Hawtrey endeavours to prove that Θεὸς ἡμῶν usually signifies, in the Apostolic language, the peculiar God of the Christians; that is, *Jesus Christ*; nor are his arguments without force, though the point may require much further discussion. Similar renderings are proposed for other texts, as 1 Tim. v. 21. and 2 Pet. i. 1. &c.

The famous disputed text of 1 Tim. iii. 16. is inserted by our author without a single remark, p. 99. To us it seems, with respect to the reading, Θεός or ὁς, that it is more easy for an ignorant transcriber to mistake ΘΣ for ΟΣ, than to substitute ΘΕΟΣ for ΟΣ; besides that ὁς, so situated, entirely wants an antecedent, and can only be rendered sense by translating it *He qui*. Macknight adheres to the common reading, Θεός, because, as he justly observes, "the thing asserted in it, is precisely the same with what John hath told us in his Gospel, Chap. i. 14. *The word (who is called God, ver. 1.) was made flesh, and dwelt among us.*" The proofs drawn from scriptural texts conclude at p. 118, and the remainder of the book is taken up by discussions on the nature of truth and reason, the authority of revelation, the reflections against the pretended rational Christianity, which we have already cited, and other matters connected with the proof of the principal doctrine. It concludes with some very sound and just remarks on the proper mode of interpreting Scripture, in which

the author strongly resists the dangerous notion of attributing expressions of Scripture, which imply doctrines, to a compliance with vulgar opinions and errors.

We have seldom seen more important matter or more ingenuity comprised within the number of pages which this tract contains ; at the same time, we do not think the author always irrefragable. When he demands of the adversaries of the Divinity of Christ to produce a passage of scripture in which it is expressly asserted, that *Christ is not God*, he seems to ask too much. If the doctrine that he is God be not there, that is sufficient for its rejection ; it cannot be expected that the Apostles would expressly contradict an opinion, of which, if they did not believe it, they might perhaps have no idea. If we really are mistaken in thinking that the Gospels and other books of the New Testament inculcate the Divinity of Christ (which seems to us impossible) the sacred writers might possibly no more think of asserting that Christ was not God, than that Moses was not, or Paul, or Peter, or any other inspired person. There is, however, no occasion for this rigour, for as the proofs of the positive assertion cannot be done away, we cannot ever be driven to call for the proof of the negative.

The peculiar doctrine of Mr. Hawtrey, already alluded to, is this, that the eternal Word never became *the Son of God*, untill he took upon him the nature of man. That is, as we understand it, that the term *Son of God* never was applicable to him till his incarnation. Before that, the proper term was the *Word* only ; afterwards the Word, united with humanity, was called Son of Man with reference to his human nature, and Son of God with respect to his divine. This certainly appears to be a doctrine which makes a great change in the faith of Christians, placing it altogether in a light, which, if not perfectly new, (as it is hard to pronounce what is so, in the infinite variety of opinions that have been held) is at least very unusual. We feel with the author an awe in proposing a matter of such moment to discussion ; nevertheless we think it just that his opinion should be fairly represented, and that it may be so infallibly, we shall subjoin it in his own words, which deserve the more attention from the impressive solemnity as well as humility with which they are delivered. To this point we beg our readers to attend, as it will furnish the best excuse to those who may think the doctrine dangerous, both for the author and for us who repeat his words. The doctrine is first introduced at page 38, by way of illustrating the well-known and difficult words of St. Paul (1 Cor. xv. 28) that when all things shall be subdued to Christ " then shall the son himself be subject unto him that put all things under him, that God may

may be all in all." It will easily be seen by every reader, that the doctrine here stated will afford a ready interpretation for this text, and some others ; and clears up several difficulties. But we proceed to our citation.

" Here, then, for a moment I must pause.—The great and awful subject we are upon requires the utmost exertion and attention, lest any thing should be said derogatory from its magnitude, lest any thing merely conjectural, or not sufficiently founded, should be suggested as truth. But the declaration of St. Paul, added to what St. John says concerning the *λογος*, seems to open to us a new view of things, in which I think many difficulties will be removed, if what occurs to me may be admitted.

" St. Paul's declaration is, that when all things shall be subdued unto him, then also shall the Son himself be subject unto him that put all things under him. Then shall the dispensation of the *Θεοκρατίας* be terminated, and the union of the *λογος* with man's nature cease ; then shall the *Son himself* be subject.

" The term Son, I suppose, was then first assumed when the *λογος* *σπερξ ἐγένετο*, and that therefore the *λογος* was not necessarily *υἱος*.

The *λογος*, who existed in the beginning, who existed with God, who was God, who existed from all eternity, *πρὸ αἰχχ*, with God, became incarnate, and, in consequence of this incarnation, *θεοσάμειος* *τὴν δόξαν αὐτοῦ δόξαν ὡς μονογενοῦς παρὰ πατρός*, we beheld his glory, the glory as of the only begotten of the Father. After this the Evangelist drops the term *λογος*, and uses only *υἱος* ; and of the *υἱος* he says *Ὁ πατὴρ ἠγάπησεν τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ*. But, it is to be observed, that this is not said of the *λογος*, but of the Son, *i. e.* of the man who, by the union of the *λογος* with him, became the *υἱος*, the Son of God. Until then, the final period of the dispensation, all things are delivered into the hands of the Son ; but, when that period shall be fully come, and the victory over death and hell be completely accomplished ; when all things shall be subdued unto him ; then, saith St. Paul, shall the Son, *ὁ υἱος*, also himself be subject unto him that put all things under him, that God may be all in all. The *λογος* will then be altogether in the unity of the Godhead ; the delegated power will be revoked from the Son, on whom it had been conferred ; and the whole of the dispensation will be finally closed, because all its purposes will have been accomplished.

" In this view of things JESUS CHRIST, in union with the *λογος*, and in that union *born the Son of God*, is God, because the *λογος* is God.

In this view also, the application of the word *δέδωκεν* in the above-cited instance, as also in many other instances of a similar kind, does not detract at all from the Divinity of the *λογος* ; for it is so applied, in consequence of the filiation which, if I do not err, then took place, when the *λογος* *σπερξ ἐγένετο*.

" My reason for thinking that the filiation then took place, when the *λογος* *σπερξ ἐγένετο*, is not only derived from what St. John says, but from the language of the Angel to the Blessed Virgin, as recorded by St. Luke, l. 35. *Πνεῦμα ἅγιον ἐπιτελεσθήσεται ἐπὶ σοί, καὶ δύναμις ἑψηφισὶ ἐπισκιάσει σοί· διὸ καὶ τὸ γεννημένον ἅγιον κληθήσεται υἱὸς Θεοῦ*. Therefore, then,

then, it may be concluded, the title, *Son of God*, would be when this event should have taken place, and, of course, that in the birth of the *λογος*, in union with the *σὰρξ ἀνθρώπινη*, consisted the filiation, and, consequently, that there was no filiation prior to that event.

"The reader is requested to be very particularly attentive to the language of St. John: "In the beginning was the *Word*," and "the *Word* was with God," and "the *Word* was God," and "He was in the beginning with God;" and after this he adds, "And the *Word* became flesh, and pitched his tent with us, and we beheld his glory," that is, the glory of the *Word* in his becoming flesh, "the glory as of the only-begotten of the Father, full of grace and truth." The Evangelist doth not say, that the glory of the *Word*, in his external existence with God, *ἐν ἀρχῇ πρὸς τὸν Θεόν*, was the glory as of the only-begotten of the Father; but he saith, that the glory of the *Word*, when he became flesh, was such. Therefore, it appears to be the express doctrine of the Evangelist, however it may have been overlooked; that the filiation consisted, and consisted only, in the *Word's* becoming flesh.

"The dispensation of the *Θεοανθρώπου* is the dispensation of the *λογος* united with man's nature, and in that dispensation was the revelation of what the Prophet Jeremiah calls a *new thing in the earth*, the manifestation of the *Son of God*, the *λογος* in uniting himself with man's nature, *σταπαινωσεν ἑαυτὸν γενομένου ἰππικῆος*. Hence all those expressions of commission, delegation, &c. at which so many have stumbled, they are the necessary consequence of the new covenant, which God made with man in JESUS CHRIST.

"The *λογος*, also, in uniting himself with man's nature became the Son of God. But, as the Son necessarily must have the nature of that of which it is the Son; so doth the term *Son* necessarily imply subordination and subjection to the will of the Father, which subordination and subjection are as truly such, if voluntary, as if by the necessity of nature. Therefore, it is no impeachment of our LORD's Divinity, that he was subordinate, and subject; therefore, it is no impeachment of it, that he was what a Son necessarily must be, inferior in respect of the filiation, although not in respect of nature.

"If this representation should be a just one, and it is with the utmost diffidence and dread that I suggest it as such, then I think many, if not all, those difficulties with which the minds of some men have been perplexed, will be entirely removed; the seeming contradictions will disappear; and we may all unite in the acknowledgment of the God, and of the Man CHRIST JESUS, of the incarnate *Word* becoming the Son of God by his birth in union with man's nature, and of the subordination and subjection, as truly annexed to that character as the Divine Nature is by necessity. But upon a subject of such great importance as this, I dare not take upon myself to decide. If it is true, it will force itself upon the minds of all who are rational and temperate; if it is otherwise, I wish it not to be received by any."

P. 38.

Without entering at large into the discussion, which neither our limits nor our leisure will allow, we shall only mention

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that it strikes us as rather inconsistent, that this author who argues from the expression *the Son of God*, that Christ is God, should yet tell us that he is not the Son of God till he becomes man. The argument that may be drawn from the passage in the Nicene Creed "begotten before all worlds," Mr. H. invalidates sufficiently, both by showing that it was not in the creed of the Council, and by a mode of interpreting it which he proposes. (Pref. xii.) We have thus given the opinion as it stands, induced greatly by the modesty and piety of the author; should any serious Christian undertake to refute it, to his arguments we shall attend with the utmost care.

We are sorry to object careless typography to a work of this consequence. Many errors we corrected as we read, some of greater, some of less consequence; but in p. 121 is one of the most extraordinary we remember to have seen. In l. 14, for *Polytheism* is printed *holy Theism*, which strangely alters the sense, and yet may be overlooked by a moderately attentive reader. There is no table of errata.

**ART. XIII.** *Transactions of the Society instituted in London for the Encouragement of Arts, Manufactures, and Commerce, with the Premiums offered in the Year 1794. Vol. XII.* 8vo. 400 pp. 5s. Robson. 1794.

**M**UCH as we approve of the principles and conduct of the Society, when the publication of their volume comes before us, our duty compels us to complain that it is accompanied with too much extraneous matter. Almost a hundred pages are employed in describing the names and rank of their officers and members. Their premiums offered and bestowed, and the presents received, occupy more than one hundred more, so that stripped of the external shell, the substance is compressed in somewhat less than two hundred pages. We think that this deserves the consideration of the gentlemen to whom the conduct of the publication is confided. The papers themselves, as may naturally be supposed, are of considerable importance; those on agriculture seem this year to be principally confined to the mode of successfully cultivating the plantation of trees of various kinds. The culture of wheat yet continues to divide our most sagacious and skilful farmers, and probably will, till some fortunate discovery shall bring the expenses of sowing it broadcast, and drilling it, more upon a level. Mr. Smith's paper given at p. 219 of this volume,

lume, gives the advantage in favour of drilling in equidistant rows in the proportion of 11. 13s. 11d. per acre.

The papers in chemistry are neither very numerous nor very important. The communication from Mr. Batson relative to the dry rot in timber will probably lead to experiments which may eventually produce the most serious advantages. The attempt to obtain and preserve practical standards for adjusting the weights and measures of the kingdom, appears highly to merit attention. This article comes from the Secretary to the Society. He begins by considering first, a practical standard for weights, and proceeds afterwards to the consideration of measures of length, and measures of capacity. We doubt not that our readers will be pleased with the good sense apparent in the following extract:

“ Many learned and ingenious persons have employed themselves in attempting to discover an universal Standard of Weights and Measures, renewable (in case of its being lost) in any climate, and under any circumstances; and some papers on this subject have been submitted to the public, within these few years, by Mr. Hatton (see Vol. I. p. 239) and Mr. Whitehurst; but, after paying every attention to this matter in my power, I am induced, with due deference to such authorities, to conclude, that such a standard may rather be considered as a thing desirable, than likely to be obtained, at least so as to serve practically the uses in common life. I shall, therefore, beg leave to submit my thoughts on this head, considering that what may be hereafter said, is intended solely as an easy method of forming and preserving a Standard of Weights and Measures for the use of these kingdoms, or any other that may think proper to adopt it; and which, it is presumed, will answer all that is wished for in obtaining a Practical Standard for adjusting in future the weights and measures of this country.

For this purpose I advise, that a certain weight be assumed, and called a pound; and, to avoid as much as possible any innovation or confusion, let this assumed weight be adjusted by the present standard pound weight at his Majesty's Exchequer, or the Guildhall of London. This weight may be made of brass; but, as all metals are subject to decay and loss by corrosion, by the air, friction, &c. let a piece of agate, or other hard stone, be cut into the form of an egg; and when brought exactly to the weight of the brass standard by carefully grinding and polishing, let it be preserved in a proper case lined with soft cloth or velvet, to be resorted to whenever there may be occasion. A piece of agate of this form seems so unlikely to be injured by any means, except such a degree of violence as may break it, that there can be little doubt of its remaining of the same weight for ages; more especially as it will be effectually guarded from the action of the air, and all motion in its case, and never exposed, but on occasion of comparing the brass standard with it; which, to prevent error, should be done at stated times, as once in twelve months, on a day specifically



appointed for the purpose, in the presence of such officers as may be nominated, and with as much form and precision as is used in the trial of the Pix to determine the standard of the coin.

“ I have hitherto only mentioned the pound weight; but it is obvious that all the parts of the pound, as the half, the quarter, the ounce, &c. should be provided for in the same manner. Let it be understood, that the pound hitherto spoken of, is supposed to be what is generally called the Avoirdupois pound, and divided into sixteen ounces, each ounce subdivided into sixteen drachms. As this is the weight by which all large commodities are weighed, it does not appear to have been thought necessary that weights smaller than the half-drachm, or the thirty-second part of the ounce, should be introduced; but, as that weight is nearly equal to thirteen grains and one half Troy, it may be further divided, if judged proper, so as to weigh small matters, as very fine thread, or other such like valuable commodities, more accurately than is generally practised; and, if the drachm is subdivided into eight parts, each of them will be equal nearly to three grains and a half Troy. To avoid confusion, all weights for this purpose, when sold, should differ in form from the grains used as Troy weight, and be called by some other name.

“ As it has been always customary to have weights of different denominations used in these kingdoms, and no sufficient reason has appeared to justify an alteration in the practice; and as the Avoirdupois weight has been constantly used for large quantities of goods, and the Troy weight for smaller quantities and the more valuable commodities; let a Troy pound be prepared as has been already advised for the Avoirdupois, with its equal in agate, to be reserved and used in all cases as the other; and let this pound be divided, as has been the usage, for the goldsmith, into ounces, penny-weights, and grains; and, for the apothecary, into ounces, drachms, scruples, and grains; each of them being adjusted in the most accurate manner possible, so that all the aliquot parts shall bear a due proportion to the whole; and to this the most scrupulous exactness is necessary; for, from a defect in this instance, most of the complaints on the want of a due standard seem to have originated.” P. 292.

The whole of this paper is very valuable. The subject is very important to all ranks of society, and we seriously recommend it to the examination of those whose influence may accomplish the execution of this or a similar project.

The Gold Medal of the Society, offered for carrying the Bread-fruit Tree to the West-Indies, is honourably assigned to Capt. Bligh; whose letter and testimonies, concerning the number of plants he delivered at each island, form an interesting part of the volume. The total number of various plants delivered at St. Helena, St. Vincent's, and Jamaica, amount to 1217, and 700 of different kinds were landed here, for his Majesty's garden at Kew.

ART. XIV. *Aranei*; or, *A Natural History of Spiders, including the principal Parts of the well known Work on English Spiders, by Eleazar Albin. As also the whole of the celebrated Publication on Swedish Spiders, by Charles Clerk. Revised, enlarged, and designed anew, by Thomas Martyn, Author of the Universal Conchologist, &c.* Royal 4to. 5l. 5s. Handsomely bound. White, &c. 1795.

THE animals of this tribe, though abounding with innumerable particulars of the highest curiosity, as to their history, anatomy, modes of life, &c. have had the fate to be less attended to than most other insects. This, indeed, all circumstances considered, cannot be thought wonderful; since many of them, instead of being viewed in the light of pleasing animals, are, on the contrary, surveyed with disgust by common spectators; and, though all the minor species of the genus are incapable of inflicting any distinguishable wound, or of conveying any poison by their bite, sufficient to justify the least dread, yet the popular ideas of their venom, the idle and not yet exploded tales of the tarantula, and other circumstances, have contributed to keep them in a manner unknown to all but the more curious and zealous observers of nature; or, at least, to prevent a general examination of their manners. To these considerations must be added, the difficulty of preserving these insects in any other way than in spirits; in which, of course, they must be liable to lose their natural colours. It therefore became an object worthy of attention, to the more curious naturalists of Europe, to possess good figures and faithful descriptions of animals, undoubtedly possessing many extraordinary qualities. This object, however, (except in the old involved narratives of Gesner, Mouffet, and Aldrovandus, together with the still more obscure and uninvestigable hints of the ancient writers on this subject) was scarce pursued to any purpose till the time of the celebrated Dr. Lister, a name which every naturalist ought to esteem and venerate; since, to all the literature of a classic scholar, he united all the assiduity and powers of research requisite to the success of a natural historian. He had the merit (great in his day) of refuting and exploding many absurd and erroneous doctrines, relative to the history and transformations of insects, and of adding to the stock of real knowledge, the most profound and judicious observations.

To the name of Lister we must add that of Ray, to whose researches and writings Linnæus himself was indebted for a large

large share of his own celebrity. To Lister then and Ray, we owe the first real and well-digested observations on the animals which form the subject of the work announced under the present article; and of which we now proceed to give a more particular account.

About the year 1720, Mr. Eleazar Albin, by profession a painter, undertook to give a kind of history of English insects, in which, though by no means a person of science, he was enabled to succeed tolerably well, by accompanying his plain and unpretending descriptions by pretty good figures, expressive of the insects themselves in their several states. The original edition was also accompanied with notes and observations by the celebrated and learned Dr. Derham, which contributed much to the value of the book. This work (which principally relates to the Lepidopterous insects) being well received, Albin turned his attention to a less conspicuous class of insects, namely, spiders; and, by collecting and drawing such as he could conveniently procure, was enabled to give a considerable importance to the work which he published. It is to be observed, however, that he owed by far the greater part of his figures of these insects to the drawings of a Mr. Daudridge, an eminent collector, and well known to the principal naturalists of his time, as Sloane, Edwards, &c. &c.

In a work like Albin's, conducted by himself, and consisting of mere representations and descriptions, it is not to be expected that any scientific or deep researches into the nature of the subjects should appear. It is sufficient that he has enabled men of more science to avail themselves of his figures, in order to facilitate their own enquiries into the various species. Dr. Lister's work, before-mentioned, though learned, was defective in this respect, and is to be valued on account of its learning, and not for its embellishments.

In this state remained the history of spiders till the year 1739, when Charles Clerck, a native of Sweden, inspired by his attendance on Linnæus's lectures on natural history, was determined to turn his attention to this branch of entomology: in which he succeeded so well as to be able to produce a set of observations which met the approbation of the Academy of Sciences of Sweden. This work, which is entitled *Aranei Suecici*, and which relates entirely to the species found in Sweden, is, in a great degree, philosophical, and contains many very interesting and important observations on the animals of which it treats. The figures with which it is illustrated are numerous and often expressive, but at the same time are stiff and harsh, and want that elegance which a proper knowledge of the principles of picturesque beauty might have

have bestowed upon them, without in the least injuring their accuracy. It seems to have been upon this principle that the ingenious publisher has conducted the present work; which comprises the works both of Albin and Clerk, separately given, with the original descriptions of the former, and with an English translation, or rather explanation of the latter: both parts being accompanied by new figures of the insects, engraved in a style of peculiar beauty, and resembling highly-finished drawings. The greater number of the insects being, perhaps, common to both countries, it must therefore follow that figures of the same species must often occur in both works; and, upon the whole, we are inclined to give the preference to those of Albin; which, with Mr. Martyn's improvements, appear to the highest possible advantage, and, superadded to their original merit of exactness, are now presented to our view with every embellishment that the most just as well as beautiful and accurate colouring can bestow. The work of Clerk, on the contrary, though highly valuable as a curious and exact performance in point of description, in some measure seems still to fail in point of figures. These, in the original, besides their other faults, were scarcely executed with the precision which is requisite in representations of natural history; and, though Mr. Martyn has taken care to improve them by altering their positions, removing their awkward and harsh appearance, and giving them a much more elegant and easy aspect, it may yet be questioned whether it may not be difficult, in some instances, to reconcile the figures to the descriptions. This, however, must be laid to the charge of the artists employed by Clerk himself; who, indeed, seems to have been aware of the circumstance; since, in some part of his work he has apologized for the want of sufficient distinctness in some of his representations. The varieties in both works, are not sufficiently distinguished from the species; yet it is a satisfaction to a naturalist to see even these well expressed and justly described; and Mr. Martyn's work will, therefore, find a place in all respectable repositories of books on natural history.

**ART. XV.** *The History, Civil and Commercial, of the British Colonies in the West Indies. In Two Volumes. By Bryan Edwards, Esq. of the Island of Jamaica, F. R. S. S. A. and Member of the American Philosophical Society at Philadelphia. The Second Edition, illustrated with Maps. 4to. 2l. 12s. 6d. Stockdale, 1794.*

**O**UR account of this valuable work, on its first appearance, was so ample\*, that we should not have thought it necessary to mention the second edition, but for the additions with which it is accompanied. These consist chiefly of excellent Maps for use, and some plates for ornament and illustration. What there is of another kind may best be told in the words of the author. It should be observed that the additions are to be had separately.

“ The sale of a large impression of this work in little more than twelve months, having induced the bookseller to publish a second edition, I have availed myself of the opportunity of correcting several errors which had crept into the first; but I have not found it necessary to enlarge my book with any new matter of my own, worthy of mention. The only additions of importance are a few notes and illustrations, with which the kindness of friends has enabled me to supply some of my deficiencies. I have thought it proper, however, in that part of the sixth book which treats of the commercial system, to insert a copy of the provisional bill, presented to the House of Commons, in March 1782, by the Right Honourable William Pitt, Chancellor of the Exchequer, for the purpose of reviving the beneficial intercourse that existed before the late American war, between the United States and the British Sugar Islands. This bill, through the influence of popular prejudice and other causes, was unfortunately lost. Had it passed into a law, it would probably have saved from the horrors of famine fifteen thousand unoffending negroes, who miserably perished (in Jamaica alone) from the sad effects of the fatal restrictive system which prevailed! The publication of this bill, therefore, is discharging a debt of justice to the minister and myself: to Mr. Pitt, because it proves that his first ideas on this question were founded on principles of sound policy and humanity: to myself, because it gives me an opportunity of shewing that the sentiments which I have expressed on the same subject are justified by his high authority.” Preface ix.

Some observations on the bread fruit, and on the different species of sugar canes, are contained in this preface. We hear with pleasure that the author is now writing the History of the Island of St. Domingo.

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\* See British Critic, Vol. II. pp. 1, 146, and 301.

ART. XVI. *The History of Jacobinism, its Crimes, Cruelties, and Perfidies: comprising an Inquiry into the Manner of disseminating, under the Appearance of Virtue, Principles which are equally subversive of Order, Virtue, Religion, Liberty, and Happiness. By William Playfair, Author of the Commercial and Political Atlas, &c.* 8vo. 814 pp. 1os. 6d. Stockdale, 1795.

GREAT events produce usually an abundance of narrators ; yet so prevalent is indolence, or so uncommon the real spirit of research, that, when a few have taken the lead, the greater part of those who follow content themselves with copying and compiling. Rabaut de St. Etienne for the Republican writers, and the excellent historical sketch of the French Revolution for the moderate side\*, have been hitherto the chief sources of narration. Mr. Playfair has the merit of being very original ; and in this ample volume has accumulated a copious collection of facts, towards the history of those machinations by which France has been rendered completely miserable ; by its own confession enslaved ; and, in the eyes of other nations, atrociously guilty. With the history he has interspersed abundant reflections of his own, which those who are acquainted with the general tenor of his political writings, will expect to find replete with strong natural sense, and often expressed with singular energy. As an historian of this period Mr. P. possesses several advantages. As long as it was at all safe for an Englishman (not a Jacobin) to continue in Paris, he remained there ; was an eye-witness to the horrors of the 10th of August ; and published, soon after his return, a short, but striking narrative of that dreadful scene†. In his principles he appears, on all occasions a strong and zealous friend to real liberty, in expressing which sentiment he seems to be guided solely by his own ideas, without considering whether he may not occasionally give offence even to the party he appears to espouse. To such a man, so qualified, candid readers will undoubtedly attend, if not with implicit acquiescence, at least with a general conviction of his upright intention.

This volume contains, in fact, a regular history of the French Revolution, as to internal affairs, more particularly

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\* Published by Debrett in 1792. Though much approved, it has not yet been continued, to the great regret of many.

† Entitled, " A short Account of the Revolt and Massacre at Paris." Stockdale. It was anonymous, but understood to be by Mr. Playfair.

those of Paris, to the death of Rob. spierre ; at which time, as the Jacobins became universally odious, by the public display of their crimes, a hope arose that their principles must become so too. The following reflections on the situation of the French after the taking of the Bastille, will afford our readers a specimen of Mr. Playfair's manner.

“ It will be an important lesson for all future nation, as well as for individuals, to observe how their first errors ended, in bringing destruction upon all those who assisted in this revolution. The only moment that the revolutionists had of real glory, and where they are not to be blamed, was in the interval of the few days between the dismissal of M. Necker and their being masters of the public force : that short interval had been employed in exertions, which were astonishing for their activity and energy, and which, being in self-defence, can never be questioned as to their motive ; and if afterwards it turned to a disgraceful revolution, it must be imputed to the ignorance and bad intention of the members of the assembly, who, not contented with turning to advantage an insurrection, must endeavour to perpetuate it, by adopting it as a principle, that to revolt was a sacred duty. They pretended to copy and to quote Rousseau, but in what manner did they do it ? The author of the Social Compact could never have conceived an order of things, where perpetual change being adopted as a first principle, there could exist no compact.

“ If the court abused power when it was in possession of it, and if it let slip opportunity, the revolutionary leaders did the same. As to abusing power, they have done nothing but that from the time we speak of to the present hour ; and as to letting slip opportunity, they now let slip one which will never return.

“ The first insurrection being in a manner ended by the complete victory obtained, there was an opportunity of obtaining a *bill of rights*, and establishing law and order, before the people, who had only been the instruments, should become accustomed to excesses, which would render the establishment of law and order very difficult, if not impracticable. It is well known, that peace and order can never be maintained amongst a turbulent people but by force and despotism ; those who love liberty should, therefore, take great care not to destroy the love of order and obedience to law in the general mass of the people, as a strong building can never be constructed of rotten materials ; if, at that time, the leaders of the popular party could have established the new order of things, as we had done in England, before riot, pillage, and massacre, had become habitual to the people, it might have been a short and a happy revolution ; but they let slip the occasion, perhaps, from ignorance of the consequences, but, probably, because it did not suit their particular views.

“ Had the leaders of the assembly been men of property, and of plain good sense, as were our English barons at Runnymede, they would have been contented with laying a solid foundation for liberty ; but they were mostly men of no property, smatterers in metaphysics and philosophy, who, thinking themselves equal to any task, would not



not be content with laying the foundations of a better order of things; they must destroy the old order to establish a new one in its place, and risk the safety and welfare of their country for the sake of wild theories which they had invented, and which were totally impracticable." P. 161.

We shall here subjoin an anecdote singular in its kind, but, if well authenticated, truly curious, and one that offers some relief to the mind in the midst of perpetual tales of horror.

"Amongst many tragical scenes which the burning of castles occasioned, one pleasant enough occurred in the province of Dauphiny; the master of a castle being informed that the inhabitants of a neighbouring village were coming to burn his house, assembled all his friends and dependents as quickly as possible, and informed them of the business; but, says he, defence will be useless, for other villages will join themselves to that, and they will finish with m ordering us all; let us set off to burn their village. Off they set, and the two parties met on the road, when the following conversation took place.

*People of the village.* Well, Sir, you're setting off, we see; do you know that we are going to burn your castle?

*Master of the castle.* So, so, that's very well, for we are just on the road to burn your village. But whose orders have you to burn my castle; are you properly authorised?

*Village.* We act by the orders of the king and the national assembly for the public good.

*Castle.* That's perfectly right, nothing is more just, I do the same, don't let us lose time, let each obey.

*The chief of the village, (after a little pause, in a low voice.)* But what do you think of this affair, would it not be better for us both not to obey: we shall not burn your castle, and you will not burn our village?

*Castle.* Well, if you think so, I agree, let us each return home. Thus ended the expedition." P. 203.

As the French gave the rights of citizenship to several individuals of different countries, it was natural to expect, that the horrors of their subsequent proceedings would lead such men to renounce that disgraceful distinction. This, however, does not appear to have happened, except in the case of the German poet Klopstock; whose letter to the National Assembly, most highly honourable to his feelings, we shall venture to insert on the credit of Mr. Playfair, though he has omitted to inform his readers from what authority he has taken it.

"Amongst the patents of French citizenship, such as were sent to Dr. Priestley, Thomas Paine, Mr. Wilberforce, and some others, the Assembly sent one to the German poet Klopstock, famous for his philanthropy. His answer is thus:



## THE POET KLOPSTOCK TO THE NATIONAL ASSEMBLY OF FRANCE.

" Moderators of the French empire !

" I send back to you with horror those titles of which I was so proud, while I could think that they united me to a society of brothers and friends to humanity. Alas ! the deception is but too soon vanished away, and most afflicting reality is come, to put an end to a delusive dream. Alas ! I had vainly imagined, that from the distant borders of the Seine that light should come, which would one day give an eclat to the happy reign of liberty amongst European nations.

" Why have you deceived me ? *Your rights of man were only a snare laid to make Frenchmen fall, that they might be the more easily assassinated.* Learn, then, that the excess of your barbarism and of your crimes has placed an eternal barrier between you and the poets of happy Germany. When they are told those tragical adventures which disgrace your sanguinary history, they are affrighted and fly away. There is no connection now between us, you have broken for ever the last of the bands which connected us together.

" I pity those who call themselves citizens, and who shed torrents of the blood of citizens. O crime ! when they have shed blood they dance around their victim ; they contemplate with a dry eye the last convulsion ; they approach nearer to indulge their ears with the last groan.

" Frenchmen, I turn away with affright from that impious troop which is guilty of assassination, by looking on the peaceable witnesses of murder. I fly far off from the cries of that execrable tribunal which murders, not only the victim, but which murders also the *merry* of the people."

" Such is the energetic letter of the old and virtuous Klopstock ; he had not attained the pitch of Condorcet and his companions, and they very probably considered him as a fool and a dotard. This is not quite so consoling as the address of the English deputies with the 2000 pair of shoes." P. 530.

We cannot dwell further upon the particulars of Mr. Playfair's history : but willingly recommend it to those who are desirous of information concerning the arts as well as the crimes of the Jacobins. We observe a singular error in the argument prefixed to Chap. VI. and VII. (printed VIII. in the book by mistake) where the matter belonging to the end of the former, is placed as commencing the latter, as far as the words *Martial Law*. This error puzzled us once or twice in recurring to the matter of those parts, till we perceived how it was occasioned. The book is not in general incorrect.

ART. XVII. *The Method of finding the Longitude at Sea by Time-keepers: to which are added, Tables of Equations to Equal Altitudes, more extensive and accurate than any hitherto published. By William Wales, F. R. S. and Master of the Royal Mathematical School in Christ's-Hospital. 8vo. 115 pp. 2s. 6d. Wingrave. 1794.*

WERE the longitude as easily or as correctly ascertainable at sea as the latitude, the dangers of the navigator would be considerably diminished; he could then exactly know the place of his ship, and consequently would be able to prepare against the evils of which his charts afforded warning. The method of finding it, therefore, becomes an object of greater importance to every community or state, as more of its members or subjects are employed on the ocean. The English nation, when we consider the extent of its commerce, the greatness of its naval force, and the dangerous seas with which it is encompassed, appears to be more interested in this matter than any other; and accordingly has offered, and actually given, greater rewards, for methods of determining the longitude at sea, than any other nation. Of the methods proposed for this purpose, which are of general use, there are two; one by the motion of the moon; the other by a watch, or time-keeper: and of these, the former is brought much nearer to perfection than the latter.

The subject of the pamphlet before us is, (as its title expresses) the method of finding the longitude at sea by time-keepers; and as it comes from a person who holds a respectable mathematical situation, and who has had great experience in this business, having been employed by the Board of Longitude as astronomical observer on board one of the ships which went round the globe, we shall pay to it a more particular attention.

Mr. Wales begins with a brief, but clear description of the Terrestrial Globe, accompanied with a figure representing such lines and circles of it as render the knowledge of what is meant by latitude and longitude easy to any capacity.

This being done, he next explains the difference between mean and apparent time, which is called the equation of time; and then shows how to find the quantity of it, at any instant, and for any place on the earth, by means of the Nautical Almanac. This is his first problem, for the solution of which he has given a general rule, and illustrated it with several examples.

The second problem is, to find the sun's longitude for noon at any given place from the Nautical Almanac; the solution of which

which is facilitated by a table of the sun's hourly motion, which he has inserted, together with several others, at the end of the pamphlet.

The third problem is, *to find the sun's declination for any given time and place from the Nautical Almanac.*

The fourth problem is, *to find the mean time at any place, the latitude and longitude of that place, or the latitude, and time at Greenwich, being given.*

For the solution of each of these problems a general rule is given, which is illustrated by examples. The author then proceeds to explain the principles on which time-keepers are employed, which, though well known, we shall insert in his words, as introductory to the subsequent part. Having shown how the longitude may be found at Greenwich, or the first meridian, he observes, that,

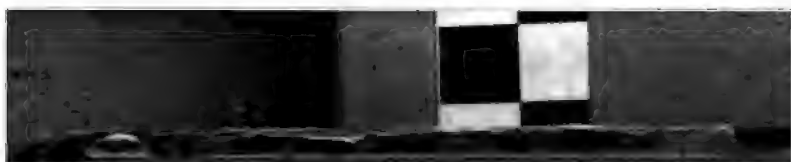
"If a watch, or time-keeper, be regulated to keep mean time, exactly, and be set to the mean time at the first meridian, it is manifest that such watch will continue to show the mean time at that meridian, as long as it continues to go at the same rate, whatever place it may be carried to; and, consequently, if a watch so regulated be kept on board a ship, it will always show the mean time at the first meridian. Hence, if the mean time be found at the ship, by the preceding problem, the difference between it and the time shown by the watch, when the sun's altitude was observed, being turned into degrees and minutes at the rate of  $15^{\circ}$  to an hour, will be the longitude of the place where the sun's altitude was observed.

"It is not, however, absolutely necessary that the watch should either be set precisely to mean time at the first meridian, or be regulated to keep exactly mean time; both of which might, perhaps, be difficult, or at least tedious to effect. The only thing which is absolutely requisite in a watch, to render it equal to the task of finding the longitude is, that it will go uniformly at some rate; because the rate which it does go at, as well as its deviation from mean time at the first meridian, may be readily found, (by the following problem) and allowed for.

"Strictly speaking, the *rate of a watch* is the number of hours, minutes, and seconds, which its hands appear to have moved over on the dial-plate in the space of a mean solar day; but it is customary to call the difference between this time and twenty-four hours the *rate of the watch.*" P. 21.

This brings him to problem the fifth, *to find the rate which a watch goes at; that is, how much it gains or loses on mean time in a day, or twenty-four hours, and how much it is too fast, or too slow, for mean time at any place.*

His first method of doing this is by observations of the altitude of the sun's lower limb, taken by Hadley's quadrant, when



when the sun is at least four points of the compass from the meridian. He says, in p. 27,

“ I have given this method of finding the rate which a watch goes at, because it may be put in practice by every seaman, without introducing the use of any instrument or observation, which he is not already necessarily acquainted with; and because it admits of being executed, if care and skill be exerted, with tolerable exactness; sufficient, at least, for the usual length of a West-India voyage, out or home. It, however, requires a very good instrument, and care and skill in the use of it; moreover, the utmost exactness must be observed in the calculations; and, when the utmost skill in both is exerted, it is not sufficient for long voyages.

“ The most exact way of finding the rate which a watch goes at, and that which requires the least calculation, is the method practised in fixed observatories, where they have transit instruments adjusted to, and moving in the meridian of the place. This method has been lately adopted by some gentlemen in the East-India Company's service, who have carried out portable transit instruments, for the purpose of examining their watches in India, before they set out on their voyage home.”

Mr. Wales then, in order to prepare his reader for understanding a second method of solving this problem, gives a description of the transit instrument, its adjustments, and use. Four figures, representing the whole instrument, and the several parts of it which are to be adjusted, are given on a copper-plate, which, together with his clear description, render the use of this instrument easy to be understood. The method of finding the rate at which a watch goes, by observations of the sun's transit over the meridian, taken with this instrument, is then explained.

But this method of finding the rate of a watch, although it be very convenient in fixed observatories, on account of the ease with which the observations are made, and the simplicity of the calculations from them, yet, as he justly observes, in p. 63,

“ Is not so well adapted to the skill and opportunities of seafaring men, in general, as some others are; for it requires not only a considerable degree of knowledge in practical astronomy, but some time also, to get a transit instrument into the plane of the meridian. And, if the instrument be not pretty exactly in the meridian, the observer will not only get the absolute quantity of time, which the watch is too fast, or too slow, wrong, but will, if there be any considerable change in the sun's declination while the watch is under trial, determine the rate of its going erroneously also.”

He, therefore, proposes a third method of finding the rate of a watch, by observing daily, or as often as opportunity offers, the passage of a fixed star over some vertical circle,  
with

with the transit instrument, and noting the time by the watch. From these observations, the daily variations of the watch from mean time may very easily be found, although the vertical plane in which the instrument moves be at a distance from the meridian. The mean time, at the place of observation is to be found, by taking altitudes of the sun; and then it will also be known how much the watch is too fast, or too slow.

But, although it be not necessary that the instrument should be brought into the meridian, yet, as the author observes, it will be convenient to bring it as near to the meridian "as a well-defined mark can be found to adjust it to." To this we add, that the times of the transits of two, or more, fixed stars, as shown by the watch, may be noted as often as clouds do not interpose; which will give the observer a better chance for finding both the daily variations of the watch from mean time, and the whole of its gain or loss in any proposed number of days, than can be had from attending to the passages of one star only. We should also further recommend to the observer, if the latitude he is in, and other circumstances admit of it, to choose such bright stars as have at least 20 degrees of meridian altitude, and not more than 30 degrees of declination.

We here (p. 65) meet with a small mistake; the difference between a sidereal day and a mean solar day being taken in sidereal time instead of mean solar time, viz.  $3^{\circ} 56', 55''$  instead of  $3^{\circ} 55', 91''$ . This slip could not long escape the ingenious writer of this pamphlet; and it was corrected with a pen in the copy that came to our hands. The reader, therefore, should insert  $3^{\circ} 55', 91''$ , instead of  $3^{\circ} 56', 55''$ , in pages 65, 66, and 67.

This method of solving the problem claims a preference, on account of saving time, both in setting up the instrument for use, and in the calculation.

A fourth method of finding the rate of a watch is by equal altitudes of the sun, observed by Hadley's quadrant, of which he also gives a full and very clear description. The solution of the problem, by this method, is very much facilitated by tables which this author has calculated, and inserted at the end of the book, for correcting the inequality of the intervals between noon and the morning and afternoon observation, on account of the sun's change of declination in the time between these observations.

Of each of these methods of solving this 5th problem an example is given, which cannot fail to render the book still more useful and valuable to those who want information in this point.

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The solution of this problem, indeed, takes up nearly half the book, it being, as Mr. W. justly observes in the beginning of his preface, the only difficult part of the business of finding the longitude at sea by a time-keeper: and his motive for writing on this subject appears to have been some "extraordinary opinions" which have been "lately advanced relative to it." The opinions appear, a few pages further in the preface, to have been advanced by Mr. Mudge and his friends in the year 1793, when a petition was presented to the House of Commons for a reward for some of his time-keepers, which had been refused by the Board of Longitude. With these opinions, although we read with attention what was then written on both sides, we should have nothing to do, had they not come before us in this manner. But now it becomes a duty to give our sentiments on this part of the book as well as the rest. We think those opinions are, indeed, very extraordinary; and doubt not that every candid reader of Mr. Wales's preface (to a few pages of which he has confined this controversial part of his work) if his information on the subject enables him to judge of it, will be pleased with the able refutation of them, which he will there find. Our inclination leads us no further into this dispute; those who wish to be better informed of it are referred to the pamphlets published in the years 1792 and 1793, by Mr. Mudge and Dr. Maskelyne, the present learned astronomer royal; and to the pamphlet now before us\*.

The sixth and last problem is, *to find the longitude at sea by a time-keeper.*

In the solution of this problem (which indeed is easy, if the watch keeps time sufficiently well to answer the purpose) four of the preceding problems are included. Here, as in all the rest, the rule is illustrated by examples, which makes the application of it very plain.

The remaining part of this pamphlet contains, *the explanation and use of the table of equations to equal altitudes*, together with

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\* There were also published two papers in 1793, one by a committee of the Board of Longitude, and the other by Sir Joseph Banks, Bart. President of the Royal Society, which well deserve the attention of those who desire the best information on this subject. And, upon a full examination of the point, some, perhaps, may find "convincing proof," that, sometimes, "reward is not proportioned to merit, but may be obtained by patronage and solicitation." See Sir Joseph Banks's "Observations on Mr. Mudge's Application to Parliament for a Reward for his Time-keepers," dated March 27, 1793.

the tables themselves, and three others. These tables are of Mr. W.'s own construction; and here we find the investigation of the *formula* by which they were computed, with a full exemplification of their use. This is followed by the tables themselves, which are numbered I and II. Of the other tables above-mentioned, the titles are as follows:

TABLE III. *For reducing the Sun's Longitude, as given in the Nautical Almanack for Noon, at Greenwich, to Noon under any other Meridian.*

TABLE IV. *Proper Stars for bringing a Transit Instrument into the Plane of the Meridian.*

TABLE V. *For calculating the Deviation of Stars in right Ascension.*

We have now taken a view of the particulars of this pamphlet, and with pleasure pronounce it valuable. Its utility to all who deserve the name of navigators, will ensure to it a welcome reception by them; and the clear description of the transit instrument, its adjustments, the method of bringing it into the meridian, and of using it, together with the tables at the end, will render it also very acceptable to many, who, for business or amusement, make astronomical observations on land.

## BRITISH CATALOGUE.

### POETRY.

ART. 18. *A Poem, written towards the Close of the Year 1794, upon a Prospect of the Marriage of the Prince of Wales. By the Rev. J. Hurd, B. D. Professor of Poetry in the University of Oxford.* 4to. 1s. 6d. Johnson. 1795.

This poem at least affords a proof that the prayers of poets, however harmoniously expressed, are not always efficacious. The Professor begins by calling upon all the powers of the air to grant a mild season, in honour of the expected prince, and we all know what inclement months succeeded. Yet the invocation is such as the fiercest powers might have heard with complacency.

Impending season, to the frozen north  
Bid thy strong gale, and low redundant cloud,  
Whose gloom down-sloping ev'ry hill-top sweeps,

Retreat. O'er Hyperborean regions shed  
 Thy feathery show'r, and drift it with thy breath,  
 Bind other streams with ice, and other lakes  
 Make firm as rock with thy congealing frown,  
 Elsewhere be tyrannous, but gentle here.  
 Here smile serene, and let incautious spring,  
 Decoy'd or ere her season, on thy brow  
 An odorous chaplet place of early buds,  
 And deck with blossoms thy snow-sprinkled crown.  
 Be gay, dull season, and inspir'd at length  
 By ling'ring autumn, and returning spring,  
 Learn all their dance, and be as brisk as they.  
 Let the cold Sceptre from thy hand depart  
 And Spring be Queen instead, to welcome home  
 Brunswick's fair daughter, and before her shew  
 All vernal beauty on the British shore."

These are beautiful lines, and the poem abounds with them. Of the political state of the island the poet says very happily,

" Here prince and people liberty alike  
 Give and receive, partake, and all enjoy."

The fault of the composition is the sudden transition to a tremendous strain of imprecation, which, though expressed in highly poetic language, is strangely misplaced in a Hymeneal lay. A few lines by way of contrast might have been allowed, but to make the chief tissue of the composition refer to the evils of France cannot be called judicious. The address which follows, to our own excellent monarch, has great merit.

ART. 19. *The Farmer's Daughter, a Poetical Tale, by Christopher Anstey, Esq.* 4to. 1s. 6d. Cadell, &c. 1795.

Mrs. H. More's admirably conceived, and happily executed plan of writing familiar and instructive tales, to be circulated by the hawkers, instead of the trash they used to vend, avowedly gave rise to this and the following tale. The story is that of a seduced female, perishing in the severe weather of last winter, while attempting to make her way to London. We fear, from the advertisement prefixed, that it is founded in fact. It is told with simplicity, and not without effect; but how it can answer, to sell it in quarto at eighteen pence, is more than we can guess. Mrs. More's hawkers ought surely to have had it at once.

ART. 20. *The Farmer's Son, a moral Tale. Inscribed to Mrs. Hannah More.* By the Rev. P. P. M. A. 4to. 1s. Dilly. 1795.

We have here more and better paper, and, strange as it may appear, (after the name prefixed to the former tale,) better verses; yet the price is less. This story represents a farmer's son, hired as a servant to a lady in town, seduced by bad connections, and finally suffering an ignominious death. This also is said to allude to a real fact; it certainly is but too probable, and we hope will operate as a warning. Both are in the measure of Chevy Chase.



ART. 21. *The Art of War. A Poem. By Joseph Fawcett. 4to.*  
2s. 6d. Johnson. 1795.

To the honours of a poet Mr. Fawcett is undoubtedly entitled; and we shall readily concede them to him, without grudging, ὁλν τῷ θελλακί—In turning over his poem we find there would be little difficulty in proving his right to these honours, by the exhibition of a specimen taken from almost any page of his work. We select the following passage from his description of an illumination after a national victory.

“ What mean these showy and these sounding signs  
Of general joy, my senses that salute?  
That bid my brow be smooth, and bosom bound,  
And all my heart be holiday?—What means  
The cannon’s roar that rends the shatter’d sky?  
The stunning peal the merry steeples pour?  
At dead of night, along the starry street,  
This flaring luxury of festive light,  
From every window flung?—Wherefore thus laughs  
The hour of gloom?—Now that “ the midnight bell  
Doth with his iron tongue and brazen mouth  
Strike one,”—why walks abroad the undrowsy world?  
Night’s ghosts, and goblins, groans and shadows dire,  
All shone away, that e’en unthudd’ring walks  
Bold Superstition forth? why is proud *Night*,  
“ Attended with the pleasures of the world,  
Thus all so wanton and so full of gawds?”  
What fair event, to polish’d bosoms dear,  
In polish’d life inspires this pomp of joy?—  
Say, hath the African fair freedom found?  
Spite of his shade at length confess’d a man,  
Nor longer whipp’d because he is not white?—  
That were a jubilee for heav’n to join;  
To extort the gelid hermit from his cell;  
Inflame his brook-fed blood, and force him bring  
His sober foot to swell the city rout,  
With virtuous riot reeling, and with joy  
Gloriously giddy!—But ’tis not for this,  
’Tis not for this, the midnight vies with noon.

“ Sing Io Pæan, lo Pæan sing?—

Thoulands of pulses, high with health that leap’d,  
Whose sprightly spring, to Time’s oppression left,  
Or to Disease’s weight, had play’d perhaps  
A length of years, by speedier fates laid still,  
Ne’er to go on again, or stir, have stopp’d.—  
On yon blest sun, all as a bridegroom gay,  
Whom to behold it is a pleasant thing  
For every eye; who gives the painted globe  
This pomp of colour and this beauteous bloom;  
A multitude (the ecstatic tidings tell)  
A multitude of eyes, at which the heart  
Look’d laughing out upon the day, are clos’d.—

It must, however, be mentioned, that Mr. Fawcett's poem is not in truth an art of war, but an unqualified satire on it. He considers it, as under all circumstances, and in all respects atrocious. His intention doubtless is benevolent, but his zeal is excessive. Throughout the passage here cited he writes as if the joy was that numbers were murdered, which is false; the joy is, that national courage has been exerted, and a prospect gained of security, perhaps, of peace.

We cannot forbear to observe, that we think, when he says, "to prune with æconomic cuts," he uses an expression inconsistent with the dignity of poetic language in general, and certainly not consistent with that of his own poetry in particular. The frequent adoption of such words as *undrowsy*, *unshuddering*, is not admissible, though the occasional usage of them may give energy and grace. We recommend it, likewise, to Mr. Fawcett, to avoid the repetition of such phrases as "sprightly spring." Too much attention to the figure alliteration, resembles less the art of the poet, than the trick of a poetaster.

ART. 22. *Poems, by* MAOITHΣ. 24mo. 1s. 6d. Nicholson, Manchester; Champante and Whitrow; London. 1795.

These poems are said to be the productions of a school-boy, but in many parts exhibit a melody and vigour which would do credit to a more experienced pen. We were very much pleased with the first Ode, and hope to see still better things from this ingenious youth.

ART. 23. *Extracts from Poems, by the Rev. William Tasker, on the naval and military Genius of Great-Britain.* 8vo. 1s. Exeter. 1795.

Mr. Tasker extracts a few stanzas from an Ode before published, and favorably received, in compliance with the request of friends, and as thinking them applicable to the present times. Part of another poem on Rodney's sea-victory is added, and an ode to the spirit of Alfred, corrected and reprinted. We have before commended Mr. Tasker's poetical abilities.

ART. 24. *Christmas, a Poem, by* Romaine Joseph Thörn, *Author of Clito and Delia, the Mad Gallop, &c. &c.* 8vo. 1s. Longman. 1795.

This poem describes the recreations of Christmas, but we are not able to speak highly in its commendation.

ART. 25. *The Sweets of Dutch Liberty, or the first Fruits of French Fraternity in Holland. A new Version of the two Proclamations issued at the Hague on the 27th of Jan. 1795; one by the French Commissioners, the other by the States-General. With Cuts, Notes, Preface, &c. &c.* 4to. 22 pp. 1s. Evans. 1795.

A good laugh at the liberality of friendship which the French have showed towards the Dutch in exacting, as a small proof of their regard, to the amount of near two millions of sterling pounds.

DRAMATIC

## DRAMATIC.

ART. 26. *The Deserted Daughter. A Comedy, as it is acted at the Theatre-Royal, Covent-Garden. The third Edition.* 8vo. 2s. Robinsons. 1795.

This might more properly be called a dramatic sketch than a comedy. The plot, the characters, the language, every thing seems hurried and unfinished. One of the most laboured characters is an old Scottish servant, who, however, talks the dialect of his country so very learnedly, that he cannot be intelligible to any great part of a London audience: yet his agency and interposition bring about every thing. The debauched philosopher who believes all to be for the worst, the patient and meritorious wife, and the acute though innocent girl, are well imagined: but Chevril oversteps the modesty of nature. The author is understood to be Mr. Holcroft.

ART. 27. *Life's Vagaries. A Comedy in five Acts. As performed at the Theatre-Royal, Covent-Garden. Written by John O'Keefe, Author of Tony Lumpkin in Town, &c. &c. &c. &c.* 8vo. 95 pp. 2s. Longman. 1795.

To follow the development of Mr. O'Keefe's plots, and to toil through his dialogue for five acts, is, indeed, a task—*Dii meliora piis*. But an extract will speak more plainly than any comment.

*Enter DICKENS, dressed in a uniform of Hunt, and JOHN.*

*Dickens.* Yes, John, I think I'm very well equip'd to ride out with my lord.

*John.* Well, sir, you had a hundred guineas fee with me, and the day may yet come, for my crolling a hunter.

*Dickens.* It may, John; when I was 'prentice in Barbican, and, like the house dog, slept in the shop; promis'd the watchman a pint, to rouse me, to go to the Easter Epping Hunt; "five o'clock and a fine morning!" thump comes the pole against the shop door; tingle, tingle, goes the little bell behind it; up starts me, from my bed under the counter; on with my buckskin and jemmy jacket; jumps into my two boots; mounts my three and sixpenny nag; but, first I put my spurs in my pocket; hey off we go, through Hackney, Homerton—I saw the stag once, but then heard the hounds all the way; find I've a short and a long stirrup: dismount to put them even; forgetting to buckle the girth, down comes me, and the saddle at-top of me; by this I was flung out; but, to prove I was in at the death, presents my kind mistress with a piece of the stag's horn, which horn she gives her husband for a tobacco stopper, with "ah, my dear hubby, I wish you were as good a sportsman as your 'prentice, Tony Dickens; ah, he's the smart fellow," ha! ha! ha! and so I was, and, dem it, so I am still—John, you needn't wait dinner, I shall dine with Torrendel." P. 22.

After such a specimen, if any reader be curious to know more of this interesting drama, we rather recommend it to him to peruse the whole, than inflict upon ourselves the penalty of abridging it.

ART,

- ART. 28. *Windsor Castle, or the fair Maid of Kent, an Opera. As performed at the Theatre-Royal, Covent-Garden, in Honour of the Marriage of their Royal Highnesses the Prince and Princess of Wales. By the Author of Hartford-Bridge, Netley-Abbey, &c. &c.* 8vo. 1s. 6d. Longman. 1795.

As this little drama was probably produced in haste, and on the spur of the occasion, we may praise, without the severity of a critical examination, the loyalty of its sentiments, the management of its dialogue, and the neatness of its type.

## NOVELS.

- ART. 29. *The Royal Captives; a Fragment of secret History, copied from an old Manuscript, by Ann Yearsley.* 8vo, 4 Vols. 12s. Robinsons. 1795.

When we consider the disadvantages under which the writer of these volumes must have originally laboured, both with respect to education and society, it would be unreasonable to expect a perfect composition; and sorry indeed should we be to restrain the relief of necessitous merit by severe or acrimonious criticism. Yet we are compelled to say of "the Royal Captives," that though the work is by no means without its portion of entertainment or ingenious contrivance, yet the tale is perplexed, and the incidents unnatural. The ground-work is the story so often told, and so little understood, of the Man in the Iron-mask. He is represented by Mrs. Yearsley as the brother of Louis the Fourteenth, as having a wife and a son, who is called Henry, and is the hero of the tale, and who, after various persecutions, sufferings, and escapes, finally marries and settles with his family in England. The work is very chaste in its moral, and some of the prison scenes have much force and interest.

- ART. 30. *The Moths, or History of Bill Woodcock. By George Brewer.* 2 Vols. 6s. Sael. 1795.

The first thing which will strike the reader of these volumes, will be the extreme inaccuracy with which they are printed, to the frequent confusion both of sense and order. The tale exceeds all limits of probability; a young man born in a barn, and his mother, for many years, a strolling player, proves finally to be heir to a peerage, and marries the woman of his heart.

## DIVINITY.

- ART. 31. *The Enjoyments of the future Life and the true Notion of Christian Purity. A Sermon preached in the Chapel of the Magdalen Hospital, on Wednesday, April 22, 1795, Being the Anniversary of the Institution. By Samuel Lord Bishop of Rochester.* 4to. 20 pp. 1s. Robson. 1795.

Though christians in general profess their belief in the resurrection of the body, they are often forgetful of it, and reason concerning a future

future life, as if it were to be a state of incorporeal existence. The Bishop of Rochester recalls his readers to the true ideas of this doctrine; and, awakening our hopes that the glorified bodies of mortals will be made to resemble, in some measure, that of the Saviour in his exaltation, explains the purity required of man to be that of Christ on earth, where "he was tempted in all things like unto us, yet without sin." This doctrine he opposes equally to the vain mysticism of those who sought total abstraction from the body, and the sensual error of those who held that the purity of the body is unnecessary, if the soul be rightly disposed. This true purity, when once forfeited, is to be regained by repentance, made effectual by the blood of the Redeemer, and on this is founded the hope of the Magdalen, to whose case the concluding reflections are ably and strongly directed. The text is 1 John iii. 3, "Every man, that hath this hope in him, purifieth himself, even as he is pure;" which certainly requires such a comment as is here delivered.

**ART. 32.** *A Word of Comfort to the Poor in their present Necessity. A Sermon preached in the Parish-Church of Wanstead, in the County of Essex, on Sunday, July 19, 1795. By the Rev. Samuel Glaspe, D. D. F. R. S. Rector of the said Parish, and Chaplain in Ordinary to his Majesty. Humbly inscribed to the Right Hon. the Hon. and Rev. Members of the Committees for the Relief of the Poor.* 8vo. 20 pp. 6d. Rivingtons. 1795. The Profits (if any) to be applied to the Relief of the Poor.

The situation of the poor, for many months past, from the high price of provisions, has been such as to call for all the consolation which their superiors were able to offer. The support which they actually received, was such also as to stamp an indelible character of wisdom and good policy, as well as of charity and humanity, on the British nation. In some cases, indeed, these exertions were, by designing persons, attributed to wrong motives; yet this ungracious return did not check the current of benevolence; and, on the whole, less could not possibly be suffered, under circumstances so trying.

To their pecuniary assistance, many of the clergy very properly added arguments of comfort, drawn from the pure source of religion. Among these, the author of this sermon offers such suggestions as are calculated to introduce peace and content into the dwellings of the poor. The reflections, which he supposes the true christian to encourage in the moments of adversity, are such as only the true christian is capable of making. Dr. G. shows, that every attempt in the poor to meliorate their condition, by acts of outrage, is not less absurd than mischievous, and pregnant with the worst of consequences to themselves. He recommends additional industry and frugality, and an humble resignation to the divine will, as the best remedies for sorrows, which, without such aids, would be too heavy to be sustained.

**ART.**

- ART. 33. *Candour and mutual Forbearance. A Sermon preached to a Congregation of Dissenters, at Darwen, Lancashire, and applicable to the present State of Parties in this Kingdom. By Joseph Barret.* 8vo. 16 pp. 6d. Waterworth, Blackburn. 1795.

Whenever a publication appears to be well intended, and contains nothing that is in any respect censurable, we are then concerned if we find, that it contains nothing (except the intention) that can be much commended by us. Such is the case with this *bumble* sermon. It may be read with complacency, and forgotten without loss.

- ART. 34. *Some Thoughts on the Manner of spending the Passion Week. Addressed to the fashionable World; but particularly to the polite Circles in the City of Bath.* 12mo. 45 pp. 1s. Rivingtons; and Hazard, &c. Bath. 1795.

This is a strong, and doubtless a well-intended remonstrance; but the execution is not equal to the goodness of the design. The thoughts are desultory, and the style is deformed by some vulgar phrases, and by many incongruous metaphors. We do not agree in opinion with the author, "that the vital spirit of religion has been in a state of progressive decline among us, since the era of the reformation down to the present day." P. 15. Neither do we find it said any where in Scripture, that "Jesus, in his agony, sweated great drops of blood." P. 44. But that it was *like* such drops. See Luke xxii. 44.

- ART. 35. *Reflections on profane and judicial Swearing. By Joseph Moser.* 12mo. pp. 40. 6d. Griffiths, &c. 1795.

These reflections are in a style somewhat declamatory, but it is honest declamation in a good cause. On the subject of *profane* swearing, *Dr. Ogden* is a much more powerful orator, in his sermon on *Exod. xx. 7*; in which, the passage beginning with "True bravery, &c." deserves, on several accounts, to be read and remembered by every young man who is entering into the world.

The complaints of Mr. Moser, concerning the irreverent manner of administering *judicial* oaths, are but too well founded; and it is truly astonishing that this scandal is suffered to continue, when the removal of it is a matter of such perfect safety and facility. We see, however, no objection to swearing, even a *whole Jury at once*, provided it be done with due solemnity. Might not the oath be administered by the judge himself, all persons being required to *stand up* and keep a profound *silence*? the effect would, surely, be excellent.

- ART. 36. *A New Year's Gift from a Minister to his Parishioners. Being a Collection of Tracts upon the Necessity and Benefit of receiving the Sacrament of the Lord's Supper. Wherein a variety of Arguments and Exhortations are employed in several different Forms, to recommend a Compliance with this most essential Christian Duty.* 12mo. 186 pp. 1s. 6d. or (to give away) five Guineas per hundred. Stockdale. 1795.

A very useful and valuable gift, worthy to be made by a minister of the Church of England to his parishioners. These little tracts, though

though adapted to the comprehension of the most ordinary capacities, yet, in many parts, deserve the attention of christians in general, and might be read by all with good effect. The work is generally correct, both as to style and printing; but a wish to render it still more correct in another edition (which we hope will be called for) induces us to point out two errors of the author, and two of the printer. At p. 5. l. 7. "I *can* but feel anxious," for I *cannot*. p. 170. l. 2. "the fault will *lay* at your own door," for *lie*. p. 106. last line, "*censure*," for *answer*. p. 114. l. 24. "*gratify*," for *qualify*.

ART. 37. *The Duties of the Christian Soldier. A Sermon preached at Huddersfield, on Thursday the 1st of January, 1795, before the Royal Huddersfield Fusileers; and published at their Request. By John Lowe, M. A. Chaplain to the Corps, and Vicar of Brotherton. Second Edition. 8vo. 32 pp. 1s. Scatcherd. 1795.*

A very judicious, temperate, yet animated exhortation to watchfulness, steadfastness, and vigorous exertion. 1st. As the hearers of it were *christians*, against their *spiritual* enemies; and, 2dly, as they were *soldiers*, against their *temporal* adversaries, foreign and domestic; with a strong admonition to them, in both these capacities, to "let all things be done in *charity*." Much useful matter is contained in this discourse, particularly at pp. 20, 21, 23, 26, 27, &c. We conceive, however, that the phrases in the text (1 Cor. xvi. 13, 14.) allude, not to "the military art," p. 9; but to the *agonistic games*. See Philipp. i. 27, 30.

ART. 38. *The Christian Religion proved to be no Imposture, in a Sermon, by a Minister of the established Church of England. 8vo. 31 pp. 6d. Longman. 1794.*

The author of this sermon is a zealous, and, we may add, not an unintelligent Christian. He contends, from 2 Ep. Pet. i. 26. that the Christian religion is not founded on artifice or deception. His arguments, though neither methodical nor original, are yet just and convincing. He combats *Pride* and *Sensuality* as the principal obstacles to Christian influence; and, from statements made of the civil mischiefs which attend upon irreligion, takes occasion to enforce upon his readers—as the surest means of promoting their own happiness and the peace of the state—to be Christians *indeed*.

ART. 39. *A Sermon, preached at Witham, in the County of Essex, before the Lord Bishop of London, at his Visitation, held there May 29, 1794. By R. Ormerod, M. A. late domestic Chaplain to his Lordship. Published by the Desire of his Lordship. 8vo. 24 pp. 1s. Rivingtons. 1794.*

Mr. Ormerod appears to have written his discourse under an impression which we wish to find universal upon the minds of the clergy. The subversion of a national church at no great distance from us, and the forward attacks of some domestic enemies, demand from the mem-  
bers

bers of this profession a more than ordinary portion of circumspection and zeal. From 1 Ep. Tim. iv. 16. Mr. O. contends for the necessity of attention on the part of the clergy, 1st. to their deportment, and 2nd. to their instructions.

"Whatever, (says the preacher) may have been the state of religion in former days, it is obvious, that the present age has a character peculiar to itself; a singular arrogance of impiety, an infidelity of an uncommon size and complexion, which contents not itself with combating particular points, or articles of the Christian faith, but with an unusual boldness and confidence, attacks the sacred book itself, denying its authenticity and divine original. These adversaries of revelation and religion, are unremitting and indefatigable in their exertions to make profelytes; nor are they likely to be discouraged from their impious attempts, if the teachers of Christianity appear inactive and unconcerned spectators; or what must prove still more favourable to such wicked designs, if they should, in any respect, be exceptionable in their moral characters, contradict and destroy, by their conduct, what they are bound to enforce in their public exhortations." P. 10.

To this and the subsequent remarks we readily subscribe. *Conduct* and *Doctrines* are doubtless the strong holds of clerical defence. If these are employed, temporal precautions will be rendered unnecessary: if these are neglected, no other precautions will eventually succeed.

ART. 40. *Outline of a Commentary on Revelation xi. 1—14.* 8vo. 27 pp. 9d. Johnson. 1794.

The present age is not more distinguished by its other novelties, than by its attachment to prediction and prophecy: all who are influenced by a particular measure of hope or fear, by the expectation of improvement, or the dread of deterioration, in matters of religion and policy, are industriously seeking the defence of their systems in the oracles of prophecy. The author of this Outline, floating upon the waves of Equality and Arianism, undertakes to expound this mysterious portion of the Apocalypse in favour of those particular Creeds to which he is attached. The Beast, agreeable to this writer, indicates the Western division of the Roman empire in Europe, and the Seven Heads and Three Horns are found in, 1. Great-Britain; 2. Holland; 3. the Royalist party in France; 4. Portugal; 5. Spain; 6. Sardinia; 7. the Pope; 8. Naples. 9. Austria; 10. Prussia. "These great powers of Europe (says the author) we have lately seen most wonderfully and unexpectedly combined." The Woman seated upon the Beast is "the apostate Church supported by the civil Power in every nation throughout the above-mentioned district of the Roman empire." The "two Witnesses" are "two symbolical persons, the opposites of the Woman in the 17th chap. and of the Wild Beast which supports her, and is mentioned in the 13th chap. and in the 7th verse of the 11th." I understand them (continues the author) to mean, the principles of civil and religious freedom of genuine government and religion, as far as they are connected: of a government and mode of worship congenial with the new Covenant, founded on the Rights of Man, on the basis of Liberty, Equality, Fraternity, and



and universal Peace." Such are the principles upon which this outline of a Commentary turns; and the author appears to have persuaded himself, that, by the new light of Mr. Evanfon's calculations, and the French Calendar, he has obtained a clue for assigning the infallible sense of these occult and symbolical records.

ART. 41. *Family Lectures; or, A copious Collection of Sermons, selected from the most celebrated Divines on Faith and Practice. A new Volume.* 8vo. 923 pp. 12s. Longman, and most of the London Bookfellers. 1795.

A volume of this kind, entitled *Domestic Divinity*, was published by Mr. Dilly in 1791, and was much approved. Of the present publication, Mr. Dilly appears to have only a share, which, perhaps, is the reason why this does not come forward as a second volume, but bears a separate title. There is an advantage in the mode of compilation here used, which the former collection did not possess. The sermons, instead of being taken as they happened to stand in the volumes of their authors, are put together with some regard to their subjects, and, therefore, form something more like a body of divinity. The discourses are selected from fifty-four different authors, and apparently with judgement; nor do we perceive that more than two are repeated (viz. ser. 7 and 8) which the former book contained. This will certainly be received as a useful manual for families.

ART. 42. *God's Judgments on the Nations vindicated. A Sermon, preached in the Episcopal Chapel at Stirling, on the 26th of February, 1795, being the Day appointed by his Majesty for national Fasting and Humiliation.* By George Glaig, M. A. 8vo. 29 pp. Cheyne, Edinburgh; Rivingtons, London, 1795.

A plain and instructive discourse, which might be heard with approbation from the pulpit, but which (like many fast sermons) is scarcely important enough to claim the public attention from the press.

ART. 43. *Sermons on various Subjects, preached at St. Paul's Church, Blackburn.* By the Rev. Samuel Dean, Minister of the said Church, and late head Master of the Free Grammar-School. Vol. I. 8vo. 272 pp. 5s. Waterworth, Blackburn. 1795.

This is one of the many cases which come before us, in which we are compelled to lament that goodness of intention is all that can be pleaded in favour of the performance. These sermons are merely the declamations of a young man. They contain, indeed, some warm exhortations to piety and virtue; but they abound with far-fetched conceits, (pp. 35—107—144—200, &c.) affected phrases, and an unbecoming contempt of the opinions of other men. At p. 127, we meet with a strange misrepresentation: "The generally received opinion of mankind is, that there are *more Gods than one*; that there is one God, who is called "the Father," *another God,* who

who is called "the Son," and *another* who is called "the Holy Ghost." P. 147.

If this be meant of the Church of England, it is a manifest calumny. Such a creed was never maintained by any church, nor probably by any individual person whatever. The volume is dedicated to "the *proprietors* of St. Paul's Church, Blackburn." We fear that *property* of this sort, in churches and chapels, is very inauspicious to the propagation of sound religion.

ART. 44. *Individual Vice the Source of national Calamity. A Sermon, preached in the Chapel of the Right Rev. Dr. William Abernethy-Drummond, in Edinburgh, on the 26th of Feb. 1795, the Day appointed by his Majesty for a national Fast and Humiliation. By James Walker, A. B. of St. John's College, Cambridge* 8vo. 35 pp. Rivingtons. 1795.

The general design of this discourse is, to show that private vices are the true causes of our public danger. The author appears to be well acquainted with the present character, manners, and sentiments of this nation; and he states, with undeniable truth, that we are now "distinguished by a rage for politics and political wrangling, to which no former era of our history affords any parallel." P. 3. The dangerous consequences of this general propensity; the artifices of modern reformers; the necessity of private virtue to the support of nations; the predisposing causes, and procedure, of the French Revolution; and the warning it holds forth to Britons, to avoid "lukewarmness in religion, and laxity in morals;" all these topics are insisted on with judgment and vigour, in a style remarkably perspicuous and unexceptionable. The author gives, indeed, their proper names to things; calling *sedition*, sedition, and not reform; and the French, "Atheists both in principle and practice," p. 34, and not philosophers.

ART. 45. *The consistent Christian; or, Truth, Peace, Holiness, Unanimity, Siedfastness, and Zeal, recommended to all Professors of Christianity: the Substance of five Sermons. The second Edition, corrected. With an Appendix on Self-examination.* 8vo. 100 pp. 1s. 6d.

ART. 46. *The Cause of national Calamities, and the certain Means of preventing or removing them. A Sermon, on 1 Sam. xii. 14, 15, intended to have been preached on the 25th of February, 1795, the Day appointed for a general Fast; but not delivered on that Day, on Account of the Author's Indisposition. By D. Taylor.* 8vo. 40 pp. 1s. Button, &c. 1795.

The characters of these two performances, by the same author, being much alike, we give an account of them together. They are rather practical than doctrinal, very pious and instructive, and exhibit many proofs of an anxious zeal for the spiritual welfare of the congregations to which they were respectively delivered. Citations from Scripture, aptly made, doubtless add very great weight to discourses from the pulpit, and indeed essentially distinguish them from moral essays,

essays. But the citations (though very apt) are here so numerous, as to occupy almost the greater part of every page; and they present to us, instead of a continued argument, a series of Scripture passages. These discourses, however, are well calculated for the improvement of a plain congregation; and we are happy in commending all such, whether delivered in a church or a meeting-house. The *Fast-Sermon* is much inferior to the *Consistent-Christian*.

ART. 47. *A short and simple Exposition of the Athanasian Creed, tending to remove the usual Prejudices against it.* By F. T. Travell, A. M. Rector of Upper Slaughter, Gloucestershire. 8vo. 39 pp. 1s. Robson. 1795.

A judicious plan very ably executed. To each verse of the Creed the commentator subjoins a short explanation, and gives at length, on the opposite page, the passages of Scripture by which it is supported. This renders it clear at once to the eye, that the opinions in it are not advanced without sufficient authority, and the interpretations which remove the difficulties in the original texts, are of course equally applicable to the imitations of them in the Creed.

ART. 48. *A Sermon preached at the Parish-Church of Asborne, Derbyshire, on the 25th of February, 1795, being the Day appointed for a general Fast.* By the Rev. W. Leigh, L. L. B. Rector of Little Plumstead, and assistant Minister of Asborne. 8vo. 33 pp. 1s. Crutwell, Bath; Robson, &c. London. 1795.

This author, after stating the circumstances of the times, and the open attempts towards abolishing Christianity that have been made in France, observes, what we fear is but too completely justified by innumerable facts; "but however artfully managed, or however studiously concealed, there are not wanting indications of a similar design among ourselves." The most obvious proof, for a Fast Sermon, was the ridicule attempted to be thrown upon the very appointment of such assemblies for humiliation. Other proofs unfortunately occur in forms innumerable, and meet us on all occasions; so that the warning of this preacher to beware of such machinations is certainly well timed. He argues also with effect in favour of these acts of devotion.

ART. 49. *National Crimes the Cause of national Punishments, a Discourse delivered in the Cathedral Church of Peterborough, on the Fast-Day, Feb. 25, 1795.* By P. Peckard, D. D. 8vo. 28 pp. 6d. Jacob, Peterborough; Payne, London. 1795.

The Dean here declares most intemperate hostility, not only against the Slave-Trade, but against the war. He styles all war absurd because it cannot decide truth: but though a stick may be a bad argument, it is often a necessary defence. This he seems to forget, or does not allow that the necessity can ever be sufficiently proved to justify the act.

- ART. 50. *Essays on the most essential Theological Subjects, particularly the divine Humanity of the Lord; Man's self-derived Intelligence; the Importance of divine Things; and the spiritual Liberty of Man, &c. &c. Together with an introductory Preface. Designed for the Promotion of the New Jerusalem Church, announced by Emanuel Swedenborg, Messenger of the second Advent of our only Lord and Saviour Jesus Christ. By George Nicholson. 8vo. 148 pp. 2s. Hindmarsh. 1794.*

Should a person, desiring to make experiment of human credulity, study how to tax it beyond all probability of success, he would hardly contrive any thing more extravagant than the reveries of Swedenborg. We speak from examination, particularly of his Treatise on Heaven and Hell. Yet do we know of some sensible and well-disposed persons who have been made converts to his doctrines. This strange problem we cannot pretend to solve; nor shall we enter into the particulars of this publication, any further than to say, that it seems to afford an additional instance of the very astonishing fact here stated. Yet the author himself, strange to tell, seems no less astonished (p. 108) that religious persons should consider that sect as "a weak and awfully deluded people."

- ART. 51. *A Collection of Hymns and Psalms, for public and private Worship. Selected and prepared by Andrew Kippis, D. D. F. R. S. and S. A.; Abraham Rees, D. D. F. R. S.; the Rev. Thomas Jarvis, and the Rev. Thomas Morgan. 12mo. 512 pp. 3s. Robinsons. 1795.*

This book contains no less than 690 hymns, selected from a great variety of authors, besides some oratorios, and several previous collections. Every Christian may find in it abundance of pious songs on every possible subject, nor can any take offence, except at what they do not find there.

- ART. 52. *A new Hieroglyphical Bible, for the Amusement and Instruction of Children, being a Selection of the most useful Lessons, and most interesting Narratives, (scripturally arranged) from Genesis to the Revelations. Embellished with familiar Figures, and striking Emblems, elegantly engraved. To the whole is added, a Sketch of the Life of our Blessed Saviour, the Holy Apostles, &c. 24mo. 1s. Thompson. 1794.*

If this does either amuse or instruct children, it is very well. The statement in the title of the elegant engravings is not quite correct: they are coarse wooden cuts; good enough for the purpose, but very far from elegant.

- ART. 53. *Sermon prononcé dans l'Eglise Française, en St. John Street, Bethnal Green. Le 25 Février, Jour ordonné par sa Majesté Pour être un jour public de Prières, d'humiliation, et de Jeûne. Par M. Durand, Pasteur de l'Eglise Française de Londres. Et publié à la requisition du consistoire, et de la Congregation de la susdite Eglise Française en St. John Street, Bethnal Green. 8vo. 52 pp. 1s. Booley. 1795.*

ART. 54. *A Sermon preached at the French Protestant Chapel in St. John-Street, Bethnal-Green, on Wednesday the 25th of February, 1795. Being the Day appointed for a Public Fast. By the Rev. D. H. Durand, Minister of the French Protestant Church, London. Published in the original Language, at the Request of the Congregation. Translated from the French by a Layman. 8vo. 45 pp. 1s. Rivingtons, &c. 1795.*

In that florid style of eloquence usual in the French pulpit, but not admitted in the English, M. Durand handles the two momentous questions, Has God extended his goodness to us? and has his goodness, which should have led us to repentance, produced that effect? The exordium is on the subject of the calamities in France, particularly the murder of the king and queen, and is confessed to have been originally used in the preceding year, when those events were more recent. There are many passages in the discourse which would be admired by persons accustomed to that species of oratory, but which to us appear too highly ornamented.

ART. 55. *A Sermon preached in the Cathedral Church of St. Paul, London, on Thursday, June 5, 1794. Being the Time of the Yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster. By the Rev. Joseph Holden Pott, M. A. Archdeacon of St. Albans, and Prebendary of Lincoln. Published at the Request of the Society for promoting Christian Knowledge, and the Trustees of the several Schools. To which is annexed an Account of the Society for promoting Christian Knowledge. 4to. Rivingtons. 1794.*

The subject of this discourse is the benefit of early education, which is illustrated in various ways. The author does not omit to consider the present corruptions of literature, and how far the snares so laid for the incautious, may be admitted as an argument against extending instruction too far; but concludes, very properly, that on account of this danger we are not to withhold the numerous advantages that arise from education; but to trust in the circulation of good principles, to counteract the bad. The text is Eccl. iii. 1. "To every thing there is a season."

ART. 56. *An Essay on the Happiness and Advantages of a well-ordered Family, respecting the present and future welfare of its Members. With an Appendix, &c. Extracted from an ancient Writer on this Subject. Small 8vo. 126 pp. 1s. 6d. Rivingtons. 1794.*

Amidst the awful events which are passing in the world, we consider it as a subject of the greatest hope and comfort, that a spirit of sound piety and devotion is evidently cherished, and even gaining strength, among a large portion of our countrymen. The great number of books calculated to promote this spirit, which now issue from the English press, and which are bought with a general avidity, demonstrate that our satisfaction is well-founded.

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The book before us is one of this truly respectable number. The language which, as the dedication mentions, is that of an older divine modernized, is intelligible to the lowest capacities, and yet not exceptionable to the highest; the duty, necessity, and advantages of *family-prayer*, *reading the Scriptures*, and *catechizing*, or instructing children and domestics in the principles of our religion, are set forth with much force and judgment. Nothing is relaxed, and nothing overstrained. The appendix contains "questions to children and servants, especially before confirmation and the holy communion," comprehending the main points of christian doctrine. Two short and excellent prayers for a family, morning and evening, with additions for *Sundays*, conclude this very useful tract; which we venture to recommend to the notice of the *Society for promoting Christian Knowledge*, as perfectly coinciding with their truly charitable and important purposes. The book is dedicated to the Bishop of Durham.

### MEDICINE.

**ART. 57.** *A practical Essay on the good and bad Effects of Sea-water. and Sea-bathing.* By John Anderson, M. D. F. A. S. C. M. S. Sc, Physician to, and a Director of the General Sea-bathing Infirmary at Margate. 8vo. 74 pp. 2s. Dilly. 1795.

By an advertisement we are told, that the profits of the book will be appropriated to the fund of the General Sea-bathing Infirmary at Margate. If this give us a favourable idea of the author's philanthropy, the readiness with which he acknowledges the assistance which he received from some of the neighbouring apothecaries, and from the bathing-guides, whose communications form the principal part of the essay, are equally pregnant proofs of his humility. We shall give two or three short extracts, by which our readers may judge of the execution of the work. "Sea-bathing has been recommended as efficacious in *fluor albus*. I wish I had found all the faculty, and female guides in one opinion, but they are not. Some say it is very efficacious, while others say they never knew it to be of any service in it. To compromise the matter, though I am not warranted to say, from my own experience, that it has effected a cure by itself; yet I have found it an excellent auxiliary to medicine."

The effects of partial sea-bathing are described in the following terms: "Those who are afraid of the sea may have a spray of sea-water let fall on them, or impinged against a debile lax part, which powerfully roborates, and gives vibration to the debile vessels. The sea-bathing dislodges cold stagnant humours in the course of the circulation, by sensible and insensible transpiration, and warms and invigorates the system, &c."

On the subject of scrofula, the author says, "Wishing to know whether the sea-bath is radical or not in scrofula, many creditable persons in Margate vouch for its being so, and one of their proof instances is very strong: it is of a farmer in the neighbourhood, who

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was miserably afflicted with it in his younger days, and by persevering in bathing, year after year, until he grew up into his teens, got to be perfectly well. He married, has got a fine family of children grown up to man and womanhood, and neither of them hath the least symptom of it." With these specimens we dare say our readers will be contented, and fewer we thought we ought not to give from the work of a gentleman who is physician to a public infirmary, and who says, (p. 73.) he has written prescriptions as a physician for more than twenty years.

ART. 58. *Thesaurus Medicaminum. A new Collection of Medical Prescriptions, distributed into twelve Classes, and accompanied with pharmaceutical and practical Remarks exhibiting a View of the present State of the Materia Medica, and Practice of Physic, at Home and Abroad. The second Edition; with an Appendix, and other Additions. By a Member of the London College of Physicians. 8vo. 410 pp. 5s. Baldwin. 1794.*

We are here presented with an ample collection of formulæ, taken from the most eminent medical and pharmaceutical writers, and compiled, as far as our examination has gone, with equal fidelity and judgment. The author apologizes for translating the prescriptions into English: but this seemed hardly necessary. Dr. Pemberton, to go no further back, translated a former, and Dr. Healde the last edition of the London Pharmacopœia. As these gentlemen were members of the College of Physicians, there can be no doubt, that their design received the approbation of that learned body. Indeed, whoever reflects upon the state of the practice of physic in this country, will readily admit that this was not only proper but highly necessary, in order to render the work extensively and generally useful. This author has classed his materials, according to their qualities, or the effects they are expected to produce, and given a rationale of their operations, at the head of each class. This certainly adds greatly to the utility of the work, the value of which is also much increased by the addition of scholia, explaining the utility of many of the articles, particularly those that are not yet introduced into general practice. Having given this general commendation of the work, we will lay before our reader a short extract, as a specimen of the manner in which it is executed.

*" Solution of Vitriolated Zinc.*

Take of vitriolated zinc (white vitriol) twelve grains,

Pure water, three ounces:

Dissolve. Two table-spoons full to be taken three times a day. In intermittents.

Obstinate agues, so common in the West-Indies, have yielded to this medicine, after the Peruvian bark has failed. The flowers of zinc, made into pills, and given to the quantity of two grains thrice a day, have likewise produced the same good effects. In such moderate doses, that preparation neither disorders the stomach nor bowels; but if increased to three or four grains at a time, it is apt to occasion sickness, and ruffle the stomach. The vitriolated zinc, however, being milder

milder in the operation, may be given, as in this solution, in larger doses, without the inconveniences just now mentioned, and therefore it is to be preferred."

ART. 59. *Hints respecting the Chlorosis of Boarding Schools.* By the Author of *Hints respecting the Distresses of the Poor.* 8vo. 1s. 31 pp. Dilly. 1795.

The title of this tract appears rather incorrect; the chlorosis of boarding schools being in no respect different from the common disease. But what more particularly marks the impropriety is, that the disease is by no means more frequent in boarding schools, in proportion to the number of children assembled together, than in private families; neither is there any thing in the management of boarding schools that has a peculiar tendency to produce it. The seeds of it are laid at home, and the cause of its frequency are to be sought for in the perverted taste of the parents. A false notion of the delicate, the genteel, and the beautiful, which has infected all ranks of the community, is the real source of the malady. Girls are early taught to restrain their appetite, that they may not become gross and vulgar. But the most certain remedy against gross feeding, and the most potent agent in destroying the healthy, and inducing a pale, sickly, and languid appearance, is stiff stays. But they do not produce their effect, as this author seems to imagine, by pressing upon and injuring the uterus. Perhaps that organ is less under the influence of the stays, than any part of the body. It can, at the most, only be injured secondarily, by the intestines being forced down too low. The injury induced by stays arises from cramping and confining the stomach; whence it is rendered incapable of taking in a sufficient quantity of food for the nourishment of the body. Nor does the evil stop there. The stomach is not only restricted from expanding itself, for the reception of the necessary quantity of food; but its motion, as well as that of the intestines, essential to the digestion and distribution of the food, is prevented. Hence, want of appetite, indigestions, and their attendants, flatulency, costiveness, a depraved and vitiated state of the blood and juices; with its consequences, a pale bloated countenance, and the whole train of cachectic and chlorotic symptoms.

Thus much we thought ourselves called upon to say, in justice to the superintendants of boarding schools, who only continue the plan the parents have ordinarily begun. We shall, however, readily join this writer in recommending some alterations in the general management of those seminaries for young females, particularly under the article of air and exercise. These should be indulged them much more liberally than it is at present the custom. The children should also be allowed to choose their diversions, and to follow them unrestrained by the presence of their teachers, which would make them much more grateful and salutary.

The author thinks that, in many cases, cold meat would prove the most salutary breakfast. Tea he absolutely proscribes, and recommends milk pottage in preference to milk. P. 17 and 18. These regulations, we apprehend, are rather suited to children in a state of



disease, and when the stomach is already vitiated, than to those in perfect health. If children wore a loose dress, so that the motion and growth of the limbs, and of the whole body, were free, and were liberally indulged in the use of air and exercise, there would be little necessity for being very nice in the choice, or in the quantity of food. To a healthy stomach almost every thing is easy of digestion. The author prefers matrasses to feather beds; but, as the latter are of more common use in the world, where the children are destined to live, we see no great utility in making this preference.

On the whole, we see little in this performance to increase the reputation of the author\*, who has long since acquired considerable celebrity, both as a practitioner and writer. We should, perhaps, have considered it as a hasty effusion, were we not informed in p. 12, that it was written two or three years ago. The subject was certainly deserving of more attention than he seems to have paid to it. We hope, therefore, that the few additional observations we have suggested, will be well received by the public, and be productive of advantage.

## LAW.

ART. 60. *The Charge delivered by the Right Hon. Sir James Eyre, Lord Chief-Justice of his Majesty's Court of Common-Pleas, and one of the Commissioners named in a Special Commission of Oyer and Terminer, issued under the great Seal of Great-Britain, to enquire of certain High-Treasons, and Misprisions of Treason, within the County of Middlesex, to the Grand-Jury, at the Session-House in Clerkenwell-Green, on Thursday the 2nd Day of October, 1794. Published at the Request of the Grand-Jury.* 4to. 1s. Payne. 1794.

This charge, as it preceded those trials which occupied so greatly the public solicitude, will be doubtless considered as a subject of attention, by those who are desirous of contemplating the question of Treason in its principle and application.

ART. 61. *Curfory Strictures on the Charge delivered by Lord Chief Justice Eyre to the Grand Jury, October 2, 1794. First published in the Morning Chronicle, October 21.* 8vo. 52 pp. 1s. Eaton. 1794.

The crime of treason has been a subject of difference and perplexity, not only amongst the generality of mankind, but even amongst those whose particular science might render them best acquainted with its principles and its limits. So various is the complexity of those machinations, by which the chief magistrate may be assailed, that much of the definition which applies to such a crime, must depend upon that secret chain by which causes circumstances and designs are connected. The

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\* Dr. Lettsome.

trials to which this charge was preparatory, involved a considerable share of these circumstantial niceties; and, therefore, it was not to be wondered that the charge itself should hold a language, in which the plain line of legal doctrine is not solely pursued. The commentary annexed to the charge in the strictures before us, consists of a tissue of observations in which the positions of the chief justice are, with little exception, censured and condemned. The events which followed the publication of this pamphlet have silenced, if not terminated, the discussion of this judicial question; and it will remain for posterity to decide, who has best understood the laws of his country; the Chief Justice, or his commentator.

ART. 62. *The Proceedings at large of the Trial of John Horne Tooke for High Treason, at the Sessions-House in the Old-Bailey, from Monday the 17th to Saturday the 22nd of November, 1794. Taken in Short-hand by I. H. Blanchard. Two Volumes. 8vo. 14s. Jordan. 1795.*

This appears, so far as we are capable of judging, to be a faithful and accurate detail of the trial it reports; and we have no doubt, from a perusal of its contents, but that equal diligence has been employed in delivering a careful transcript of the evidence in all its parts, and the copious speeches of the Solicitor-General and Mr. Erskine, with which the first volume closes.

- ART. 63. *The Trial of Thomas Hardy for High Treason, at the Sessions-House in the Old Bailey, on Tuesday, the 28th of October, &c. 1794. Taken in Short-Hand by Joseph Gurney. Four Volumes. 8vo. 1l. 8s. Gurney. 1794 and 1795.*

This edition of Hardy's trial, besides being, in all probability, as correct as possible, which the long experience and well-known accuracy of Mr. Gurney authorize us to presume, is a well printed and readable book, which cannot be said of such publications in general. The extent of it, under these circumstances, was doubtless unavoidable; and, as correct information cannot otherwise be equally obtained, will not be thought an objection.

ART. 64. *The genuine Trial of Thomas Hardy for High Treason, at the Sessions-House in the Old Bailey, from October 28 to November 5, 1794. Volume II. 8vo. 602 pp. 9s. Jordan. 1795.*

The first volume of this edition was noticed in our fifth volume, p. 675. Upon comparing the two we are inclined to think that it is not quite so accurate as Mr. Gurney's report; but it may answer the purpose of conveying information sufficiently for most readers, and is cheaper.

ART. 65. *The Speeches at large of the Hon. Thomas Erskine, in Defence of Thomas Hardy and John Horne Tooke, Esq. tried by Special Commission on a Charge of High-Treason. 3s. Jordan. 1795.*

As our judgment has already been given upon the Reports from which these speeches are extracted, it is only necessary to say, that they

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appear to agree verbatim with those which stand in the original trials. The form in which they are here presented will accommodate the convenience of those who are desirous of appreciating the oratory of Mr. Erskine, and of knowing the difference which may subsist between oral and written eloquence.

ART. 66. *Abstract of an Act for granting to his Majesty a Duty on Hair-Powder, to commence May 5, 1795.* 12mo. 33 pp. 6d. Walker, &c. 1795.

What more need be said? It is an abstract of the act.

### POLITICS.

ART. 67. *Thoughts on the inexpediency and dangerous Tendency of the Measures, recommended by modern Reformers.* 8vo. 54 pp. 1s. Vernon and Hood. 1795.

The subjects which our author proposes to discuss are three, namely, 1. What are the evils they (i. e. modern reformers) complain of, and, if they exist, are they of sufficient magnitude to justify the resistance they make? 2. What are the remedies they propose, and how they are likely to answer the end? 3. Whether this is the proper time to attempt a reformation, supposing one to be necessary?

These are momentous questions, and they are all resolved very strongly in the negative. The author is a forcible, but not always a temperate reasoner: and his deficiency in the latter particular has led him sometimes to the introduction of argument foreign from his proposition, such as the retrospective glance (p. 8) toward the decisions of an English jury upon some late memorable occasions, and the animated philippics against the proceedings of the French Convention; on which subjects, although his reasonings may be just, they are certainly *minùs ad rem*. The general tenour of this pamphlet proves its author to be a warm lover of his country, and, in spite of occasional deviations from strict logical reasoning, a man of sense.

ART. 68. *A plain Statement of the Case relating to the intended Establishment of the Prince of Wales, and to the Mode proposed to Parliament for the Discharge of his Debts, out of such Establishment.* 8vo. 35 pp. 1s. Longman. 1795.

There appears to be a nearer relationship between the contents of this book and its title, than is usually found in any work to which the discussion of political topics at all belongs. It is a clear and candid examination of a business which has been before publicly canvassed, but neither clearly nor candidly.

ART. 69. *A Picture of the Times, in a letter addressed to the People of England. By a Lover of Peace.* 8vo. 16 pp. 3d. Ridgway. 1795.

In pourtraying the features of his country, the painter has touched upon a subject which he cannot be said to treat *con amore*: and, if the

the likeness be exact, it is no wonder that he should feel so little regard for her. To us she has ever appeared in a more amiable form. But the painter is a lover of peace; and he proves his attachment, by exhibiting a caricature of Old England, which must disgust the eye of the most partial of her sons.

ART. 70. *Corruption considered; or, Doubts on the Propriety of Plundering our Friends.* 8vo. 68 pp. 2s. Owen. 1795.

The commanders of a late memorable expedition to the West Indies have here a wary and a powerful, though anonymous antagonist, who seems to have examined with impartiality, to have stated with accuracy, and certainly has commented with spirit, upon certain transactions which lately occurred in that quarter of the world. We say seems, because we speak only from the contents of his book. The anxiety of the public mind upon this subject, so interesting to numerous individuals, so connected with our national credit and honour, will probably be quieted, sooner or later, by satisfactory accounts communicated by the principals themselves.

ART. 71. *A Statement of Facts; or an Inquiry into the Justice and Necessity of the present War, in a Letter to the Right Hon William Pitt, to which are added, some Reflections on the new Taxes, and the Measures to be taken for Manning the Navy.* 8vo. 43 pp. 1s. Lunn, Cambridge; Symonds, London. 1795.

A more delicate champion certainly never entered the fields of politics, than this juvenile essayist. After lamenting over the lost popularity of Mr. Pitt, he proceeds, "But let me tell you, Sir, we shall no longer wonder at this seeming violation of decorum, when we call to mind what it is you have been guilty of, what *act of indiscretion* you have committed, that you should thus forfeit the public esteem, and gain the disapprobation of all good men.

"In the first place, Sir, we have to accuse you of provoking and entering into an unjust, and an unnecessary war: In the second place, of carrying on, and protracting that war, against the general consent of the people: And, lastly, of having brought this once happy and flourishing kingdom into a state of discontent, poverty, and desperation." P. 6.

What must be the atrocity of that minister, in whom the having effected the ruin of this once happy and flourishing country, is considered as only an act of indiscretion? We are indeed at a loss to know how even the abilities of Mr. Pitt will extricate him from the attacks of so powerful an antagonist.

ART. 72. *A Letter to Mr. Sheridan, on his Conduct in Parliament, by a Suffolk Freeholder. The second Edition.* 8vo. 50 pp. 1s. Rackham, Bury; Stockdale, London. 1795.

On the occasion of this gentleman's *Observations on the Conduct of Mr. Fox*, we gave him credit for a singular talent for irony and sarcasm. (Brit. Crit. vol. iib. p. 201.) The same qualification is equally conspicuous

conspicuous in this tract, of which the style is, at the same time, elegant and dignified. Another talent appears in the present publication which should not pass unnoticed. It is that of bringing distant facts together, in a manner rather confounding to those who would wish to have a part of them forgotten. Of this the following remarks on voluntary subscriptions to support government, afford a lively instance.

"It may not be improper to state the periods when these subscriptions have been raised, and when and by whom they have been opposed. In 1745 they were vilified by the adherents of the Pretender. In 1759, when we were at war with France, the city of London contributed nobly to the exigencies of the state, and France at that time had no friends in England to censure them. In 1778 they were reprobated by the advocates of America. In 1782, when your patch-work ministry solicited them, they were not opposed, because Lord North, in and out of office, was equally attentive to the interests of his country. In 1794 they were condemned as illegal and unconstitutional, by the very men who patronized them in 1782, and who shew themselves, on all occasions, as much the enemies of France as the friends of England." Those who agree in politics with this author will be delighted by his pamphlet; those who adhere to the party attacked, probably, will not answer it.

ART. 73. *A Reply to the Monthly Reviewers, and some Letters between them and the Author. By a Suffolk freeholder.* 8vo. 24 pp. 6d. Rackham, Bury. Stockdale, London. 1795.

This being a kind of supplement to the foregoing pamphlet; and immediately alluding to the subject of its preface and postscript, cannot more properly be noticed than in this place. The dispute, which is carried on with no little warmth, respects some words which one party asserts, and the other denies to have been spoken by Mr. Fox.—

Non nostrum est tantas componere lites.

Or, perhaps, some readers will say,

—— sævis inter se convenit urbis,

Reviewers do not meddle with each other.

ART. 74. *The Prospect before us!!! or, The State of France in the Months of August, 1794. In Reply to Montgaillard's State of France. To which are added Reflections on the Expedience and Necessity of an immediate Peace with the French Republic. By Horatius Publicola.* 8vo. 123 pp. 2s. 6d. 1794. No publisher.

Amidst the variety of ephemeral productions to which the rage for political discussion gives birth, some must necessarily escape the regular notation of criticism. By a fate of this description the pamphlet we now announce assumes a paradoxical shape. The "Prospect before us" is now become the *Prospect behind us*; and a review of its contents would only lead to a comparison between conjecture and transaction, between shrewd predictions and historical facts.

The pamphlet of Montgaillard was warmly welcomed and widely circulated; with whatever degree of suspicion the writer might have been

been regarded, certain it is that a considerable portion of popularity, and even of credit, was attached to "the State of France." The writer of the Prospect undertakes to arraign the justice of Montgailard's representation, and positively contradicts the truth of all his statements. In the course of his strictures he deals out a very liberal portion of censure upon ministry, minister's warhoops, Jacobin hunters, &c. We cannot undertake to detail or controvert the positions of this angry writer: to that part of the public we readily consign him, who are anxious, in the spirit of inverted curiosity, to examine *past* prospects, and to know what *has* been said of what *was* to happen.

ART. 75. *The Letters of Themistocles.* 12mo. 224 pp. with an Appendix. 3s. 6d. Hookham. 1795.

These letters are written by Lord Mountmorres, and have before appeared in the public prints. The object of the publication was to comprise in a small space all that was advanced on the important question of the regency. This has been done with much labour and no mean success. The appendix contains sketches of the characters of Dr. Franklin, Mr. Malone, Mr. Flood, and a speech of the author's in the Irish House of Lords of Ireland, upon the question of appointing a regent with unlimited powers.

### MISCELLANIES.

ART. 76. *Euphologia Linguae Anglicanae, et mirum sonorum artificium, regulis conformium, rejecto nudae exceptionis Effugio, factâ cum Gallicâ contentione, et Lusus literarii libera Vagatione. Latine et Gallicè scripta, et in tria scuta seu partes divisa.—La Prononciation Anglaise, Etablie par des regles fixes sans le secours de la simple Exception, et comparée a la Langue Française. Combat et Jeu littéraire. Par Monsr. Adams, ancien Professeur d'Humanité à S. Omer.* 8vo. 190 pp. 3s. 6d. R. White, &c. 1794.

Skulls, scythes, funeral atchievements, tombs opening, bodies rising, the cross exalted in the clouds, these are the preliminary ornaments to a book on pronunciation; and in a corner of the frontispiece, side by side, with a sublime quotation from Young, is: *TH Gloria Alphabetæ Anglicanae*. The tail-piece is not less extraordinary. The book, written in Latin and French, both reasonably good, contains a violent attack upon the French language, and a defence of the English, not less warm. The ancient Professor is never out of his way, he versifies tales, he writes on all sorts of subjects, but he is particularly earnest in commendation of the combination TH, that Shibboleth to his antagonists. In his violent love for it, he laments that it is not founded in *Anthony*, not reflecting that the H is there a mere corruption, and ought never to be inserted. *Antonius* was the Roman name, not *Anthony*. The French and Latin are not exactly alike, though a good deal similar; the rules terribly want arrangement and method. With the book we received a separate paper, intended, as the title says, for a prelude

prelude to this work. It contains a version of Rule Britannia in Latin, and is called the Flattery of free Men. These, being the best verses we find on the premises, we shall insert for the gratification of our classical readers. They are in alternate Hexameters and Iambics, and are remarkably well executed.

“ RULE BRITANNIA, &c.

CANTILENA REGI GRATULATORIA,

*Versibus Latinis ferè verbatim in gratiam Exterorum reddita.*

NUMINIS æterni cum prima Britannia jussu,  
Placidum virente sustulit ponto caput,  
Hoc fuit imperii jus, et data norma, modoque  
Hos reddidère cœlitum vigil—

CHORUS.

*Tu vasto dominare mari, Britannia; nunquam  
Duro Britannos Servitus premet iugo.*

Quæis impar lex, et fors gentibus obtigit impar,  
Suâ tyrannis quæque succumbet vice,  
Dum te Libertas, Famæ sociata, fovebit,  
Cunctis timendam et invidendam gentibus.

Formidanda magis peregrino, et major ab ictu,  
Victrice cinctum laureâ tolles caput;  
Ut fera nimborum Boreæ vis æthera scindens  
Innata campis robora infigit tuis.

Non te terrifici subigent frangentque tyranni,  
Frustrâ minaces, impares ausibus, tibi  
Indignanti animos, famæ incrementa daturi,  
Versaque superbos tela confodient sua.

Sit tibi ruris honos, portus atque oppida ditent,  
Undique coëmptis mercibus plenæ rates:  
Quo se cumquæ sinu porrexerit Amphitrite,  
Aperta pateat ora, pandatur mare.

Et Musæ nusquam sine libertate repertæ,  
Tuumquæ littus, et arva felicia petent.  
Insula ter felix! pulchrâ clarissima prole,  
Venerisque fortis munerum custos tuæ!” P. 6.

In allusion to the old name of Gallia *braccata*, this author, with some felicity, calls the *sans culotte* France, *Gallia debraccata*. A more singular book we have not often seen, and certainly do not speedily expect to meet with.

- ART. 77. *A History and Description of the Royal Abbaye of Saint Denis, with an Account of the Tombs of the Kings and Queens of France, and other distinguished Persons interred there: also of the many splendid Decorations, Pieces of curious Workmanship and Antiquity, Chapels, Altars, Shrines, Crucifixes, &c. together with the holy Bodies and various Relics of the Saints and Martyrs. A descriptive Enumeration of the vast Riches which have been accumulating for Ages in the Treasury of this celebrated Abbaye: with explanatory Remarks; and a Series of historical Anecdotes relative to the Kings of France, from the Reign of Dagobert, Extracted from the Records of Saint Denis.* 8vo. 96 pp. 2s. Jordan. 1795.

This is rather a *catalogue*, than “a history and description,” of the matters enumerated in the *captivating* title-page. It gives us no idea of the architecture of the abbey, and a very imperfect one of the curiosities contained in it. The translator, as he calls himself, or, perhaps, the *maker* of the book, tells us that “these pages were extracted from the valuable and curious records of the Abbaye of Saint Denis, which there is reason to believe now no longer exist.” P. 72. As the translator and the extractor are both anonymous, it seems more probable that the extracts were made from the accounts of various travellers. May we ask why *Abbaye* instead of *Abbey*?

- ART. 78. *A chronological Account, and brief History of the Events of the French Revolution, from the taking of the Bastille in 1789, to the Conquest of Holland in 1795, including a Period of nearly six Years, by J. Talma, a Native of Paris, and now a Dentist in Chester.* Crown 8vo. 244 pp. 5s. Sael. 1795.

If Mr. Talma produced this book without assistance, he may, though it is not without faults, very justly be complimented on his proficiency in our language. The plan is to present to the public a mere chronological list of events, and is undoubtedly convenient and useful. In a few instances the author has deviated from that plan without necessity: particularly in the insertion of Barrere's, virulent abuse of all the princes in Europe (p. 194) which begins by speaking of the “*slaves* of London, Amsterdam, Vienna, and Berlin.” The invincible attachment of a Frenchman to the glory of his country, has induced him to conclude his book with a list of French conquests; and to credit the story, which we have strong reason to believe fabricated in the news-shops of London, that the crew of the *Vengeur* cried “*Vive la republique*,” as the ship was sinking. We conceive, from a few other traits, that if Mr. T. could find a livelihood in Paris he need not remain here on account of his political prejudices.

- ART. 79. *A Selection from the Annals of Virtue of Madame Sillery; containing the most important and interesting Anecdotes from the Histories of Spain, Portugal, China, Japan, and America: with some Account of the Manners, Customs, Arts, and Sciences of France. Translated from the French by Elizabeth Mary James.* 8vo. 255 pp. 5s. Hazard, Bath; Hookham, &c. London. 1794.

This selection, undertaken from the most excellent motives, and patronized by a respectable list of subscribers, contains a very small



part of the work of Madame Sillery. The translator professes to alter, lengthen, and transpose several of the passages occasionally; but she does not give us reason to expect that her book will commence, as it does, at the sixty-first page of Vol. III. of the original. She proceeds, with several omissions, as far as the 97th page, and then recurs to an extract, given in page 6. We then return to page 272 of Vol. II. for the laws, manners, and customs of Spain. The traits respecting China and Japan, from Vol. I. and a part of those respecting France from Vol. III. form the whole of the selection, which does not amount altogether to one-third of the original. The translation is well executed, and in good language.

ART. 80. *Mental Improvement; or the Beauties and Wonders of Nature and Art, conveyed in a Series of instructive Conversations.* By Priscilla Wakefield, Author of *Leisure Hours*. In two Volumes. 12mo. 3s. Darton and Harvey. 1794.

In the form of conversations between a set of young people and their parents and teachers, this judicious little work presents information of the most interesting kind, on the subject of natural and artificial curiosities; than which nothing is more likely to engage the attention of young readers. The book is divided into detached conversations of a convenient length. We think the execution not inferior to the plan, and doubt not that it will be generally approved. The account of the Upas Tree is the only part to which we should object. Dr. Darwin, whose authority is properly cited, gives it indeed without remarks, but it is so evidently fabulous, and stands ultimately upon so very insufficient authority, (which the doctor ought to have noticed) that it is calculated to mislead children, not to instruct them.

ART. 81. *A Letter to the Clergy of the Church of Scotland.* By Mark Blake, Esq. 8vo. 36 pp. 6d. Eaton. 1794.

This is beyond question a very waggish knight-errant, who is thus running a tilt with the Scottish Presbytery; and, stubborn must be the muscle of that critic who does not relax into risibility at this facetious, but wicked, irony. There are, however, parts in this pamphlet which the author doubtless wrote with a graver design, but which partake too strongly of the ludicrous not to assist and strengthen the laugh.

“ Could we at once hurst the bands of prejudice, and spring from the rubbish of adopted systems, latent springs of happiness would develop their influence, and shed a new lustre on the human race. We should no longer behold nations debased by the hand of tyranny, nor fostered in superstition by a rampart (*sic*.) priesthood. Mankind would start up and demand back their imprescriptible rights, so unjustly ravished from them, and wonder that they had been the instruments of fettering the hands of their brothers. This is the Aurora of reason, which will rise to the noon of felicity; this is that radical reform, which the clergy have always opposed, and thus the fall of Adam would be repaired, in the proportion that reason bears to faith.” P. 9.

From

From this and similar passages it is easy to see, that, if the Scottish clergy are wounded by this author's irony, his gravity affords them the means of ample revenge.

ART. 82. *The Theory and Practice of the Drill-Husbandry; founded upon philosophical Principles, and confirmed by Experience. Containing* 1. *A Dissertation on the natural Food of Plants.* 2. *A Dissertation on the Shape and Size of the Roots of such Plants as are the Object of Field Culture.* 3. *A Dissertation on the superior Advantages of the Drill to the Broadcast Husbandry.* 4. *Full Directions for making two different Kinds of Drill Machines, and a Drill Plough, for Sowing or Planting all Kinds of Grain, Pulse, Seeds, &c. on any Kind of Land, in any given Quantity, and at any proper Depth and Distance required.* 5. *General Directions for preparing the Land, and for using the different Machines, in the Sowing or Planting all Kinds of Grain, Pulse, Seeds, &c.* 6. *Full Directions for making several Kinds of Horse and Hand Hoes, with proper Instructions for Horse and Hand Hoeing all Kinds of Grain, Pulse, Seeds, &c. with different Kinds of Hoes. Illustrated with exact Drawings of all the respective Parts, and a perspective View of each Machine complete, on nine Copper-Plates.* By William Amos. 4to. 244 pp. with 9 Plates. 15s. Robinsons. 1794.

By the aid of a large type, wide spaces, and broad margins, this book is made to occupy the space here described. As to the price, the plates may account for it. We have observed already, in our account of the Transactions of the Society of Arts, &c. that the great question between Drill and Broadcast Husbandry is not yet decided, nor will this publication decide it. But it will afford to such farmers as are desirous to try it, the means of making the experiment with more ease, and with better prospect of success, than they could have done without such instructions.

ART. 83. *The Substance of a Speech delivered at a General Court at the East-India House, on the 18th of June, 1794, on the Impropriety of allowing the Directors of the East-India Company to Trade to or from India in their private Capacities. With Notes.* By Richard Twining. 8vo. 1s. 1794.

ART. 84. *Observations on the Question to be Balloted for at the East-India House, January 14, 1795, viz. "that no Director be allowed to Trade to or from India, in his private Capacity, either directly or indirectly, either as a Principal or Agent."* By Richard Twining. 8vo. 31 pp. 1s. Cadell. 1795.

ART. 85. *An Answer to the Speech delivered by Mr. Richard Twining at a General Court of Proprietors at the East-India House, on the 18th of June, 1794, (and since printed with Notes) on the Question moved by him, "that no Director be allowed to carry on any Trade or Commerce to or from India, either directly or indirectly, either as Principal*

*or Agent."* By Samuel Tolfrey, a Proprietor of India Stock. *A new Edition with Additions.* 8vo. 66 pp. 2s. Stockdale. 1795.

These arguments, on a subject now decided, cannot require any discussion from us. We give their titles as a guide to those whose business or inclination may lead them to enquire deeply into such questions: and take this occasion to remind them that the 438th page of our fifth volume (which was in our Review for April last) pointed out other sources of information, in the reports of the debates upon Mr. Twining's motion.

ART. 86. *A Fortnight's Ramble to the Lakes in Westmoreland, Lancashire, and Cumberland.* By a Rambler. *The second Edition.* 8vo. 292 pp. 5s. Nichols. 1795.

As a lively and unaffected narrative, calculated to communicate to the reader the good humour with which the author penned it, this ramble has had the good fortune, often unknown to more elaborate works, to reach a second edition. The author, in republishing his tour, has bestowed upon it some corrections and improvements, and has added his name; by which we learn that it proceeds from the same pen which gave a poetical account of the siege of Gibraltar, noticed in our fifth volume, p. 172. Captain Budworth's Account of the King and Queen of Patterdale, p. 82, &c. of this volume, is singularly entertaining; but it has been quoted in various prints, and we cannot at present afford space to introduce it.

ART. 87. *An elementary Introduction to the Latin Grammar, with practical Exercises, after a new and easy Method, adapted to the Capacity of young Beginners.* 8vo. 373 pp. 3s. 6d. Boosey. 1795.

This may be useful to many; but it is much too prolix. The examples seem unnecessarily multiplied; but the lists of the verbs, as exemplifying the conjugations, are exceedingly well calculated to remove difficulties from young beginners. All attempts to simplify the modes of communicating instruction we consider as in the highest degree laudable.

ART. 88. *The Latin Primer, in three Parts; containing Rules of Construction, Rules of Position, and a large and plain Description of Latin Verse, particularly of the Metra Horatiana.* By the Rev. Richard Lync, Master of the Grammar School at Liskeard. 12mo. 192 pp. 2s. Stockdale. 1795.

This is a work of greater skill and usefulness than the preceding, and seems drawn up by an experienced hand. The account of Horatian Metres is a sort of desideratum to the grammars most in use. They will be found in this treatise fully and perspicuously described.

## FOREIGN CATALOGUE.

## FRANCE.

ART. 89. *Politique de tous les Cabinets de l'Europe, pendant les Regnes de Louis XV. et de Louis XVI. Manuscrits trouvés dans le Cabinet de Louis XVI. 2 Vols. 1794.*

Of the origin and nature of this work the editors, in their preface, give the following account: "*La Correspondance secrete* du Comte de Broglie avec Louis XV. est une des plus singulières particularités de son regne. Ce Prince s'étoit livré à l'alliance avec la maison d'Autriche. Mais outre ses ministres ostensibles, il avoit des secrets qui lui représentoient les inconveniens de ce système de politique. Voilà l'objet des correspondances des Broglie, des d'Eon, des Vergennes, avec Louis XV. à l'insu des Choiseul et des d'Aiguillon.

"A l'avènement de Louis XVI. le Comte de Broglie lui rendit un fidèle compte de tout ce qui avoit rapport à ce secret diplomatique. Nous publions ici les *pièces authentiques* qui renferment ce compte et de précieuses anecdotes. *Quant à la Correspondance elle-même, elle a été brûlée*: mais la partie la plus instructive, et la plus savante, les *Conjectures de Favier sur les intérêts de la France avec les autres puissances*, ont survécu à cette destruction: un seul manuscrit en existoit dans le Cabinet de Louis XVI. —

"Nous terminons nôtre second volume par des *Memoires du Comte de Vergennes, Turgot, et autres ministres sur les époques les plus importantes du dernier regne*. Quand on aura pris connoissance de ces divers matériaux, on verra que ce n'est pas sans fondement qu'en les réunissant on a intitulé le tout: *Politique &c.*"

We do not pretend to determine how far this statement is really to be depended on, and shall therefore, in order to give our readers some idea of the second, or more interesting part, present them with an extract from it, in which the author, *Favier*, informs us what was at that period, in his judgment, the situation of France in regard to this country.

"De tous côtés, (says our author) la position respective de l'Angleterre, à l'égard des puissances de l'Europe, paroît assurée, respectable aux unes, redoutable aux autres, telle enfin qu'a été et que devoit encore être celle de la France. Mais d'après tous les faits publics ou connus, quelle est à présent la position de l'Angleterre à l'égard de cette couronne ?

Il est triste de l'avouer, c'est celle de l'ancienne Rome relativement à Carthage, entre la seconde, et la troisième guerre Punique.....

L'Angleterre, sans doute, n'espère pas de prendre et de brûler Paris, de détruire la monarchie Française. Sa puissance *de terre* est aussi inférieure à la notre, que *Rome* à cet égard étoit supérieure à *Carthage*. Mais ses forces *de mer* ont pris sur les nôtres le même ascendant, pendant et depuis la dernière guerre. Elle a plus que jamais adopté le même principe de ne pas nous laisser relever, de veiller sans cesse sur nos ports, sur nos chantiers, sur nos arsenaux, de guetter nos projets, nos préparatifs, nos moindres mouvemens, et de les arrêter tout court, par des insinuations hautaines ou des démonstrations menaçantes.

Supérieure en toute autre chose, la France ne le cède, même en fait de marine, qu'à l'Angleterre seule. Si celle-ci lui laissoit le loisir de rétablir la sienne, il n'y auroit bientôt plus d'égalité. Les avantages naturels de la France, ses moyens, ses ressources du sol, de la population, de l'industrie, du numéraire, l'enthousiasme patriotique dont la nation est susceptible, pour peu qu'elle soit encouragée, tout cela mis en œuvre avec intelligence, manié avec ordre, développé avec énergie, formeroit un poids, une masse dont l'impulsion bien dirigée renverseroit enfin le colosse de la puissance Angloise.

Le parlement, le ministère n'est pas ébloui, comme le peuple, d'un enchaînement de prospérités passagères, de l'étendue des colonies, ni de la multiplication des millions sterling en papier dans la circulation intérieure. L'administration éclairée sent les mouvemens convulsifs de l'Irlande fatiguée du joug, l'immensité de la dette nationale, et cependant la nécessité d'augmenter cette dette par l'impossibilité de créer de nouveaux impôts.

D'après ces principes le comité secret n'est occupé que d'entretenir la marine Angloise sur un pied respectable, de tenir la nôtre dans l'inertie, dans l'avilissement, et, s'il le faut, d'être toujours prêt à en achever la destruction, plutôt que d'en souffrir le rétablissement. Il ne s'agit pas ici de *détruire la France*, mais d'empêcher que *l'Angleterre soit détruite*.....

C'est donc pour ne pas voir Annibal à ses portes, que l'Angleterre veut et doit nous couper l'unique chemin qui peut nous y conduire; la mer toujours fermée à toute nation, qui avec des ports et côtes, n'a pas des flottes formidables"—— Vol. II. p. 52—61.

In a note the author thus characterises the members of this secret committee: "Ce comité est composé de trois ministres préponderans; milord Rocheford dirige les affaires étrangères; Sandwich, la marine, qui seul peut donner du poids aux négociations; et milord North, les finances au soutien de la marine. On n'a point avec eux les moyens que la France a employés si heureusement sous Louis XIV. auprès des ministres de Charles II. Tout est bien changé depuis ce tems-là; à présent il y va de leur tête; ils sont incorruptibles; des traitemens immenses les mettent d'ailleurs à l'abri de la tentation. Charles II. étoit corrompu le premier. Georges III. n'a peut être aucun des talens de ce prince, de ses qualités brillantes et séduisantes: mais aussi est-il exempt de ses faiblesses et de ses passions; c'étoient elles qui l'entraînoient à tolérer la corruption dont il donnoit l'exemple. Milord Rocheford est homme de plaisir, mais encore plus homme d'honneur. Milord Sandwich, tout décrié qu'il est du côté des mœurs, a justifié la confiance d'un roi dévot et régulier, et gagné même celle du public,

par

par l'excellente administration qu'il a établie dans la marine. Milord North n'est pas non plus un anachorète ; mais les talens qu'il a développés au parlement et dans la trésorerie, lui ont fait la plus grande réputation dans un pays où l'on ne demande compte à un homme en place que de sa vie publique, c'est-à-dire, de sa besogne....."

## ITALY.

ART. 90. *Del Celibato. Satira latina del Dott. Ubaldo Bregolini. Recata in versi Italiani dall' Abate Angelo Dalmistro. Venice. 8vo.*

The greatest part of this poem, of which the Latin original was never before published, consists of a description of the prevailing manners of the country in which it was written, particularly among the female sex, to which are to be attributed the fewness of their marriages, and the consequent decrease in the population. When the translator assures us that this satire contains many passages not unworthy of Juvenal or of Persius, we take it for granted that he can mean those verses and hemistichs only which Dr. Br. has really transcribed from those poets. The author thus describes the attention paid by the ladies of his country to the public philosophical and theological lectures :

——“ dum cornicatur inepte  
Dum tendens jecur Aufidius subsellis rumpit,  
Hippia torrentem audit semibianthe labello,  
Nunc premir in rugas, aperit nunc scita flabellum  
Dicta probans nutu”——

Notwithstanding these instructions they indulge in irregularities, which, says our author, are often not discouraged even by their husbands themselves.

——“ Scis, Galba, videsque,  
Tu tamen interea spectare assuesce lacunar,  
Assuesce ad calicem vigilanti stertere naso.”

Of the translation, which, though not always accurate, is certainly better than such an original deserves, the following version of the lines just quoted may serve as a specimen.

——“ In mentre riarla  
Inettamente, in mentre Aufidio, teso  
L'elastico polmon, rompe le panche  
Col picchiare crebro delle palme, ascolta  
Ippia placidamente il furibondo”——

*Novell. di Firenze.*

## HOLLAND.

- ART. 91. *Sylloge opusculorum ad doctrinam sacram pertinentium. Edidit* H. Muntinghe, S. S. Theol. D. *Ejusdemque et Histor. Eccles. in Acad. Gelro-Zutphanica Prof. ord. et Ecclesiastes Academicus.* T. I. et II. Lugd. Bat. 1791—4. 303 and 330 pp. in 8vo. inaj.

We cannot certainly but applaud, and with success to, undertakings of this kind, without which many small publications of considerable merit and utility might otherwise soon be lost. That the present selection is made with sufficient judgment our readers will be convinced from the enumeration of the articles of which it consists. In the *first Vol.* are contained *six* Essays or Dissertations, namely, 1. An Essay, by J. C. G. Ernesti, on the modes of speech, and usages in common life, regarded as an aid in the explanation of the N. T.; 2. A Dissertation, by J. G. C. Hesse, in which the author proves, that the Christian Religion is not formed on the Stoic philosophy, and that it contains nothing which is calculated to give credit to it; 3. Essay by J. C. H. Krause, on the use of the words *φως* light, and *σκοτία* darkness, in the N. T. 4. An Essay, by J. C. Knapp, on the expression of Christ's sitting on the right hand of God; 5. A Dissertation, by C. C. Tittmann, on the difference between theology and religion; and, 6. An Essay, by the same, on the method of discovering the *Glaßes*, which by the negligence of the copyists have been admitted into the text of the N. T.

The *second volume* consists of *five* dissertations; 1. One, by J. A. Dalbe, on the song of Moses, Deut. xxxii.; 2. An Essay, by J. C. Storr, on the historical sense; 3. A Dissertation, by G. C. Knapp, on the passage 2 Pet. i. 19—21, on the ground and application of the prophecies relating to the Messiah; 4. Another Essay, by G. C. Storr, on the expression *Kingdom of Heaven* in the N. T.; and, lastly, 5. a Dissertation, by C. G. Anton, on the method of explaining the prophecies concerning the Messiah, which is most to be depended on, and the best adapted to the present times. To the whole are subjoined indexes of the biblical passages, and of the words and modes of expression illustrated in these two volumes. *Algem. Vaderl. Letter Ofsen.*

- ART. 92. *Histoire et anecdotes de la Révolution Française depuis l'avènement de Louis XVI. au trône jusqu'à l'époque de sa mort.* T. I. II. *contenant les faits jusqu'à la fin de l'année 1790.* 2 Vol. in l. 12mo. Amsterdam, 1794.

In p. 140, of the *first Vol.* of this work, the author says, "Je suis obligé (we know not indeed by what necessity) d'écrire sans avoir beaucoup de matériaux, et sans avoir compilé les ouvrages qui ont paru dans le tems. Mais j'ai été témoin oculaire de la plus grande partie des faits que je rapporte. Ma mémoire qui jusqu'à présent a été fidèle,

dèle, et des notes exactes, que ma position m'a permis de prendre, me serviront seules; s'il m'échappoit quelque anachronisme ou quelque inexactitude (as has certainly sometimes been the case) je réclame l'indulgence du lecteur, et j'ose l'assurer que ces fautes ne seront pas communes." In this account the author has described the nature of this history with sufficient accuracy, and at the end of the *second* Vol. he adds, with equal justice, that he ought not only to have given more historic unity to this work, but likewise that the characters introduced in the beginning of the first Vol. might, by another hand, have been drawn in a more masterly manner. Notwithstanding these objections, to the truth of which we must in some degree subscribe, the book has considerable merit. It does not appear that this *témoign oculaire* is altogether attached to any one party. He is not a decided Aristocrat, for he would not then have expressed himself, as he has done in p. 110, on the subject of the well-known *Ordonnance* of Guibert; still less is he a Democrat, but a good Royalist, who does not, however, on that account think that it is required of him to favour Despotism. As the limits of our journal will not allow us to enlarge on this work, we shall only present our readers with a few notices selected from it. In p. 49, the author tells us that the conduct of Vergennes, as *Président du conseil des Finances*, was very reprehensible. He not only abandoned every thing to the mercy of the court-plunderers, for the purpose of establishing himself more firmly in his situation, but likewise amassed all that he could for his own family, whose interest alone he consulted in the disposal of the places under him. To Breteuil, indeed, he allows a greater degree of merit, though he too was far from being exempted from the same faults. Of the *Comte de Provence* he observes, p. 58, that he was "celui de tous les Princes de la famille royale, qui avoit le plus d'esprit et d'instruction, ce qui lui avoit donné de la propension pour la secte des Novateurs, qui en général étoit composée de gens de lettres..... Si Monsieur pouvoit renoncer à sa liaison avec Mde. de Balby, et se diriger par sa propre impulsion, on pourroit espérer que les François n'auroient qu'à se louer de l'influence de ses conseils, ou de la sagesse de son gouvernement." That at the time of the Revolution there were found among the body of the superior clergy, so few who were able to speak in public, and among the bishops not one who was likely to remind us of the Bossuets or Fénelons of that country, was, says our author, greatly owing to the Bishop Marbeuf d'Autun, to whom, by the favour of Maurepas, the *Feuille des Bénéfices* was assigned. He was neither a man of pure morals, nor of extensive information, but a mere courtier, who, in the ecclesiastical promotions made by him, was first directed by the Queen, who was herself governed in these matters by the Abbé Vermond. It is inconceivable how much the frivolous Maurepas contributed, both by the measures which he suggested himself to the honest and unsuspecting Louis XVI. and by the persons who were introduced by him into the ministry, to the impossibility of avoiding a revolution.

*Ibid.*



## GERMANY.

ART. 93. Georg. Christoph. Lichtenbergs *ausführliche Erklärung der Hogarth'schen Kupferstiche, mit verkleinerten, aber vollständigen Copien derselben*, von E. Riepenhausen.—G. C. Lichtenbergs *complete Explanation of the Prints of Hogarth, with reduced, but perfect Copies of them*, by E. Riepenhausen. First delivery XXVIII. and 270 pp. in small 8vo. with 6 plates in Fol. Göttingen, 1794.

We have here six only of the prints, in all of which the English titles are very properly retained, namely, 1. the *Strolling Players*; 2. the *Midnight Conversation*, with the four parts of the day; 3. *Morning*; 4. *Noon*; 5. *Evening*; 6. *Night*. In regard to the copies, Mr. L. assures us that they are the most complete he has ever seen, not a single trait being lost; and, that, though Mr. Riepenhausen may not entirely have come up to the character of his originals, he has, at least, approached very near it. The manner in which Mr. L. has commented on these prints is already known, and extracts from the explanations where the objects are not likewise exhibited, would, in general, be unintelligible. He who is disposed to seek will, for the most part, make discoveries. It was, perhaps, this consideration which prevented the artist himself from engaging seriously in a commentary on his own works, notwithstanding the repeated solicitations of his friends. That we may believe any thing to be very deep, we should never try how deep it is. We may observe, by the bye, that many of our annotators on ancient writers seem to imagine that their readers will either want inclination or ability to make these researches for themselves, so that they think it necessary to save them the trouble.

Among the discoveries made by Mr. L. we may reckon this to be one. In the *Midnight Conversation* there is a bright spot on the plate of the clock. That the sun had already entered the apartment is evident from the rays of light to be seen in it; the spot must, therefore, proceed from the light reflected by some of the various liquors in the room. From whichever it may be, the sun's height, corresponding with this reflexion, is, at any rate, too great for London, even on the longest day, according to the time to which the finger points, which is four o'clock. Hogarth may, therefore, have intended to hint, in his usual manner, that, by the sun, it was then ten o'clock. In a room in which so many disorderly persons were collected, the clock itself might likewise be irregular. On this ingenious illustration we shall remark, with the celebrated *Leibnitz*, that philosophers indeed see the same objects with other people, but in a different light. This spot, therefore, suggested to Mr. Lichtenberg, who is deservedly eminent as an astronomer and optician, what probably had never occurred to the other expositors, who must likewise have observed it. It is pretty clear that Hogarth did not place it there, as certain poets write many of their verses, without some design; but, though we do not pretend to determine, whether it was the same with that mentioned by Mr. L., we shall not scruple to say that,

that, if it was, it would have done no discredit to him, which is all that can be affirmed of many thoughts attributed by their commentators to ancient authors.

Illustrations, like the following, p. 237, on the portrait of Sir *Hugh Middleton*, upon the sign of an alehouse, in the print entitled *the Evening*, are, at least, of a more easy and popular kind. "We have heard much talk, says our author, concerning the expediency of having a *German Pantheon*. Now I should conceive that the plan might in this way be carried into effect, and that, if, as has been frequently maintained, it be admitted that the term *German* (*Deutsch*) is equivalent to *good* and *cheap*, a pantheon on the signs of such public-houses, would be strictly a German Pantheon. You will, perhaps, be disposed to laugh at this idea, which I certainly am not. What in reality can be more honorable than to look down through a series of ages from the sign of an inn, on posterity, as they enter into, or pass out of it; or to be looked up to by them?—Might not a person too be lodged as comfortably at the *Libnitz*, as at the *King of Prussia*? And I should be glad to see the eminent literary character who would be ashamed of occupying the place which heretofore *emperors* and *governors* of the earth, *hereditary princes* and their *crowns*; which *golden angels*; which the *sun*, the *moon*, and the *stars*; which the kings of the beasts and of the plains, the *eagle* with a single or a double head, the *lion* with one or two tails, and the *horse* sometimes with none; which the *roses* and *lillies*, both those of the field, and those of the French nation when at the height of their glory, have not ventured to despise.—It is no objection to this plan that we may likewise occasionally see on signs *bears*, *oxen*, *goats*, and *blackamoors*, who unquestionably belong to the species of apes; also *serpents*, *dragons*, and *geese*, which, though formed of gold, still continue to be geese. This is in fact the case of all honorable distinctions in the world; of marble monuments, and the *insignia* of different orders; of *letters of nobility*, and *diplomas* of academical degrees; and will remain so to the end of that world. Did not the devil himself, under the figure of the late *Duke of Orleans*, wear the order of the *Holy Ghost*? This scheme might contribute essentially to the improvement of our inns. We still want a German *Howard*, who would render the same services to them, which he has done to the prisons." *Jena ALZ.* and *Göt. A.*

ART. 94. Gotthold Ephraim Lessing's *sämmtliche Schriften*. Sechs und zwanzigster Theil. und sieben und zwanzigster Th.—*Works* of G. E. Lessing, Vol. XXVI. of 432, and Vol. XXVII. of 520 pp. in 8vo. Berlin, 1794.

The 26th vol. consists chiefly of the contributions of Mr. L. to the *Litteraturbriefe*, a periodical work, which are, therefore, already sufficiently known. They are here accompanied with some illustrations by the editor, Mr. Nicolai.

In the 27th vol. is contained our authors correspondence, from 1755 to 1779, with *Ramler*, *Eschenburg*, and *Nicolai*. Lessing generally sent his essays, &c. in the MS. to be corrected by *Ramler*, which were afterwards printed at Berlin, without his seeing them again.

With Mr. *Eschenburg* the correspondence extends from the year 1772 to 1780. On the sources from which some of *Shakspeare's* plays were drawn. The subject of the *Merchant of Venice*, is found in an old book entitled, *Gesta Romanorum moralisata*. Mr. *Eschenburg* observes that *Warton* had, in the third vol. of his *History of English Poetry*, inserted an essay on this remarkable book, the author of which he had, from *Glassii Philologia Sacra*, discovered to be *Petrus Berchorius*. *Lessing* had already given an account of it in his *History of the Æsopian Fable*, of which, however, the MS. was lost. The greatest part of this volume is taken up by our author's correspondence with *Nicolai*, from 1750 to 1777. *Moses* (*Mendelssohn*) began, with the advice of *Nicolai*, to learn Greek of *Damm*, in the year 1757. Both attended him twice a week, at each time between two and three hours, where they read the whole of *Homer*, some odes of *Pindar*, with the works of *Xenophon* and *Plutarch*. *Damm* had, with a considerable tincture of pedantry, a strong understanding, and an excellent disposition. He was a living *Lexicon*, and they often laid down their books, to hearken to his explanations of the words, whilst he was still more delighted with their remarks on the poetical beauties, the varieties of character, &c. In the year 1762 *Lessing* was appointed secretary to General *Tauenzien*, under whom he was engaged in some employments which turned out very lucrative to him. He was now anxious to spend his money, and therefore gave *Nicolai* an unlimited commission at the sale of the library of *Baumgarten*, at Berlin, for certain articles which he was at any rate resolved to possess, and which he had forgot that he had before desired another friend likewise to purchase for him. Some books, therefore, consisting of but few volumes, were bought at the extravagant price of sixty or seventy rix-dollars, both having bid for *Lessing*. In p. 126, *Nicolai* answers the question proposed in the *Gitt. Anz.* 1793, how the author of the *Æsopian Fables*, of *Emilia Galotti*, &c. could become the editor of *Berengarius Turonensis*. *Lessing's* collections for a German Dictionary are lost. We have here two hundred and twenty-eight rules by *Nicolai*, for the composition of such a work, most of which would be found equally applicable to other languages. *Moses* and *Nicolai* very earnestly dissuaded our author from publishing the *Fragments*. We are assured by him, p. 251, that, whatever may be urged to the contrary, his intention was to render a service to the orthodox party, even in those passages where he attacks *Göze*, with whom he had before lived on a footing of the greatest intimacy. Next follows some account of *Lessing's* and *Bode's* speculations as booksellers, which, as might naturally be expected, for want of practical knowledge, proved unsuccessful. *Bode* would not allow any copies of the *Dramaturgie* to be sent to Leipzig, in consequence of which the work was reprinted under the name of *Dodsley* and Co. Some excellent critical remarks on the *Emilia*, p. 326. A Frenchman, Mr. *Cacault*, in a letter to Mr. *Bitaubé*, desires him to read the *Dramaturgie* of our author à l'Allemand, c. a. d. de tout examiner en lisant. It were greatly to be wished that this explanation of the phrase was generally true. On the occasion of the *Popular Songs*, with which *Nicolai* amused himself about the year 1777, *Lessing*

## ACKNOWLEDGMENTS TO CORRESPONDENTS. 455

sing sent him one which begins, "*Schauest du denn nie Jungfer Liebens Knie, &c.*" with a Greek, Latin, and English translation. In the seven years war Lessing, at Leipzig, was often thought to favour the Prussians, and, at Berlin, the Saxon party. It was a trait in his character that he not unfrequently affected to combat what he really believed, merely for the sake of exposing the impertinence of others, and of showing that the reasonings of many persons, who entertained a high opinion of their own talents, were often inconclusive. On this ground we shall be able to understand how the same man who had contended for the antiquity of the Lutheran doctrine of the Lord's Supper, and who had written in defence of the Trinity, and of the eternity of future punishments, should likewise have published the *Fragments*. Supplement to the correspondence between Lessing and Nicolai. Essay on the Theory of Tragedy. Observations on the printed Correspondence between Mendelsohn and Lessing in 1789. A poor Jew, *Israel Zamose*, a schoolmaster at Berlin, was among the first who attempted to give those of his own religion in that place some relish for the sciences, on which account he was persecuted by them, and died in Poland in the year 1770. *Aaron Solomon Gumpertz*, a physician, was formed by him, and by this latter, between the years 1744—8, *Moses Mendelsohn*, of whom we have here many anecdotes.

Götting. Anzeig.

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are not desirous of having any credit with a writer, who signs himself (rather improperly) a Briton; at least till he shall have made some improvement in spelling as well as sentiment. If he will consider us as meaning what we say (which is the truth) he will find that his suggestions do not apply.

We present our compliments to Cui Bono, and are very glad, that as he had a crow to pick with us, it turned out a white one.

Our correspondent who dates his letter from St. John's College, Cambridge, may be well assured that he will experience from us all the candour and impartiality he can require.

LITERARY

## LITERARY INTELLIGENCE.

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Mr. Bulmer, whose taste seems only to be equalled by his industry, is about to publish the Chace of Somerville, to correspond with Goldsmith's Poems.

Mr. Bewick, of Newcastle, has prepared for the press two volumes of the Natural History of Birds, in the style and manner of his Quadrupeds.

The second volume of Boydell's Rivers is in a state of considerable forwardness.

A most magnificent work in Natural History, by Bauer, will soon appear. It is a description of eighty different kinds of heaths, from specimens cultivated in the gardens at Kew. We have seen some of the plates, and may say, without hesitation, that they are unrivalled.

Mr. John Ireland's work, the object of which is the further illustration of Hogarth, and which will contain plates from paintings of the artist hitherto withheld from the public view, will be published in the spring.

A Letter from Parma informs us that Professor De Rossi is about to publish *Annales Hebræo-Typographici*, Sec. XV.

We expect with no small degree of pleasure the Manuscript Collection of Aubrey, from the Ashmolean Museum. They are to be published under the title of an "Apparatus for the Lives of the most celebrated eminent English Poets, and other celebrated Persons of the sixteenth and seventeenth Centuries." The work will be accompanied by many original letters from distinguished characters.

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ERRATA IN OUR LAST.

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For Fourteen Shillings, the Price of General Washington's Official Letters, read Twelve Shillings.

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THE  
BRITISH CRITIC,

For NOVEMBER, 1795.

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Auteurs, pretez l'oreille a mes instructions.  
Voulez vous faire aimer vos riches fictions ?  
Qu'en sçavantes leçons votre Muse fertile  
Par tout joigne au plaissant le solide et l'utile.

BOILEAU.

Authors, your ear to my instructions lend,  
So shall your works to lasting honour tend.  
Be rich in learning, teach while you delight,  
And solid usefulness with wit unite.

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ART. I. *A new and literal Translation from the original Greek, of all the Apostolic Epistles. With a Commentary and Notes, philological, critical, explanatory, and practical. In four Volumes. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. Author of a Harmony of the Gospels, &c. 4to. 5l. Elmsly, &c. 1795.*

*Also an Edition in three Volumes 4to. containing the same Materials, excepting the Greek Text, and common English Version, and the Life of St. Paul. 3l. 15l. Same publishers, &c.*

THERE is nothing that more strongly confirms our opinion of the cautious and deliberate prudence with which a revision of our public Version of the Scriptures ought to be undertaken,

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undertaken, than these laborious efforts of learned men, so ably calculated to assist in conducting such a plan to its perfection. So pernicious must it be frequently to agitate and unsettle the minds of men upon such subjects, that we should hope that this task, whenever it shall be again performed, may be completed for ever. With pleasure therefore, we behold a mass of materials accumulating, by which the judgment of the revisers may be assisted, and by which they will be led to weigh almost every word and phrase of the original, before they determine upon any alteration in that excellent version which must ever form the ground-work of the whole. Dr. Macknight, whose judicious work on the Harmony of the Gospels has long been a standard book among divines, has here offered a valuable accession to the subsisting treasures of this nature. We find, in the important book before us, a new translation, as the author thinks it may be called, though preserving as much as possible the words of the old; a continued commentary; abundant notes, with prefaces and preliminary dissertations sufficient to explain every part of the designs, both of the original writer, and of the translator. No writer could possibly take greater pains, than have been used by Dr. Macknight, to possess his readers with the exact knowledge of what he has, and what he has not performed. In the larger edition, the common version, the Greek text, and the new translation, are printed in parallel columns: in the smaller, where the two former are wanting, the difference is only in point of convenience, since a copy of each laid open will easily supply the deficiency; and in both, the new translation is so printed, as to distinguish all its variations. All the words and clauses of the new translation which are different from the common English version, are printed in italics, and where words are supplied to fill up the elliptical forms of the original, it is completely distinguished whether the addition proceeds from the old translators or the present, by printing the supplementary words of the former in Roman capitals, those of the latter, in capitals of the Italic form. For all the principal differences the notes or the preliminary dissertations assign the reasons, and the less important will easily be comprehended by the judicious reader. In a work of this nature such exact care is highly commendable, and will make it easy for those who shall hereafter examine this version, with a view to the correction of that which is in public use, to sift and estimate the reasons of the author, and form deliberate decisions on every doubtful passage.

In a short address immediately prefixed to the version itself, which Dr. Macknight calls a *Premonition to the Reader*, he thus

thus enumerates the particulars of which his alterations consist :

“ 1. In substituting modern English words and phrases in place of such as are now become obsolete. 2. In correcting the language of the common version, where it is ungrammatical. 3. In rejecting ambiguous expressions, of which there are many in our English Bible. 4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning, or the perspicuity of any passage depends on that order. 5. In supplying the elliptical expressions properly : and for the most part, either from what goes before, or from what follows in the text. 6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind, there are a number in their version which hurt the sense. 7. In accurately marking those words, which in the common translation are added to the text, without being marked as added ; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety. 8. In rightly construing the Greek text, where it requires to be construed ; and in translating the passages according to that right construction. 9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased : because in general, the literal, will be found to agree better with the context, and to be more emphatical and beautiful, than any free translation whatever. 10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses : a rule which our translators have often transgressed, to the darkening of the meaning of many passages. 11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant to the context. 12. In translating the Greek particles properly, according to that variety of meaning, in which they are used by the sacred writers.” P. 144.

Before we attempt, in any degree, to examine or estimate the version itself, we must give some account of the preliminary matters contained in the first volume. These are ushered in by a general preface, in which the necessity or propriety of a new translation is argued, from the imperfections of the vulgate, and from the influence that version has had upon most of the vernacular translations, particularly our own. Respecting the framers of the old Italian version, which St. Jerome only corrected in such places as seemed necessarily to demand it, this learned divine concludes fairly enough, that, though we know not who they were, we may believe that they were not more intelligent or more skillful in the Scriptures than their cotemporaries (Tatian, Irenæus, and Tertullian) whose writings still remain ; and consequently that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many ideas, respecting religion, are introduced, which



they did not fully comprehend. Respecting the English versions, after giving a history of them, (professedly taken from the historical accounts of Antony Johnson and John Lewis, in 1730 and 1739), Dr. M. concludes, that they are not properly different translations, but different editions of Tyndal and Coverdale's translation, which he contends, was made from the vulgate. The alterations in general respected, he says, the language rather than the sense; and even the last translation called the King's, though in general much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. We are inclined to think, that this argument is pressed rather too far; but at the same time we hold, that it is not necessary to prove so much, in order to justify a new translation so published as this is, with all its peculiarities fairly exposed to discussion. The author's opinion of the Vulgate Translation, being very judicious, we shall here return to give the particulars of it in his own words.

"More particularly the ancient translators, that their versions might be strictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shewn us what were the readings of the Greek copies which they made use of, which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version, in Latin characters, without attempting to explain it. This method is followed; not only in the *vulgate*\*, but in the *Coptic* or *Egyptian* version, which is supposed to have been made in the fifth century, (No. 1509). Some words of the text the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words† they translated erroneously.

Besides,

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\* "Greek words in Latin characters, are found in the following passages of the Vulgate: Mat. v. 29. *Si oculus tuus dexter* (σκανδαλίζει) *scandalizat te.* John vii. 2. *Σκηνοπηγία, Skenopegia.*—John xvi. 7. *Si ego non abiero* (ὁ παρακλητὴς) *Paracletus non veniet ad vos.*—1 Cor. iv. 13. *Omniū* (περιψήμα) *peripsēma usque adhuc.*—1 Cor. v. 7. *Sicut agnus* (αζύμω) *azymi.*—Heb. xi. 37. *Circumierunt* (ἐν μελωταῖς) *in melotis.*—1 Pet. ii. 18. *Σκολιός* is interpreted by *Dyscolis*, which is a Greek word of equally difficult interpretation."

† "Of erroneous translations in the vulgate, numerous examples might be given; but the following may suffice: Mat. vi. 11. *Panem nostrum* (ἐπιψωιον) *super substantialē.*—James v. 16. *ἐνιργουμένη, assidue.*—In

Besides, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect, their versions are often dark, and sometimes erroneous\*. In other passages they have added words and clauses, without any necessity†. Nay, some passages they have translated in such a manner as to convey no meaning at all, or meanings extremely absurd‡. Above all, the unskilfulness of the ancient translators, appears in their assigning the same meaning to the same particles, almost every where, notwithstanding the Greek particles have very different significations, especially as they are used by the sacred writers.

"The qualifications of the ancient translators of the scriptures, and the character of their versions, being such as the author hath described, it is easy to see that there must be many faults in them. Yet they are not such as to authorise Mosheim's harsh censure of the vulgate in particular; namely, that it abounds with innumerable gross errors, and in many places exhibits a striking barbarity of style, and the most impenetrable obscurity with respect to the meaning of the sacred writers. The barbarisms and obscurities of its style proceeded from its being a strict literal translation: and with respect to its errors, though some of them may have been occasioned, partly by the carelessness of transcribers, and partly by wrong readings in the copy from which it was made, the far greatest part of them have originated in the unskilfulness of the authors of the Italic translation, of which the vulgate is a transcript. I say authors, because, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the vulgate is a valuable work; as it hath preserved much of the beautiful simplicity of the original, and in many passages its translations are more just than those in some of the modern versions." P. 7.

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—In nine passages the vulgate hath translated the word *μυστήριον*, by *sacramentum*. See also the following notes."

\* "The words wanting to complete the sense in the two following passages, are not supplied in the vulgate, Rom. i. 4. *Ex resurrectione mortuorum Jesu Christi*.—Heb. xi. 21. *Et adoravit fastigium virgæ suæ*.

† "The following are examples of words added in the vulgate, without necessity: Rom. iii. 22. *In eum*.—Rom. iv. 5. *Secundum propositum Dei*.—Rom. v. 2. Instead of *gloriæ Dei*, the vulgate hath *gloriæ filiorum Dei*.—Rom. xii. 17. *Non tantum coram Deo*.

‡ "The following are examples of absurd unintelligible translations in the vulgate: Rom. iv. 18. *Qui contra spem, in spem credidit, ut fieret pater multarum gentium*.—2 Cor. i. 12. *Ut ex multarum personarum facierum, ejus quæ in nobis est donatio, per multos gratiæ agamur pro nobis*.

§ "The following are examples of a Greek particle, translated uniformly in the vulgate: Mat. vii. 23. *Et tunc confitebor illis (ὅτι) quod nunquam novi vos*.—Mat. xxii. 16. *Magister scimus (ὅτι) quia verax es*, Rom. xv. 11. *Υπο εἰς (ὅτι) quoniam mibi stetit*."

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These disquisitions respecting the authority of the Vulgate, and the merits of the English versions occupy the two first sections of the general preface; the third explains at large the principles on which the present translation has been formed. The most essential part of this section we think it necessary, in justice to the author, to transcribe.

“ Sensible that the former translators have been misled, by copying those who went before them, the author, to avoid the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath, in making it, observed the following rules: 1. He hath translated the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, the author, in his translation, hath placed the English words and clauses, where it could be done to advantage, in the order which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, where it could be done consistently with perspicuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penman is better represented than it can be in a free translation (See p. 28. note.) To these advantages add, that in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning. Whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned, but the translators sense of the passage, which may be very different from its true meaning.

“ 2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles, it is necessary to place the words in their proper connection, without regarding the order in which they stand in the original. This method, the author hath followed in his translation, where it was necessary, and thereby hath obtained a better sense of many passages, than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

“ 3. With respect to the Hebraisms found in the scriptures, it is to be observed, first, That as the Greek language, in its classical purity, did not furnish phrases fit to convey just ideas of spiritual matters, these could only be expressed intelligibly, in the language of the ancient revelation, dictated by the spirit of God. Many, therefore, of these Hebrew forms of expression are retained in this translation, because they run with a peculiar grace in our language, and are more expressive than if they were turned into modern phrase: besides, having long had a place in our bibles, they are well understood by the people. Secondly, There are in scripture some Hebraisms quite remote from the ideas and phraseology of modern nations, which would not be understood, if literally translated. Of these, the meaning only is given in this version.—Thirdly, There is a kind of Hebraism, which consists in the promiscuous use of the numbers of  
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the nouns, and of the tenses of the verbs. These the author hath translated in the number and tense which the sense of the passages requires.—Fourthly, The inspired writers being Jews, naturally used the Greek particles, in all the latitude of signification, proper to the corresponding particles in their own language; for which reason they are, in this translation, interpreted in the same latitude. Of the two last mentioned kinds of Hebraism, many examples are given in Prel. Ess. IV.

“ In St. Paul's epistles there are many elliptical sentences, which the persons to whom he wrote could easily supply; because they were familiar to them, and because the genders of the Greek words directed those who understood the language, to the particular word or words which are wanting to complete the sense. Wherefore, no translation of St. Paul's epistles, into a language which does not mark the genders, by the termination of the words, will be understood by the unlearned, unless the elliptical sentences are completed. In this translation, therefore, the author hath completed the defective passages; and the words which he hath added for that purpose, he hath printed in a different character, that, from the sense of the passages, the reader may judge whether they are rightly supplied.—On this head it is proper to mention, that by a close attention to St. Paul's style, the author hath discovered, that the words wanting to complete his sentences are commonly found either in the clause which precedes, or which follows the elliptical expression. He hath, therefore, in his translation, for the most part, supplied the words that are wanting from the context itself.

“ In translating the apostolical epistles, the author having carefully observed the four rules above mentioned, he hopes his translation hath thereby become, not only more accurate, but more intelligible than the common version, and that the unlearned, who read the epistles in his translation, will understand them better than by reading them in their ordinary bible. Farther, though he hath often deviated from the beaten road, the diversity of his translation will not be offensive, because, throughout the whole, he hath endeavoured to preserve that beautiful simplicity of style for which the scriptures are so justly admired, together with those allusions to ancient manners and historical facts, implied in the phraseology, by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because in that method it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniencies resulting from a few pleonasm, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phrases of the original, in such a manner as to convert their translations

tions of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and, therefore, to represent their true meaning, recourse must be had to the paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation." P. 24.

The fourth and last section of this preface gives an account of the prefaces to each epistle, the illustrations prefixed to the chapters, and the notes. It will readily appear from the perusal of this part, and from an inspection of the work itself, that the diligence of the writer has been exerted to the utmost, to supply every possible illustration to the reader. If any fault exists it is that of excess; and though the obscure connection of the apostles argument may generally require some previous explanation, we cannot but think that it would have been a great advantage if the illustrations prefixed to the chapters could have been rendered more concise.

To the general preface are subjoined four preliminary essays, 1. On the inspiration of the apostles. 2. On the method in which their writings were preserved. 3. On St. Paul's style. 4. On translating the Greek words and phrases used by the inspired writers. In all these occur observations of considerable value; but the fourth is a continued critical commentary on the whole work, explaining the particular reasons of the translator for rendering words and phrases, as they are found in his version. The Greek particles are enumerated, in the latter part of this essay, in alphabetical order, and examples are given of all the senses in which the translator conceives them to be used by the sacred writers. His opinion is that they are used by those writers, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. Here is ample scope for criticism; but, as in all other cases in this work, every thing is openly offered to the consideration and judgment of the learned, and no reader can complain that any innovation is pressed upon him, without the reason of the author assigned.

Having thus given a general view of the nature of this work, and of the principles upon which it has been executed by its most respectable author, which has led us into some detail, we must defer our more particular examination of it to a subsequent opportunity. What we have here offered cannot fail to attract the attention of all studious theologians, many of the most eminent among whom, from the previous reputation

putation of the author, appear in the honourable list of his subscribers. To any work so studiously and conscientiously calculated to promote the increase of christian knowledge, we shall ever attend with a care proportioned to the importance of the object, and with a pleasure proportioned to the success of the endeavour.

(*To be continued.*)

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ART. II. *The Environs of London, being an historical Account of the Towns, Villages, and Hamlets within twelve Miles of that Capital, interspersed with Biographical Anecdotes, by the Rev. Daniel Lysons, A. M. F. A. S. Chaplain to the Right Honourable the Earl of Orford. Vol. II. and III.* 410. 3l. 3s. Cadell and Davies. 1794.

DIFFERENT talents and attainments in literature obtain and justify different degrees of praise, as they contribute to gratification, or tend to utility. While the historian and the poet assert the loftier claims of genius, the antiquary is generally satisfied with the meed of persevering and indefatigable diligence; and although he presumes not to intrude on the paths of Apollo or the Muses, he provides those resources of ingenuous amusement to which the meanest may have easy access, and which Genius itself cannot disdain. To the praise of industry Mr. Lysons has the most unquestionable pretensions, and this praise we have already given him\*. It is sufficient perhaps to say, that in these subsequent volumes his ardour is by no means relaxed, his accuracy apparently as great as ever, and the funds of entertainment which he exhibits to his readers, alike, and as agreeably diversified. We regret for our own part, that it should be necessary to his plan to copy parish registers so much by detail, or to multiply tombstones by the catalogue.—To know that William Adams, Gent. was buried in Ealing Church-yard in 1709; that Mary, daughter of Hugh Vere, Gent. was baptized at Stratford-le-Bow, in 1581; that Philip Thicknesse once had lodgings at Acton, or even Oliver Goldsmith at Islington, does not to us appear either important or necessary. We at the same time willingly acknowledge, that there are individuals to whom such intelligence is acceptable, and that circumstances may arise in which it may be incidentally of value; but we must observe, that if such extracts and communications were deducted from these volumes, their bulk would be comparatively small. If,

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\* See our first vol. p. 173, &c.

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therefore, what we have said shall seem to wear the form of censure, let it be observed that it is not unqualified; and let it be considered also, whether, in future editions of his work, it may not be worth the author's while to render it more compatible with the finances of those, who cannot procure the *Environs of London* in their present expensive form.

These volumes communicate an account of Middlesex, with its parishes alphabetically arranged. In justice to Mr. Lysons, and for the gratification of our readers, we shall insert some extracts. The following account of the battle of Brentford being taken from a MS. we believe will be acceptable.

“ On Saturday very early, (says the writer) we marched from Ashford, and at Hounslow-Heath all the king's foote met, expecting a battaile, but none offered: on still we went to Hounslow-towne, thence to Brainforde, where unexpectedly we were encountered by two or three regiments of their's, who had made some small barricades at the end of the first towne called New Brainford. The van of our army being about 1000 muskietiers, answered their shot foe bitterly, that within an hour or lesse they forsooke their worke in that place, and fled up to another which they had raised betwixt the two townes, from whence, and a brick house by with two small ordinance, they gave us a hot and long shower of bullets. My Colonel's (Sir Edward Fitton's) regiment was the sixth that was brought to assault, after 5 others had all discharged, whose happy honour it was (assisted by God, and a new piece of canon newly come up) to drive them from that worke too, where it was an heart-breaking object to hear and see the miserable deaths of many goodly men: we slew a lieutenant colonel, 2 ferjeant majors, some captains, and other officers and soldiers there, about 30 or 40 of them, and took 400 prisoners. But what was most pitiful was, to see how many poore men ended and lost their lives, striving to save them; for they run into the Thames, and about 200 of them, as we might judge, were there drowned by themselves, and so were guilty of their own deaths; for had they stayed, and yielded up themselves, the king's mercy is so gracious, that he had spared them all. We took there 6 or 8 colours, alsoe their twoe pieces of ordonance, and all this with a very small losse, God be praised; for believe me, I cannot understand that we lost 16 men; whereof, one was a son of Mr. Daniel of Tabley, Mr. Thomas Daniel, a fine young gentleman who was a lieutenant under my Lord Rivers; he and his captain were both slain, and a lieutenant of our regiment, but none of our countrymen. Then we, thinking all had been done for that night, two of our regiments passed up through the old towne to make good the entrance, but they were again encountered by a fresh onser, which scattered like the rest after a short conflict fled away towards Hammersmith, and we were left masters of the townes. That night most lay in the cold fields. Next morning early we were startled a fresh by the loud music of some canon, which proved to be but some 14 barges of theirs, who, with 13 ordinance, and 600 men, attempted very indiscreetly to pass up the river from Kingston on Thames,

Thames, by the town, where we lay, for London; but being discovered, what from the bancke and from Sion howse, (the Earl of Northumberland's) where we had placed some four musketeers within two or three howers space, we sunk four or five of their vessels with the canons in them, took the rest, and 8 pieces in them, for our breakfast; after which, within two hours, we could descry a great army marching downe upon us from London, whose came up within musket shot of us: but the king finding his men wearie, and being satisfied with what he had done before for that tyme, and having no convenient place for his horse (which is the greatest pillar of his army) to fight, very wisely drew off his men by degrees, and, unperceived by them, left the towne paked; some of his horse dragoons keeping them deceived till the foot were all gone, and then they galloped in the rear after; which the enemy perceiving, played on their back with their canon, but with no harm or successe at all, God be praised; soe that night we marched back toward Hampton Court, next day into Kingston, a great towne which they had manned the day before with 6000 men in it, but left it upon our fight at Brainford; soe here we are now very safe, our foot and our horse round about us." P. 41.

Mr. Lysons appears to have taken particular pains in his account of the parish of Chelsea, which perhaps will be found the most entertaining portion of the first volume. Here the reader will find some interesting anecdotes of Sir Thomas More, and of other illustrious personages. In a note at p. 399, are the following whimsical articles of agreement between a man and his wife.

"Articles of reconciliation between a man and his wife, October 9, 1629.

"It was agreed between Joseph Caron and Margery his wife, in manner and forme following:

"I, Joseph Caron, doe willingly promise to my wife Margery, that, upon condition that she will not hereafter make further enquiry into any thing that hath in time past occasioned jealousy on her part, I from this time forward will forbear the private company of any woman or maid whom she may suspect to be dishonestly inclined; and in particular, because of her former suspicions, how unjust soever, I doe promise to estrange my selfe from Mrs. Large and Mrs. Colmer, and whomsoever else she hath formerly suspected: and that I will forbear striking her, and provoking speeches, and be as often with her at meales as I can conveniently, and in all things carry myself as a loving husband ought to doe to his wife: in witness whereof I have subscribed my name the day and yeare above-mentioned.

"JOSEPH CARON."

"I, Margery Caron doe willingly promise to my foresaid husband Joseph Caron, that, upon condition that he performe faithfully what he hath promised, I will from this day forward forbear to enquire into any thing that hath in time past occasioned jealousy in me towards my husband; and in particular doe acquit Mrs. Colmer by these pre-  
sents



sents from any guilt of dishonesty with my husband, being now persuaded of her innocency therein, whatsoever I have formerly said to the contrary; and doe promise for the time to come, the premises being duly performed on my husband's part, to carry myself towards him in all things as becometh a loving and a faythful wife. In witness whereof I doe subscribe my name the day and yeare above written.

“ MARGERY CARON.”

Yet more interesting is the character of Sir Nicholas Crisp at p. 409.

“ Underneath is a pedestal of black marble, on which stands an urn inclosing the heart of Sir Nicholas Crispe. On the pedestal is this inscription. “ Within this urne is entomb'd the heart of Sir Nicholas Crispe, Knight and Baronet, a loyal sharer in the sufferings of his late and present majesty. He first settled the trade of gold from Guigny, and there built the castell of Cormantine. Died the 26th of February 1665, aged 67.”

“ This loyal subject was one of the farmers of the customs, and a rich merchant; trading principally to the coast of Guinea. He entered into business with a larger fortune than most people retire with, and pursued it with unusual success. With the utmost alacrity he advanced very large sums to supply the necessities of Charles I. for whose person and character he appears to have had the highest veneration. Lloyd gives us a very high idea of his activity and enterprize, as well as of the signal services which he rendered the king: “ One while, says he, you would meet him with thousands of gold; another while, in his way to Oxford, riding in a pair of panniers, like a butter-woman going to market, at other times he was a porter carrying on his majesty's interest in London; he was a fisherman in one place, and a merchant in another. All the succours which the king had from beyond sea, came through his hands, and most of the relief he had at home was managed by his conveyance.” As a farther proof of zeal in his majesty's cause, he raised, at his own expence, a regiment of horse, and putting himself at the head, behaved with distinguished gallantry. When the King's affairs grew desperate, he retired to France. The losses which his fortune sustained from the resentment of the parliament may be supposed, when it is mentioned, that three-fourths of a pension of 8000*l.* per annum, granted to the Elector Palatine, were ordered to be paid out of his and Lord Colepeper's estates. Sir Nicholas Crispe returned afterwards to England, and submitting to a composition, embarked again in trade with his usual spirit, and his usual success. He lived to see his master's son restored to the possession of his kingdoms; and, after all his losses, left a very large fortune to his relations. The king created him a baronet the year before his death.”

In the second volume the attention is finally directed to the description of Lord Orford's Villa called Strawberry Hill, which we are happy to have an opportunity of transcribing from a source so authentic, and a pen so correct.

" The Earl of Orford's well-known villa, standing on a piece of ground called in old writings, Strawberry-hill Shot, was originally a small tenement, built in 1698 by the Earl of Bradford's coachman, and let as a lodging-house. Colley Cibber was one of its first tenants, and wrote there his comedy, called the *Refusal*, or the *Ladies Philosophy*. The beauties of its situation afterwards tempted persons, whose rank and establishments were such as seem to have demanded a larger mansion, to take it as a summer residence. Talbot, Bishop of Durham, lived in it eight years. After him Henry Marquis of Carnarvon. It was next hired by Mrs. Chevenix, the toy-woman, who let a part of it to the celebrated French divine Pere Courayer. Lord John Philip Sackville afterwards took the house of Mrs. Chevenix, and kept it about two years. In 1747, the Earl of Orford (then the Hon. Horace Walpole) bought the remainder of Mrs. Chevenix's lease, and the next year purchased the fee-simple by act of parliament, it being then the property of three minors. Mr. Walpole having formed a design of enlarging his villa, and fitting it up in the Gothic style, after a tour through various parts of the kingdom, during which he collected models from the principal cathedrals in which that species of architecture prevails, began his improvements in 1753, when the library and great parlour were newly built: the gallery, round tower, great cloister and cabinet, were added in 1760 and 1761, the great north bed-chamber in 1770, and the Beauclerk tower and hexagon closet in 1776.

" The same style of architecture which was adopted in building the house prevails also in the internal decorations; each room having Gothic screens, niches, or chimney-pieces, designed for the most part by Mr. Walpole himself, or Mr. Bentley, and adapted with much taste to their respective situations. Most of the windows are ornamented with stained glass, which adds a richness to the rooms, which, particularly on a bright day, has a very good effect. The ideas of ancient magnificence frequently occur to the recollection of the visitor, and put him in mind of the pleasing romance which owed its being to the Gothic scenes at Strawberry-hill.

" To enter into a minute description of the valuable collection at this villa, which is particularly interesting to the virtuoso, and the lover of English history and antiquities, would much exceed the limit, of this work. Some of the most valuable articles in each room I shall endeavour to point out.

" In the great parlour are several portraits, among which are Sir Robert Walpole, Earl of Orford, the present Earl, and a conversation in small life, by Sir Joshua Reynolds, being one of his early productions. It represents Richard, the second Lord Edgcumbe, G. A. Selwyn, and G. J. Williams, Esq.

" In the waiting-room is a bust of Colley Cibber, coloured after the life, esteemed extremely like him. It was formerly the property of Mrs. Clive, and given by her brother Mr. Raftor to Lord Orford.

" The chimney-piece in the little parlour is taken from the tomb of Thomas Ruthall, Bishop of Durham, in Westminster Abbey. In this room are Mrs. Damer's much admired model of two dogs in Terra Cotta; a scene from the Castle of Otranto, by Carter; a drawing

ing in water-colours, by Miss Agnes Berry, from Mr. William Lock's death of Wolsey; and a landscape with gipsys, by Lady Diana Beauclerk. The chairs in this parlour are of ebony, as are several others in the house.

" In the blue breakfasting room, among many things to engage the attention, the most remarkable are the very beautiful miniatures of the Digby family by Peter Oliver; Rose the gardener, presenting a pine-apple to Charles the Second; and the fine original portrait of Cowley, by Sir Peter Lely. In the closet, within this room, are several curious small pictures, among which is a portrait of the notorious Sarah Malcolm, painted by Hogarth the day before she was executed for the murder of Lydia Duncomb her mistress, and two servants. In this closet are two kittens, by Mrs. Damer, in white marble.

" On the staircase is the rich and valuable suit of armour, which belonged to Francis the First, King of France; it is of steel, gilt.

" The chimney-piece in the library is taken from the tomb of John Earl of Cornwall, in Westminster Abbey, the stone-work from that of Thomas Duke of Clarence at Canterbury. The books, of which there is a very valuable collection, particularly of such as relate to English history and antiquities, are ranged within Gothic arches of pierced wood. Other objects most remarkable in this room, are an ancient painting representing the marriage of Henry VI.; a clock of silver, gilt, which was a present from Henry VIII. to Anne Bullen; a screen of the first tapestry made in England, being a map of part of Surrey and Middlesex; a curfew, or cover-fire, and an osprey eagle in Terra Cotta, by Mrs. Damer.

" In a small anti-room, called the Star-chamber, leading to the Holbein room and great gallery, stands the famous bust of Henry VII. done for his tomb by Torregiano.

" The chimney in the Holbein-chamber is taken chiefly from the tomb of Archbishop Warham, at Canterbury. This room exhibits some very valuable pictures by the celebrated artist from whom it takes its name, copies of his drawings at Buckingham-house by Vertue, the very valuable pictures of the triumph of poverty and the triumph of riches, after Holbein, by Zuccherro, and Holbein's design for a magnificent chimney-piece for one of Henry VIII's palaces. There is a curious picture in this room of the Dutchess of Suffolk, and her husband Adrian Stokes, by Lucas de Heere, and an original of Prince Arthur and Catherine of Arragon, from Colonel Myddelton's in Denbighshire.

" The gallery is fifty-six feet long, seventeen high, and thirteen wide. As you enter it out of the gloomy passage which leads from the Holbein chamber, the effect, particularly upon a bright day, is very striking. The cieling of this room is copied from one of the side aisles of Henry VII's chapel, ornamented with fret-work, and gilt. In this room is the famous eagle found near Caracalla's bath at Rome, in 1742, one of the finest pieces of animal sculpture in the world, and a very fine bust of Vespasian in basalt, out of Cardinal Ottoboni's collection. The most remarkable pictures are the marriage of Henry VII. by Mabuse, and the portraits of Sir Francis Walsingham,

Walsingham, by Zuccherò; Sir George Villars, by Jansen; his son, the Duke of Buckingham, by Rubens; the Earl of Sandwich, by Sir Peter Lely; Frances Countess of Exeter, by Vandyke; Mr. Le Neve, by Jansen; and his son, an alderman of Norwich, an uncommonly fine picture, by Sir Peter Lely.

" At the end of the gallery is a circular drawing-room, the chimney-piece of which was designed from the tomb of Edward the Confessor in Westminster Abbey. In this room is the valuable antique bust, in basalt, of Jupiter Serapis, purchased out of the Dutchess of Portland's collection; Vandyke's picture of the Countesses of Carlisle and Leicester; Mrs. Lemon, by the same artist; and a few good pictures of the old masters.

" The tribune or cabinet is a small square room, with a semicircular recess in the middle of each side. A star of yellow glass on the top throws a deceitful shade over the room, which makes every thing appear as if gilt. In this room is the cabinet of enamels and miniatures, containing a greater number of valuable portraits by Petitot, Zincke, and Oliver, than are to be found in any other collection. Among the most beautiful are Cowley, the poet, by Zincke; the Countess D'Olonne, by Petitot; and Isaac Oliver, by himself: Catherine Parr and Catherine of Arragon, by Holbein, are very valuable. In the glass cases on each side of the cabinet are some exquisite specimens of art; particularly a small bronze bust of Caligula, with silver eyes, found at Herculaneum, and given to Lord Orford by Sir Horace Mann; a magnificent missal with miniatures, by Raphael and his scholars; and the beautiful silver bell of Benvenuto Cellini, covered with antique masks, insects, &c. exquisitely wrought in alto relievo, so as to bear the minutest inspection with a glass. Among the pictures in this room may be noticed the Countess of Somerset, by Isaac Oliver; and a beautiful picture of Cornelius Polenburg, by himself.

" The chimney-piece in the great north bedchamber was designed by Mr. Walpole, from the tomb of Bishop Dudley in Westminster Abbey; it is of Portland stone, gilt. Over the chimney is a very curious picture of Henry VIII. and his children. The most remarkable portraits in this room are, the fine picture on board of Henry VII.; the Dutchess de la Valiere; Madam de Maintenon; Ninon de l'Enclos; Ogleby, the poet, by Fuller; a fine whole length of Mrs. Margaret Smith, by Vandyke; Philip Earl of Pembroke, by Mytens; and the original portrait of Catharine of Braganza, sent to England previously to her marriage with Charles II. In this room also are Hogarth's sketch of the Beggars Opera, containing portraits of the original performers, and the rehearsal of an Italian opera (by Marco Ricci), with portraits of Nicolini, Mrs. Tofts, and Margarita del Espina, celebrated singers.

" In the Beauclerk closet are Lady Diana Beauclerk's beautiful drawings, from scenes in the tragedy of the Mysterious Mother. They are very happily designed from some of the most interesting scenes in that much-admired drama, and are executed with equal correctness and expression.

" In the library over the circular drawing-room is a profile of Mrs. Barry, the celebrated actress in the reign of George the First, by Sir Godfrey Kneller; and Mrs. Clive, by Davison. This library contains a very valuable and extensive collection of prints; among which are a series of engraved English portraits bound in volumes, the works of Faithorn, Hogarth, and others of the most eminent English artists.

" The piers of the garden-gate are copied from the tomb of Bishop William de Luda, in Ely cathedral.

" The front of the chapel was designed from Bishop Audley's tomb at Salisbury. In this chapel are four pannels of wood from the Abbey of St. Edmondsbury, with the portraits of Cardinal Beaufort, Humphrey Duke of Gloucester, and Archbishop Kemp; and a magnificent shrine in Mosaic, the work of Peter Cavalini, who made the tomb of Edward the Confessor in Westminster Abbey; it was originally erected in 1256, over the bodies of the martyrs Simplicius, Faustina, and Beatrix, in the church of S<sup>a</sup> Maria Maggiore at Rome; and was removed thence when the new pavement was laid in 1768. The window in the chapel was brought from Bexhill in Sussex. The principal figures are Henry III. and his Queen.

" About the year 1757, Mr. Walpole fitted up a private press near his house at Strawberry Hill, at which most of his own works and some other books have been printed.

" The cottage in the flower-garden was formerly the residence of Franklin, the printer of the *Craftsman*.

" The Earl of Orford permits his villa to be seen by any curious persons on applying to him for a ticket, and complying with certain rules which he has found it necessary, on account of its situation so near London, and in a populous neighbourhood, to prescribe. These rules, which are printed on the tickets, state, that the house at Strawberry Hill is shewn to parties of four persons only, from the first of May to the first of October, between the hours of twelve and three; and, as only one party is admitted on each day, a ticket cannot be given for a day that has been already engaged." P. 567.

It is necessary to add that this work is adorned with plates, many of which, though the reader is not so informed in the preface, are etched by the same hand which contributed to the embellishments of the first volume, that of Mr. S. Lysons, and exhibit great proofs of taste as well as skill. To each book is added an index of arms, a very copious one of names, and a general index of matters; the second volume has an appendix of additions and corrections, with an account of the general state of population in the parishes treated of in the second and third volumes. The public are materially indebted to Mr. Lysons for this publication, and we take it for granted that no public libraries, and few collectors of books, will omit the opportunity of procuring it.

**ART. III.** *Travels in Europe, Africa, and Asia, made between the Years 1770 and 1779. In four Volumes. Vol. IV. Containing Travels in the Empire of Japan, and in the Islands of Java and Ceylon, together with the Voyage Home. By Charles Peter Thunberg, M. D. Knight of the Order of Vasa, Professor of Botany in the University of Upsal, &c. &c. 8vo. 6s. Rivingtons, 1795.*

**T**HIS volume, the original of which we announced in our Review for January last (p. 86) comes forward now in English, and claims the attention we then promised\*. The account of Japan, begun in the third volume, is here continued; and, as far as p. 117, is formed into a regular account of that country, under the heads Government, Weapons, Religion, Drink, Smoking, Festival Games, Sciences, Laws and Police, Physicians, Agriculture, Natural History, Commerce; oddly enough arranged, but treated satisfactorily. The authentic history of this country commences with Syn Mu, 650 years B. C. since which time it has had 119 governors under the name of Daïri, who, till the year 1142, enjoyed unlimited power, which afterwards, down to the year 1585, was divided between them and the chief commander of their armies; since which period they have only been regarded as ecclesiastical regents. The respect shown to the Daïri approaches nearly to adoration. His person is considered as too sacred ever to be exposed to vulgar eyes, so that he never quits the precincts of the palace where he was born, and into which none but the officers of his court dare enter. His feet are never allowed to touch the ground, and he is therefore always borne on the shoulders of his servants. For every meal he is provided with a new set of porcelain, which is broken the moment it is removed from the table, that it may not be used by other persons after him. The residence of this emperor is at Miaco, which is likewise the seat of public instruction. Of the temporal sovereign the title is Kubo.

The Japanese have two principal religious sects, Sinto and Buddo. The first of these is the ancient religion of the country; the other has been introduced from the continent of Asia; and has at present the greater number of adherents. Those

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\* The three first Volumes were Reviewed in our second Volume, pp. 291, 376.

who are attached to the former, in which it appears that there existed originally some vestiges of the Mosaic worship, believe not only in a supreme being, but likewise in many subordinate deities, consisting chiefly of personified virtues, but do not admit of a metempsychosis. Their chief concern is to possess a good conscience, and to be obedient to the prevailing government. They allow of no other devil but the souls of foxes, which are regarded throughout the country as a very dangerous animal. Those belonging to the sect Budſſo look on the souls both of men and animals as immortal, and maintain that those of vicious men will, on their death, pass into the bodies of other animals, from which they will again be restored to human bodies on their reformation. Among their philosophers the chief sect is that of Sjuto\*, or Koofſi, the morality of Confucius. They pay no adoration to the deity, believe only in rewards and punishments during this life, and place their *summum bonum* in the practice of virtue and benevolence. By them suicide is likewise considered as a laudable and heroic action. In the account of these particulars this author agrees with Kämpfer, except that he is more concise. With regard to their criminal code, it is painful to find that capital punishments are very common among the Japanese. By the legislators of that country it is thought to be of little importance to graduate crimes, and to assign to each its due proportion of punishment. They consider only the infraction of the laws, and the danger which may arise from it to the public safety, without attending to the modifications in the different manners in which the crime is committed. Pecuniary mulcts are likewise regarded by them as the height of injustice and corruption: they look upon this to be a mode of selling impunity to the rich, and of oppressing those who stand most in need of the protection of the laws.

Tea, and a kind of beer made with rice (ſacki) form the principal beverage of the Japanese persons of both sexes; they likewise smoke tobacco cut as fine as a hair. They prepare themselves food from articles of the most deleterious quality, belonging both to the animal and vegetable kingdoms. There is perhaps no country in which agriculture is so much encouraged, or where its beneficial effects are so visible, as it is here subject to no other restrictions than that which obliges every person, who is unwilling to cultivate his own land, to cede it to some other; the taxes being drawn from the produce of

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\* Sjuto, says Kämpfer, means the way or method, Koofſi of Confucius.

each portion of land. Accordingly there is no country where the husbandman is so anxious to procure the requisite manure. The cattle are always confined within doors; and whereforever horses are accustomed to pass, old men and children are constantly seen provided with sticks, to the top of which a large shell (*Halliotis tuberculata* L.) is fastened, who collect in baskets what is intended to render their harvests more abundant. They use neither milk, cheese, nor butter, but are particularly fond of eggs.

With respect to their commerce, Dr. Th. observes that the communication between different parts of the empire is greatly facilitated by all the advantages both of nature and art. Navigable rivers, a variety of canals, and excellent roads intersect the country in all directions. No taxes, or other restraints whatever, obstruct their internal commerce, which is therefore in so flourishing a state as to enrich the numerous towns with which the country is filled. Their foreign commerce is indeed at present very inconsiderable. It is generally known that Europeans are not allowed to land in Japan. For this reason no more Tea is produced than is required for the home consumption; and the manufacture of porcelain is equally regulated by the sale it has within the country. During the most flourishing period of the commerce of the Portuguese, the profits which they derived from it, in this part of the world, were valued at fifteen millions of crowns annually. On this account they have, since their expulsion, made several attempts to re-establish themselves, as have also the Spaniards, though without the smallest degree of success. The Japanese resolutely persist in their determination to admit no more strangers within their ports.

Theatrical exhibitions, according to this author, have made very little progress in Japan.

"Plays I had an opportunity of seeing acted several times, both in Nagasaki and during my journey to the imperial court at Osaka. The spectators sit in houses of different dimensions upon benches; facing them, upon an elevated, but small and narrow place, stands the theatre itself, upon which seldom more than one or two actors perform at a time. These are always dressed in a very singular manner, according as their own taste and fancy suggest, inasmuch that a stranger would be apt to believe, that they exhibited themselves, not to entertain but to frighten the audience. Their gestures, as well as their dress, are strangely uncouth and extravagant, and consist in artificial contortions of the body, which it must have cost them much trouble to learn and perform. In general they represent some heroic exploit or love-story of their idols and heroes, which are frequently composed in verse, and are sometimes accompanied with music. A curtain may, it is true, be let fall between the actors and the spec-

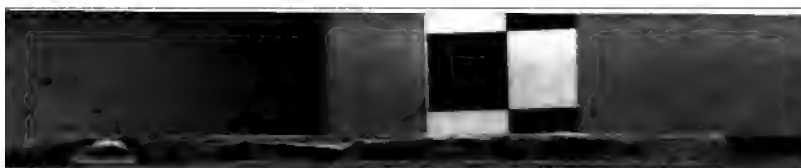


tators, and some necessary pieces be brought forward upon the theatre; but in other respects, these small theatres have no machinery nor decorations which can entitle them to be put in comparison with those of Europe." P. 49.

But the most interesting intelligence concerning any people is the state of the sciences among them; the account of them in this empire we shall therefore lay before our readers.

"The sciences in general fall infinitely short in Japan of that exalted pre-eminence, to which they have attained in Europe. The *History* of their own country, may, however, perhaps be deemed more authentic here than that of most other nations, and this, together with the science of house-keeping, is studied, without exception, by them all. *Agriculture*, which the Japanese consider as the most necessary and useful science, for the prosperity and stability of the empire, is in no place in the world so much esteemed as here, where neither foreign nor civil wars, nor emigrations, lessen their population; and where they never think of encroaching upon the territories of other nations; nor yet of introducing the unnecessary and often detrimental productions of other climates: but where, on the contrary, their whole care is directed in the highest degree, that not a single sod of earth shall lie fallow, nor the revenue of the earth be unthrifely employed.

"*Astronomy* is in great favour and repute; notwithstanding which they are unable, without the assistance of the Chinese and Dutch almanacs, to compose a perfect calendar, or to compute to minutes and seconds an eclipse of the sun or moon. *Medicine* neither has attained, nor is it likely that it ever will attain to any degree of eminence. With *Anatomy* they are totally unacquainted, and their knowledge of diseases is very imperfect, involved in error, and frequently in fable: *Botany* and the knowledge of remedies, constitute the whole of their medical knowledge. Of *Natural Philosophy* and *Chemistry*, the Japanese have little more idea than what they have lately learned from the physicians of Europe. *Law* is not here a tedious and complicated study: no nation upon earth has a smaller code, and fewer judges. Commentators upon the statutes and advocates are here totally unknown; but in no country perhaps are the laws more strictly carried into execution, without any regard to persons, and without partiality or violence. The laws are severe and law-suits short. The original *Language* of the country, in opposition to that of all other nations, is at once copious and expressive. Of foreign languages, Chinese is learned by those who devote themselves to study, and read Chinese books and writings. The interpreters and some of their physicians even learn the Dutch language, and some of these understand a little Latin; a language which for nearly two thousand years has given more trouble to youth in the schools of Europe, than in general they have derived benefit from it. Their *Morality* does not consist in any curious labours of the brain, but in simple and rational doctrines, which they endeavour to reduce to practice in their conduct by leading a virtuous life. And this morality



ality is preached and enforced by all their religious sects, and is never detached from their Divinity, with which it stands in the closest connection. The *Science of War* is with these orientals very simple: courage, fortitude, and love of their country, make ample amends for their ignorance of military tactics; and with these qualifications they have hitherto always proved victorious, and never once been obliged to bow their necks to their enemies. Four hundred and seventy-one years before the commencement of our æra, we find the first mention made of war in the Japanese History. After that period they have been several times disturbed by foreign forces. Anno 1284, after the Tartars had subdued China, Mooku, their general sent 4000 vessels, and 240,000 men to conquer Japan, but without being able to accomplish his aim.

“ The *Art of Printing* is unquestionably very ancient in this country; but they always used, and still continue to use, plates for this purpose, without having any knowledge of moveable types. They print upon one side of the paper only, on account of its thinness, as otherwise the ink would sink through. They have even a knowledge of Engraving, although in the Art of Drawing they remain vastly inferior to the Europeans, over whom they however boast this decided preference, that they always draw some animal, plant, or other object, that exists in nature, and do not heap together upon tapestry, or other kinds of paintings, fantastical figures of things, which have no actual existence; a circumstance which has hitherto so little engaged the attention of our artists, and which must do no little credit to an enlightened and sensible European. *Surveying* they understand tolerably well, and possess accurate maps, both of their country in general, and of its towns. Besides the general map of the empire, I have seen special maps of Jedo, Miako, Osaka, and the town of Nagasaki, which I likewise contrived to carry out of the country with me, notwithstanding the great danger with which this was attended, and the strictest prohibitions to the contrary. Like the Chinese, the Japanese write in upright rows, or columns, from the top to the bottom, and then down again, beginning at the right hand and so proceeding to the left, forming their letters with a pencil made of hare's hair, and touche, or Indian ink, which they rub every time with water upon a stone. *Poetry* is a favourite study with this nation, who employ it to perpetuate the memory of their gods, heroes, and celebrated men. *Music* is likewise held in high estimation, but hitherto they have neither been able to bring their musical instruments to any degree of perfection, nor yet have they made any progress in the science of harmony. At festivals, and on other grand occasions, they make use of drums, fises, stringed instruments, bells, horse-bells, and other musical instruments. The ladies especially are very fond of music, and even learn to perform upon different instruments themselves; but their favourite instrument is a kind of lute with four strings, which they strike with the fingers, and will pass whole evenings at this diversion, although it is not very pleasant. The *koto* bears a strong resemblance to our dulcimers, having a number of strings, which are struck with sticks, and is incontestably the most agreeable instrument they have.

" In several places, for the instruction of children in reading and writing, public *Schools* are established, in which all the children read aloud, and make a terrible noise. The children are in general educated without chastisement and blows; in their infant years songs are sung to them in praise of their deceased heroes, which tend to encourage them in the practice of virtue and constancy. In youth they are admonished with seriousness, and good examples are held up for their imitation.

" *Arts and Manufactures* are carried on in every part of the country, and some of them are brought to such a degree of perfection, as even to surpass those of Europe; whilst some, on the other hand, fall short of European excellence. They work extremely well in Iron and Copper, and their Silk and Cotton manufactures equal, and sometimes even excel, the productions of other eastern countries. Their Lacquering in wood, especially their ancient workmanship, surpasses every attempt which has been made in this department by other nations. They work likewise with great skill in *Sowas*, which is a mixture of gold and copper, which they understand how to colour blue or black with their touche, or ink, by a method hitherto unknown to us. They are likewise acquainted with the art of making Glass, and can manufacture it for any purpose, both coloured and uncoloured. But window-glass, which is flat, they could not fabricate formerly. This art they have lately learned from the Europeans, as likewise to make watches, which they sometimes use in their houses. In like manner they understand the art of Glass-grinding, and to form Telescopes with it, for which purpose they purchase mirror-glass of the Dutch. In the working of Steel they are perfect masters, of which their incomparable swords afford the most evident proof. Paper is likewise manufactured in great abundance in this country, as well for writing and printing, as for tapestry, handkerchiefs, clothes, for packing of goods, &c. and is of various sizes and qualities. They prepare it from the bark of a species of mulberry-tree, *Morus papyrifera*." P. 54.

Though soy-sauce is very commonly used in this country, its composition is but little known. It is a considerable article of commerce in Japan, and we here find it thus described.

" Soy-sauce, which is every where and every day used throughout the whole empire, I might almost say in every dish, and which begins even to be made use of in Europe, is prepared from Soy Beans (*Dolichos Soja*) and salt, mixed with barley or wheat. For this purpose they cultivate this species of bean in several places, although it grows in great plenty wild. Scarcely any kind of legumen is more copiously used than this. The seeds are served up in soups, once or twice a day all the year round, to people of distinction or otherwise, to the poor and to the rich. Soy is prepared in the following manner: the beans are boiled till they become rather soft, afterwards an equal quantity of pounded barley or wheat is added. These ingredients being mixed together, are set in a warm place, and covered up for four and twenty hours, that they may ferment. An equal quantity of salt is then added to the mixture, and twice and a half as much water is poured



poured upon it. After it has been mixed in this manner in an earthen vessel, it must stand well covered two or three whole months together, during which period it is necessary however, at first, for it to be stirred about several times in the day for several days together. The liquor is then pressed and strained off, and kept in wooden vessels. Some provinces furnish better soy than others; but exclusively of this, it grows better and clearer through age. Its colour is invariably brown, and its chief excellence consists in the agreeable salt taste which it possesses. P. 121.

On the whole account of Japan we may say, that it agrees in all main points with that of Kämpfer, and, if not taken from it too implicitly, affords a strong confirmation of it. It is, however, much more concise.

At the village of Tundang in Java the Professor lodged in a house which was built and furnished in a few minutes. It was formed, like the other houses in the village, of bamboo.

“ We did not take up our quarters with any of the Javanese, but had a hut built for ourselves. This was immediately performed by some of the Javanese, and the business was completed with such incredible dispatch, that before we could alight from, and unsaddle our horses, and unpack our things, not only our house was entirely finished, but it was likewise furnished with a couch to lie upon, three stools and a table; all which were manufactured on the spot. I stood quite astonished at this new edifice, and entered with the greatest amazement under its friendly shade. Some of the Javanese were employed in cutting trunks of bamboos of different degrees of thickness, others made, with two strokes, a hole in each side of them, and others inserted into these holes bamboo sticks of a smaller size. After this, twigs with the leaves on them were interwoven between, and the house, in consequence of a great number of hands being employed on it, was completed in a few minutes, as were also the tables and stools in a similar manner, although these were neither smooth nor even, and consequently not calculated for indolent rambles of quality, but only for weary travellers.” P. 142.

In Ceylon the author made an excursion into the interior of the country, for the purpose of being witness to the manner in which elephants are taken. This is done for the benefit of the Dutch East-India Company, and takes place very rarely, or at intervals of several years. After the proclamation of the governor, the Dutch soldiers, assisted by the natives of the country, form a great semicircular cordon in the woods where the wild elephants are known to lodge; a terrible noise is then made with drums, mixed with the shouts of the hunters, who, reducing the extent of the cordon, proceed to a place closed by means of a strong fence of cocoa-trees, which, contracting itself into an angular form, terminates in a long and narrow passage, where the elephants can enter only one by one. As

Soon

soon as the foremost of them has reached the end of this passage, the entrance is stopped, so that those which follow press on each other, and thus remain in a very confined position. When they are all secured, the entrance behind them is closed, and that at the other extremity, being again opened, they are made to pass through it singly, when each is immediately tied between two tame elephants, who in general soon teach their new companion to be docile, and to submit to his fate. If, however, he should be found untractable, he is reduced by hunger, which soon renders him as passive as a lamb. They consider this chase as successful when they have taken from 120 to 130 elephants. The price of one tamed, and without defects, is not less than 1000 piastres, though that of an ordinary elephant does not amount to more than 200; a very inconsiderable sum in comparison of the services rendered by this animal. Its common height is from 13 to 14 feet, and its length from 18 to 20.

The leaves of a kind of palm, the *Borassus flabelliformis*, and of another called *Talpat* (*Licuala spinosa*) are used on the coast of Asia and in Ceylon instead of paper. They require no other preparation than merely to be separated and cut even with a knife, and are written upon with a sharp steel or Stylus. These characters are afterwards rubbed over with charcoal, or some other black substance, which gives them the distinctness of an engraving. The same leaves are also used for umbrellas, and one leaf of the *Licuala* is said to be generally large enough to shelter six persons from the rain.

A great part of this volume, as well as of those which preceded it, is taken up by lists of natural productions, common and uncommon, which the Professor observed in each place. But though in those pages the general reader will find little amusement, the naturalist will be gratified by the accuracy of the account.

In the Preface the author gives us a singular trait of satire against European governments, by stating what there *is not* in Japan. Yet is this apparently democratical flourish contradicted by his own account of that country. There is, he says, "no establishment of a royal household, no lords in waiting," &c. &c. But in p. 10 we are told, that each prince has a castle, divided into three well fortified compartments. "The innermost is the residence of the prince himself, the second is allotted to the superior officers of state, the third and last is destined for his troops with the rest of his retinue and attendants." Is not this equivalent, and much more than equivalent, to a royal household, lords in waiting, &c.? We almost suspect this nonsense to be foisted in, but have not the original now by us

us to ascertain the point. This seems the more likely, because, in the same preface, the author speaks with much satisfaction of the honour he enjoyed, on his return home, of giving an account of his travels to a great and gracious king, in a private audience. He also praises the government of Japan, though confessedly despotic. The preface concludes with a list of the author's honours, and his works, by which it appears, that he has been admitted a member of 24 learned societies in various countries. Among his works he enumerates all his communications to those learned bodies.

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ART IV. *The Scholar armed against the Errors of the Time ; or, a Collection of Tracts on the Principles and Evidences of Christianity, the Constitution of the Church, and the Authority of Civil Government. In two Volumes. The whole intended for the Information and Assistance of young Students in our Schools and Universities ; and published by a Society for the Reformation of Principles. 8vo. 12s. Rivingtons. 1795.*

IT may possibly be presumed, when the principles are considered on which our Review was first undertaken, and has since been conducted, that our sentiments may have a peculiar bias in favour of this publication. If by this it is meant, that we are not indifferent to all opinions civil and religious, we certainly plead guilty to the charge. We should think a contrary profession both idle and delusive. No such indifference has ever existed, or does exist, in those who are engaged in similar undertakings. We will go further, and fairly assert, that in times like the present, when men are divided by differences more distant in their principles, active in their operations, and awful in their consequences, than at any former period of civilized society ; in such times, to remain in a perfect suspense of thought and judgment, would be to sacrifice, to an affected semblance of moderation, our duty both as men and citizens, and ill to repay the confidence which our critical labours have hitherto obtained. If any apology is necessary, let it be offered by the calmest and most disinterested patriot of Pagan antiquity.

Sidera quis mundumque velis spectare cadentem  
Expers ipse metus ? quis, cum ruat arduus æther,  
Terra labat misto coeantis pondere mundi,  
Compressas tenuisse manus ?

Sufficient

Sufficient be it to our literary impartiality to declare, that in the adoption of the principles on which we judge, and which animate our labours, neither personal hopes or fears have the smallest influence upon our minds. In "a general honest thought" we are persuaded, that the best interests of Christianity in these kingdoms, are intimately connected with the permanence of the national church, and the best security of social comfort and sober rational liberty, with the preservation of the English constitution. We wish not to suppress or evade any arguments which may be brought against either; our sole wish is, that neither may be condemned without securing for them a full, a fair, and an impartial hearing.

Concerning ourselves we should not, on this occasion, have ventured to obtrude any remarks, but that a degree of coincidence appears to exist between our own design and that of the present publication. We, however, by no means commit ourselves so far as to sanction every sentiment and opinion, political or theological, contained in the following tracts. Their general tenor and tendency is all we now consider; and of their merits as compositions we can deliver our opinions with less reserve, as the authors of them are almost all of them gone their "fated journey;" and as we can say with great truth, that those to whom the care of reviewing them has been consigned, have not had the smallest co-operation in collecting them.

We will now first undertake an examination of the principle upon which this collection was formed, and then proceed to state the contents, and appreciate the merits of the several tracts.

To the principle of this collection we hesitate not to give our unqualified approbation. In the theological part the opinions uniformly supported, are those which have the sanction of the church of England. Some of them are written in direct defence of its discipline and constitution, and they are all, where subjects of controversy are involved, calculated to strengthen and support its doctrines. This, in our judgment, is unobjectionable. Every religious society has an undoubted right to assume and assert such principles and opinions as appear to the judgment and conscience of its members, to be either positively laid down in, or clearly deducible from, the source of all truth, the Holy Scriptures. As these distinguishing opinions, in every well regulated church, will probably be of the most important nature, so if in a system of instruction these are omitted, for fear of not rendering that instruction sufficiently comprehensive, such a compilation will of course omit what affects the very essence of evangelical truth. It becomes  
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men well to see, that the preference of that church to which they join themselves, is a preference of conviction and conscience. But if under such a guidance our determination has been once made, the inculcation of its distinguishing doctrines becomes most clearly a matter of high and indispensable obligation. In a series of tracts professedly intended for the instruction and edification of the candidates for the ministry of a national church, the peculiar tenets of that church cannot with any propriety be omitted. Persuaded as we are, upon the maturest reflection, that the distinguishing doctrines of the church of England are those of the Gospel also, we cannot but conceive, that in defending them there may be zeal without bigotry, firmness without obstinacy, and attachment to our own creed without harsh or uncharitable censure of the belief of others.

Such is the principle which appears to have guided those by whom the present collection was formed. Though the subjects are various, yet the mind is not left to wander in the wild ocean of controversy, in the midst of a number of discordant theories, without compass or guide, at the mercy of every "wind of doctrine." A steady and uniform light is afforded. Principles of right judgment are supplied, which give connection, order, and consistency to every view which may afterwards be attained, and to all information which may subsequently be acquired. Whether the principles assumed are warranted by Scripture justly applied, and reason rightly informed, must rest on the conviction of those who may peruse these tracts; but we do not so far distrust the cause of our English church, as to suppose that she has any thing to fear from such an investigation.

Having thus stated our sentiments of the principle of the theological part of this collection, we shall proceed to conduct our readers into the armoury itself, where we trust it will be allowed on all hands, that, such as the principles are, they are supported "*non fortibus modo, sed etiam fulgentibus armis.*"

The first place in the collection is very judiciously allotted to a confession of faith by the great Lord Verulam. A sublime simplicity of thought, a grave and majestic diction, a fervent though masculine piety, are strong features of the mighty mind from whence it originated. Those who have been instructed to look upon the doctrines of the Trinity, of the atonement, and the other component parts of the orthodox system, as the greatest of all corruptions of the Gospel, generated by the ignorance, superstition, and fanaticism of unenlightened ages, will doubtless be greatly surprised to find all these leading opinions stated in their utmost force, and asserted



in the most unequivocal manner, by the very enlightened philosopher who here addresses them. The theological students, preparing for their ministry in our English church, will find, not without considerable satisfaction, that the views of Christianity exhibited by this great restorer of science, correspond closely with those of our primitive reformers, and that his deductions from Holy Writ are, without any important variation, the same with those presented to their acceptance in the articles of that church to whose service they either have applied, or are soon about to devote themselves. They will hear without any violent emotion, Dr. Priestley telling them, that all these doctrines deserve to be numbered among the "grossest of all errors." They will rejoice at least to find, that the great philosopher of Verulam had as much need as themselves (to use the Doctor's own term) to be *rechristianized*. The serious and reflecting part of the laity will likewise hesitate in granting that system of doctrines to be so very irrational, which the most transcendent master of reason, so evidently adopted, and so decisively professed. They will not think it necessary to leave the English church in search of any more manly and rational creed, held out to them by the latitudinarian divines of the present day. They will be tempted to suspect, that the authority of Bacon is at least of sufficient weight to incline them to examine these doctrines again and again, before they admit the justice of those epithets which are, in the furious zeal of modern moderation, sometimes so confidently bestowed upon them.

We are sure our readers will not be displeased with the following extracts. Of the doctrine of the Holy Trinity, and the necessity of a Mediator, we find the following distinct avowal in primo limine.

"I believe that nothing is without beginning but God; no nature, no matter, no spirit, but one only, and the same God. That God, as he is eternally almighty, only wise, only good in his nature; so he is eternally Father, Son, and Spirit in persons.

"I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither angel, man, nor world, could stand, or can stand; one moment in his eyes, without beholding the same in the face of a mediator; and therefore, that before him, with whom all things are present, the Lamb of God was slain before all worlds; without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in godhead for ever."

P. 1.

Of the fall of man, and its origin in pride and self-sufficiency, thus speaks the magnanimous humility of a Lord Verulam:

"That

"That God created man in his own image, in a reasonable soul, in innocency, in free-will, and in sovereignty: that he gave him a law and a commandment, which was in his power to keep, but he kept it not: that man made a total defection from God, presuming to imagine, that the commandments and prohibitions of God, were not the rules of good and evil; but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings; to the end, to depend no more upon God's will revealed, but upon himself and his own light, as a God; than the which there could not be a sin more opposite to the whole law of God." P. 6.

One extract more we are prevailed upon by the exquisite sublimity of the passage, to give our readers. Concerning the church visible and invisible, he thus speaks:

"That there is an universal or catholic church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name." P. 9.

We cannot refrain from once more expressing our wish, that this most striking exposition were generally known and read; as a splendid monument of the union of philosophy and piety, and as a most seasonable admonition to the Sceptics of our own day, that the noblest exertion of the finite reason of man, is a submission to the infinite reason of God. So had Bacon, so had Butler, so had Pascal learned Christ! When such declarations proceed from such men, we may surely be allowed to say to the minute philosopher of the present day,

*Tecum habita, et noris quam sit tibi curta supellex.*

We are next presented with a very able and original statement of the evidences of the miraculous facts recorded in the Old and New Testaments, from the pen of the celebrated Charles Leslie. The theological works of this excellent divine have been warmly, and, in our opinion, very justly recommended by Bishop Horsley, in his well known and most admirable Charge. Mr. Leslie's manner may sometimes be blunt, and his style may want that polish to which a modern ear is accustomed. But in the various controversies in which he engaged, he displayed an uncommon strength of reasoning, and a most nervous conciseness of diction. No one saw with a more intuitive rapidity, where the real force of an antagonist's argument lay; no one ever grappled more resolutely,  
directly.

directly, and effectually with it. Deists, Papists, Socinians, and Quakers, felt, in their turns, the masculine force of his polemical talents. But in none of his works were his powers more eminently displayed than in the present tract. The close compression of matter, the strength and simple unity of the argument, and the banishment of all impertinent and extraneous matter, render this "Short and easy Method with the Deists" one of the most convincing defences of the facts recorded in Sacred History we ever recollect to have seen. His criteria of judging of the truth of any past matters of fact he thus proposes.

"1. And the method I will take is, first, to lay down such rules, as to the truth of matters of fact in general, that where they all meet, such matters of fact cannot be false. And then, secondly, to shew that all these rules do meet in the matters of fact, of Moses, and of Christ; and that they do not meet in the matters of fact of Mahomet, and the heathen deities, or can possibly meet in any imposture whatsoever.

"2. The rules are these, 1st. That the matter of fact be such, as that men's outward senses, their eyes and ears, may be judges of it. 2. That it be done publicly in the face of the world. 3. That not only public monuments be kept up in memory of it, but some outward actions to be performed. 4. That such monuments, and such actions or observances be instituted, and do commence from the time that the matter of fact was done." P. 15.

His application of the last of these criteria, in evincing the difference of the ground on which the Gospel miracles rest, from the narrations of the ancient mythologists, deserves very close attention, and affords peculiar proofs of the author's acute and distinguishing understanding.

"It is true, the heathen deities had their priests: they had likewise feasts, games, and other public institutions in memory of them. But all these want the fourth mark, viz. that such priesthood and institutions should commence from the time that such things as they commemorate were said to be done; otherwise they cannot secure after ages from the imposture, by detecting it at the time when first invented, as hath been argued before. But the Bacchanalia, and other heathen feasts, were instituted many ages after what was reported of these gods was said to be done, and therefore can be no proof. And the priests of Bacchus, Apollo, &c. were not ordained by these supposed gods: but were appointed by others, in after ages, only in honour to them. And therefore these orders of priests are no evidence to the matters of fact which are reported of their gods." P. 29.

The conclusion he leaves most strongly impressed upon the mind.

"XII. And now it lies upon the Deists, if they would appear as men of reason, to shew some matter of fact of former ages, which  
they

they allow to be true, that has greater evidence of its truth, than the matters of fact of Moses and of Christ; otherwise they cannot, with any shew of reason, reject the one, and yet admit of the other.

“ But I have given them greater latitude than this, for I have shewn such marks of the truth of the matters of fact of Moses and of Christ, as no other matters of fact of those times, however true, have, but these only: and I put it upon them to shew any forgery that has all these marks.

“ This is a short issue. Keep them close to this. This determines the cause all at once.

“ Let them produce their Apollonius Tyanæus, whose life was put into English by the execrable Charles Blount, and compared, with all the wit and malice he was master of, to the life and miracles of our blessed Saviour.

“ Let them take aid from all the legends in the church of Rome, those pious cheats, the forest disgraces of Christianity; and which have bid the fairest of any one contrivance, to overturn the certainty of the miracles of Christ and his apostles, and whole truth of the Gospel, by putting them all upon the same foot; at least they are so understood by the generality of their devotees, though disowned and laughed at by the learned, and men of sense among them.

“ Let them pick and choose the most probable of all the fables of the heathen deities, and see if they can find in any of these the four marks before-mentioned.

“ Otherwise let them submit to the irrefragable certainty of the Christian religion.” P. 40.

In page 42 we recommend to the attention of our readers, the satisfactory confutation of that trite and stale sophism so common with Socinian and Arian writers, which charges upon the doctrines of the Trinity all the absurdities so justly ascribed to the Popish tenet of transubstantiation. We are sorry that an insertion of this would occupy more space than we can allow for it, but we most strongly recommend this tract to the perusal of those of every denomination of Christians, who wish to be possessed of a concise, energetic, and irresistible proof of those miraculous facts which are the basis of our faith and assurance.

To this is subjoined, from the same author, “ A Discourse on the Qualifications requisite to administer the Sacraments.” We here find a most able defence of episcopacy, combined with a marked reprobation of Papal claims and usurpations. We have always been of opinion, that the genuine principles of the church of England are very far from any approximation to Popery; and the existence of that church is esteemed by the Papists themselves, as the most insurmountable barrier to the restoration and revival of their superstition in these kingdoms. But let the two following short extracts exhibit Mr. Leslie’s sentiments.

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"The farther we search upward in antiquity, there is still more to be found of the episcopal, and less of the papal emipence.

"St. Ignatius is full in every line almost of the high authority of the Bishop, next and immediately under Christ, as all the other writers in those primitive times; but there is a profound silence in them all, of that supremacy in the Bishop of Rome, which is now claimed over all the other Bishops of the Catholic church; which could not be, if it had been then known in the world." P. 89.

"So very groundless, as well as malicious, is that popular clamour of episcopacy having any relation to popery. They are so utterly irreconcilable, that it is impossible they can stand together; for that moment that episcopacy was restored to its primitive independency, the papacy, that is, that supremacy which does now distinguish it, must *ipso facto* cease. But enough of this, for I must not digress into various subjects." P. 90.

If this collection should be extended to more volumes, we hope to see Mr. Leslie's famous tract of "the Case stated" among those contained; which is clearly the most decisive confutation of Popery any where to be found.

The next tract is entitled "an Enquiry whence cometh Wisdom and Understanding to Man. A Discourse preached by J. Ellis, D. D. before a learned audience." This discourse opens indeed a very large field to a thoughtful and inquisitive reader, upon a subject of the utmost importance. We have long been of opinion that what is commonly called natural religion has been unwarily raised to a degree of importance and authority which neither fact nor experience will warrant. That all revelation is to be tried by the test of natural religion, is we know a favourite position with some men; but we humbly conceive, without considerable restriction and qualification, both unfounded and dangerous. It may erect human pride and prejudices into umpires of the very system which was meant to correct their exorbitancy, and to dispel their blindness. Nor is this only so, but the very region in which natural religion is to be found, the objects to which it extends, and the basis in which it rests, are so very uncertain and precarious as to reduce it (to use an expression of Dr. Hartley, who will not be esteemed a prejudiced judge in this question) "to a state next to nothing." We are clearly convinced that the term itself is much more frequently in the mouths of men than in their understandings; scarcely any two persons agreeing in their acception of it, nor any one writer steadily using it in the same sense. It is the purpose of this tract to examine and expose these pleas for natural religion, so injudiciously advanced by certain latitudinarian divines, and so malignantly taken up from them,  
and

and employed by infidel writers against revelation itself. Moral obligation the author deduces solely from the will of God, and the exclusive knowledge of that will from the word of God. In combating Dr. Clarke's favourite hypothesis, which derives moral obligation from eternal reason and the fitness of things, his arguments appear to have great weight and cogency.

"Nor are moderns less inconsistent, or contradictory, in fixing this tie of obligation. There is the confused cry of a multitude, lo here, and lo there. But if one system be right, all the rest are wrong; and which is right, has not been hitherto agreed; which proves they have no unquestionable principles to go upon. Even their beloved subject, of drawing obligation from the eternal reason and fitness of things, lately imported from some unknown ideal region, is set forth in so many different lights, that it may serve to amuse, but not to instruct or convince.

"The scriptures constantly direct us, for the learning of truth and righteousness, to the will, the word, the law, and commandment of God, as being perfect, sure, what endures for ever, enlightens the eye, converts the soul, gives understanding to the simple, and is able to make all men wise unto salvation: but never sends us to proportions or congruities, for any such purpose; therefore whatever names shall teach them, we are sure that doctrine is not from heaven. And the visible effect of it, whether intended or not, has been, to set the minds of men loose from any obligations of religion; which is a sure way, first to render it weak and contemptible, and then to banish it out of the world. So that if natural religion was urged by some to oppose atheism; the concessions and arguments of their successors laid a sure foundation for, and are now the very citadel of infidelity: a strange chaos of divinity has been introduced; but, from their principles, Tindal neither has been, nor can be, answered." P. 154.

We think this author's assertion of the ignorance of the heathens, concerning in the nature and attributes of the Deity, warranted by every page of the writings of the ancient philosophers. We do not conceive it possible to read so elementary a book as Cicero's treatise "*De natura Deorum*," without arriving at the same conclusion.

That the few passages in the heathen writers which seem to point to a different inference, are not sufficient to overthrow this conclusion, the present writer thus reasons, in our opinion, most unanswerably.

"Nor will it mend the matter, to glean a few detached sentences, scattered up and down the ancient writings, how charming soever they may be, and then cry out, behold the strength of reason! but let a philosopher be named, even the divine Plato, who rightly judged, "that nothing should be attributed to God, that is not simultaneous to his nature." *Repub.* 2. p. 379. A. And if a thousand glaring absurdities, falsehoods, contradictions, and incon-

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stancies,

diffinencies, are not to be found in him (which Cicero saw, and lamented in his *Deus ille noster*) the cause shall be given up. If they occur in every page, the few bright sayings are no more than flashes of lightning, which may amaze, but not direct the benighted traveller; and only prove, that they had *heard* of subjects which they did not *understand*; and repeated a name, the true import of which they never *knew*." P. 163.

The important result of the whole train of his arguments he leaves powerfully enforced.

"Who would change his Bible (by which a villager knows more than all the schools of Athens or Rome) for a metaphysical cobweb, an inconsistent jargon of unmeaning terms, which can render a man neither wiser nor better? or leave the truths of his great concernments to tedious intricate deductions, which few or none are able to judge of, when he has in his hands so short and sure a method of coming at them, as the infallible rule of his almighty law-giver?"

"If redemption and faith, repentance and salvation, are articles of our creed, and no parts of natural religion, what should we study, but the words of eternal life; or whither go for learning but to that school, where such divine subjects are taught, as none but God could declare, and confirmed by such unquestionable evidences as prophecies and miracles, which none but God could bring? nor is the time yet come, or ever will, when his revealed word shall not be as necessary for the direction of man, as his providence to govern the world." P. 178.

The deep sober reflection, the original views, and the great compass of learning displayed in this tract, will amply reward the theological student in any labour he may bestow upon it; and, perhaps, tempt him to possess himself of a larger treatise by the same author, entitled "Knowledge of divine Things from Revelation, and not from Nature," where the subject is considered in its full extent, and illustrated by a great variety of most apposite and instructive citations from the Pagan philosophers, in confirmation of the same hypothesis. We know of no divine in our language (Bishop Butler, perhaps, only excepted) who appears to have possessed greater maturity of thought, and a richer vein of original conception. As we have spoken so largely of this tract, we can only mention that the same sentiments are exhibited in that which follows, by Charles Willats, in a discourse entitled "The Religion of Nature, which is now set up in Opposition to the Word of God, proved to be a mere Idol from that very Text that has been so often produced in its Favour." Where we find an original and ingenious interpretation of Romans, chap. xi. verse 14 and 15, founded merely upon the transposition of a comma in the original Greek.

The two next tracts are of a political nature. The first is called "A Discourse on the English Constitution, extracted from

from a late eminent Writer, Roger North, Esq. and applicable to the present Times." Without pledging ourselves to the approbation of the political sentiments contained herein, if carried to their full extent, we cannot but think that the following extract contains a most useful caution in teaching us to know the things appertaining to our peace, before they are hid from our eyes.

" Let it be only observed, that the force of the argument of the resisters lies in magnifying the evils of bad government, and they will have those evils taken in the utmost extremity, though but naturally possible, and in no sort probable, if ever known to have happened in the world. But they say nothing of the evils that attend the want of power in a government, which make a sharper catalogue by much than the other; and they are such as never fail to happen, and, what is worse, affect the whole people wherever they do happen; as all must know by experience, when the nerves of government have been relaxed. No political state is perfect, and the least evil is the best. Public good, so much in these men's mouths, is a cloak which hypocrites always wear; and if you turn it up a little, the nasty self-interest, injustice, and oppression will appear, that lie lurking under it. Those who have been more than once burnt, which is the case of the English nation, will (it is to be hoped) watch well such fuel." P. 309.

Next we are presented with a discourse " on the Origin of Civil Government," by the late excellent Bishop Horne. Any production of this most venerable and apostolical man, so lately embalmed in the regret of every true christian, we own we should be inclined to view with peculiar partiality. But the exigency of the times renders a recommendation of this discourse a matter of high and serious obligation. The wide havock which false theories of government have already occasioned upon the continent, and the just alarm for our own security (which none but those who are ignorant of the operation of moral causes, or who have a secret interest in the progress of confusion, can either slight or censure) renders every attempt to substitute sober notions upon this important subject highly useful and meritorious. Even the French Convention, after wading through oceans of blood in pursuing those miserable phantoms, equality and the sovereignty of the people, have formally disclaimed the one, and are, at the moment\* we are writing, contemptuously trampling upon the other. The sober student, therefore, will be peculiarly inclined to accompany this good Bishop in his search after another and more substantial basis of civil polity. The sound scholar will not be displeased to find, that in tracing it to the will, the ordinance, and the institution of God, as its true and only source, he has not only the warrant of holy writ, but the co-

\* This was written when they passed the decree of the two thirds.



incident authority of every thing that is great and valuable in Pagan antiquity. Before an objector discards the hypothesis of this pious prelate, let him be aware that he excludes in the same censure the conclusions of the best philosophy. Plato, in opening his book of laws, thus puts and thus resolves the question. Θεός ἢ τις ἀνθρώπων ὑμῶν, ὃ ξένοι, εἰληφε τὴν αἰτίαν τῆς τῶν νόμων διαθίσεως; Θεός, ὃ ξένοι, Θεός. Plat. de Legibus. Lib. 1. sub initio.

Such were the lights ancient philosophy held out upon this momentous subject! The Bishop's observations on the miseries and inconveniencies of those diversified modifications of popular government exhibited in the various states of ancient Greece, are uniformly corroborated by the repeated testimonies of their historians and philosophers. We cannot refrain from laying this passage before our readers.

"Orators, haranguing upon liberty, to get themselves a name among the populace, have extolled these forms, as the most accomplished and genuine of all. But if we consider, as an acute writer directs us to do, that "the utmost energy of the nervous style of Thucydides, and the great copiousness and expression of the Greek language seem to sink under the historian, when he attempts to describe the disorders which arose from faction, throughout all the Grecian commonwealths;" that "Appian's history of the Roman civil wars contains the most frightful picture of massacres, proscriptions, and forfeitures, that ever was presented to the world;" if, at the same time, we recollect the confusion and desolation once occasioned in our own country, by the project of erecting a government upon the plan of those famous democracies, we shall find no temptation to exchange a regular and well constituted monarchy for a REPUBLIC, especially as we must be first thrown into that imaginary political chaos, falsely called a state of nature, before the fair creation can emerge. Like the Israelites of old, we must break off all that is precious and valuable, and cast it into the fire, that from thence may come out this boasted idol, at the feet of which kings and kingdoms are to fall down and worship." P. 321.

The reader will be inclined surely to join us in our hearty wish that we and our posterity may be delivered from such a liberty. "Libertate bellis ac Tyrannis faviore."

*(To be concluded in our next.)*

ART. V. *Letters containing a Sketch of the Politics of France, from the 31st of May, 1793, till the 28th of July, 1794; and of the Scenes which have passed in the Prisons of Paris, by Helen Maria Williams. 2 Vol. 7s. Robinsons. 1795.*

WHEN we last took notice of this lady's publication of Letters from France, we intimated our apprehension that she might possibly be at that time the victim of the cause she

she so highly extolled. It seems that we were not altogether mistaken in our conjectures ; yet such is the ardour and pertinacity of her enthusiasm, that she still continues to fall prostrate before the holy fire, whose flames have scorched and had nearly consumed her. We do not find that Miss Williams has by her sufferings been at all cured of her imperfections of another kind. The same prompt, we had almost said pert, and decisive way of speaking, on matters far too perplexed for her sagacity, and far too abstruse for her acquirements, again distinguishes her writings. These letters begin with describing the circumstances of the arrest of the English resident in France, in which all were indiscriminately involved, and no exception made, even in favour of those whose devout love had transported them to that land of liberty. Miss Williams describes with much animation the incident of her own and her sister's captivity. We find afterwards that their aged mother partook of the calamity ; and it seems a little singular that this, surely not unimportant matter, should not have exercised the sensibility of the writer in the place where it might most effectually have been introduced. The lady proceeds to describe the scenes which passed in the prisons of Paris.

quæ ipsa miserrima vidit  
Et quorum pars magna fuit.

And here we are really interested—Scenes so surpassing not only credibility, but even imagination, were perhaps never acted before, though the following remark will in some measure account for them.

“ The greater part of mankind in all ages, even when accustomed to the most elevated rank, have abused power : how then could it be hoped that unlimited power would not be abused, which was confided to men who were for the most part ignorant and unenlightened ; men, who, till that period, confined to their shops and their manual occupations, were suddenly transported into splendid hotels, with authority to unlock cabinets blazing with jewels, to seize upon heaps of uncounted gold, and with a stroke of their pens to disperse as many warrants for imprisonment, as caprice, envy, or mistaken zeal might prompt ; who were made arbiters of the liberty, property, and even lives of their fellow-citizens ; and who were incited, nay even compelled, to acts of violence under the penalty of being branded with the guilt of moderantism ? When such was the new-established system, when it required the most daring courage to be humane, and when to be cruel was to be safe, can you wonder, that among the revolutionary committees in general, there was not “ as much pity to be found as would fill the eye of a wren ? ” P. 12.

We shall select some of the anecdotes communicated in these volumes for our readers, we will not say amusement, but information,

formation. We stop as it were on the threshold to allow Miss W. to describe her own introduction and establishment at the prison of the Luxembourg.

"Our prison was filled with a multitude of persons of different conditions, characters, opinions and countries, and seemed an epitome of the whole world. The mornings were devoted to business, and passed in little occupations, of which the prisoners sometimes complained, but for which perhaps they had reason to be thankful, since less leisure was left them to brood over their misfortunes. Every one had an appointed task: in each chamber the prisoners, by turns, lighted the fires, swept the rooms, arranged the beds; and those who could not afford to have dinner from a tavern, or, as the rich were yet permitted, from their own houses, prepared themselves their meals. Every chamber formed a society subject to certain regulations: a new president was chosen every day, or every week, who enforced its laws and maintained good order. In some chambers no person was allowed to sing after ten, in others, after eleven at night. This restriction would, perhaps, have been superfluous in England in a similar situation; but it was highly necessary here, since it prevented such of the prisoners as were more light-hearted than the rest from singing all night long, to the annoyance of others of their neighbours who might think the music which resounded through the prison during the day fully sufficient. The system of equality, whatever opposition it met with in the world, was in its full extent practised in the prison. United by the strong tie of common calamity, the prisoners considered themselves as bound to soften the general evil by mutual kind offices; and strangers meeting in such circumstances soon became friends. The poor lived not upon the crumbs which fell from the rich man's table, but shared the comforts of the repast; and here was found a community of the small stock of goods, which belonged to the whole without the necessity of a requisition. One broom, which was the property of a countess, was used by twenty delicate hands to sweep the respective apartments; and a tea-kettle with which a friend furnished my mother was literally, as Dr. Johnson observed of his own, "never allowed time to cool," but was employed from morning till night in furnishing the English with tea.

"In the afternoon the prisoners met in an anti-chamber, which commanded a view of the gardens. Here they formed themselves into groups; some conversed, others walked up and down the room; others gazed from the windows on the walks below, where, perhaps, they recognized a relation or a friend, who, being denied the privilege of visiting the prison, had come to soothe them by a look or tear of sympathy. During the first days of our confinement the prisoners were permitted to see their friends; and many a striking contrast of gaiety and sorrow did the anti-chamber then exhibit. In one part of the room, lively young people were amusing their visitors by a thousand little pleasantries on their own situation; in another, a husband, who was a prisoner, was taking leave of his wife who had come to see him, and shedding tears over his child who was clinging to his knees, or had thrown its arms around his neck and refused to be torn

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from his father. As the number of prisoners increased, which they did so rapidly, that in less than a week they were augmented from an hundred to a thousand, the rules of the prison became more severe, and the administrators of the police gave strict orders, that no person whatever should be admitted." P. 18.

The long narrative of the reign, tyranny, and fall of Robespierre, we pass over, as generally known in its more important facts, and as detailed in great part from Louvet's own account of himself, already before the public: we introduce the following account of the Queen of France's murder, confessing that it excites in us a commiseration of which Miss W. has exhibited no marks in the recital.

"While they were thus persuading the people what interest they took in their welfare by the introduction of plenty, in the extinction of monopolies, and the reduction of the price of merchandize, they were equally solicitous to shew their regard for the public safety by the punishment of traitors and conspirators. For a long time the Jacobins had demanded the trial of Marie Antoinette, whose existence they declared endangered that of the republic. She was accordingly arraigned for having committed a series of crimes, which, in the language of the indictment, comprehended not merely counter-revolutionary projects, but all the enormities of the Messalinas, Brunehauts, Fredegondes, and Medicis. A curious account of the evidence in support of these charges, and the effect which her behaviour produced upon Robespierre, is given by Vilare, a young man of the revolutionary tribunal. The scene passed during the trial, at a tavern near the Tuilleries, where he was invited to dine with Robespierre, Barrere, and St. Just. "Seated around the table," he says, "in a close and retired room, they asked me to give them some leading features of the evidence on the trial of the Austrian. I did not forget that expostulation of insulted nature when, Hebert accusing Antoinette of having committed the most shocking crime, she turned with dignity towards the audience, and said, "I appeal to the conscience and feelings of every mother present, to declare if there be one amongst them who does not shudder at the idea of such horrors." Robespierre, struck with this answer as by an electrical stroke, broke his plate with his fork. "That blockhead Hebert!" cried he, "as if it were not enough that she was really a Messalina, he must make her an Agrippina also, and furnish her with the triumph of exciting the sympathy of the public in her last moments."

"Marie Antoinette made no defence, and called no witnesses, alleging that no positive fact had been produced against her. She had preserved an uniform behaviour during the whole of her trial, except when a starting tear accompanied her answer to Hebert. She was condemned about four in the morning, and heard her sentence with composure. But her firmness forsook her in the way from the court to her dungeon—she burst into tears; when, as if ashamed of this weakness, she observed to her guards, that though she wept at that moment, they should see her go to the scaffold without shedding a tear.

"In her way to execution, where she was taken after the accustomed manner in a cart, with her hands tied behind her, she paid little attention to the priest who attended her, and still less to the surrounding multitude. Her eyes, though bent on vacancy, did not conceal the emotion that was labouring at her heart—her cheeks were sometimes in a singular manner streaked with red, and sometimes overspread with deadly paleness; but her general look was that of indignant sorrow. She reached the place of execution about noon; and when she turned her eyes towards the gardens and the palace, she became visibly agitated. She ascended the scaffold with precipitation, and her head was in a moment held up to the people by the executioner." P. 153.

Miss W. informs us, at p. 174, that she passed the winter at Paris, with the knife of the guillotine suspended over her by a frail thread, when a singular opportunity of escape presented itself, and she fled to Switzerland. She forbears relating the circumstances attending this escape, nor does she say why she should be in such imminent danger of the guillotine. We presume it was from the importance she annexed in her own opinion to her political sentiments and writings, and it is true, that the capricious cruelty of Robespierre robbed many individuals of their lives from less serious and provoking motives. The writer does becoming honour to her sex, in her description of the following most atrocious scenes.

"Among the victims of the tyrants, the women have been peculiarly distinguished for their admirable firmness in death. Perhaps this arose from the superior sensibility which belongs to the female mind, and which made it feel that it was less terrible to die, than to survive the objects of its tenderness. When the general who commanded at Longwy on its surrender to the Prussians was condemned to die, his wife, a beautiful young woman of four-and-twenty years of age, who heard the sentence pronounced, cried out in a tone of despair, "Vive le roi!" The inhuman tribunal, instead of attributing her conduct to distraction, condemned her to die. Her husband, when he was placed in the cart, was filled with astonishment and anguish when he saw his beloved wife led towards it. The people, shocked at the spectacle, followed her to the scaffold, crying, "Elle n'a pas mérité la mort." "Mes amis," said she, "c'est ma faute; j'ai voulu périr avec mon mari."

"The fury of these implacable monsters seemed directed with peculiar virulence against that sex, whose weakness man was destined by nature to support. The scaffold was every day bathed with the blood of women. Some who had been condemned to die, but had been respited on account of their pregnancy, were dragged to death immediately after their delivery, in that state of weakness which savages would have respected. One unfortunate woman, the wife of a peasant, had been brought to Paris, with nineteen other women of the same class, and condemned to die with her companions. She heard her

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her sentence without emotion ; but when they came to carry her to execution, and take away the infant who was hanging at her breast, and receiving that nourishment of which death was so soon to dry up the source, she rent the air with her cries, with the strong shriek of instinctive affection, the piercing throes of maternal tenderness—But in vain ! the infant was torn from the bosom that cherished it, and the agonies of the unfortunate mother found respite in death.

“ Fourteen young girls of Verdun, who had danced at a ball given by the Prussians, were led to the scaffold together, and looked like nymphs adorned for a festival. Sometimes whole generations were swept away at one moment ; and the tribunal exhibited many a family-piece, which has almost broken the heart of humanity. Malesherbes, the counsel of Louis XVI. was condemned to die, at eighty years of age, with his daughter, and son-in-law, his grand-daughter, and grand-son.

“ His daughter seemed to have lost sight of every earthly object but her venerable parent : she embraced him a thousand times on the way to execution ; bathed his face with her tears ; and when the minister of death dragged her from him, forgetting that the next moment put an end to her own, she exclaimed, “ Wretch, are you going to murder my father ?”

“ These proscribed families seemed to find the sweetest source of consolation in dying together, and to consider the momentary passage which they were going to make, as so much the less painful, since they should undergo no separation, but enter at the same instant into another state of existence. A young lady, the former marchioness of Bois-Berenger, was imprisoned in the Luxembourg with her whole family. When her father, mother, and younger sister received their act of accusation, and she found herself alone exempted, she shed a flood of tears, her heart was overwhelmed with anguish. “ You will die without me,” she cried, “ I am condemned to survive you ; we shall not perish together !” While she abandoned herself to despair, her act of accusation arrived : a ray of transport was instantly diffused over her countenance, she flew into the arms of her parents, and embraced them. “ My dear mother,” she exclaimed, “ we shall die together !” When the family was transferred to the Conciergerie, she never left her mother a moment, but watched over her with unwearied tenderness ; and while she tried to sooth her sufferings by her filial endearments, she endeavoured to inspire her with courage by the example of her own heroic fortitude. It was the picture of a sort of Roman charity. The unfortunate mother was mute, and her whole soul seemed petrified with horror. She seemed another Niobe. Her admirable daughter died with the most noble resolution.

“ Mademoiselle Malefi, her younger sister, when condemned to die, said to her father with naïveté, “ Je me ferrerai tant contre vous, mon bon pere, vous qui êtes si honnête homme, que Dieu me laissera passer malgré mes péchés.”

“ In the prison of the Force, the men were allowed to breathe the air in a court-yard, separated by a wall from the habitation of the women. A common-sewer was the only means of communication. At that spot an unhappy son presented himself every morning and  
every

every night, to enquire after his mother, who was condemned to die, but reprieved because she was pregnant, and after her delivery executed. That pious child, in his early age already the victim of misfortune, knelt down before the infectious sewer, and, with his mouth placed upon the hole, poured forth the feelings of his filial tenderness. His younger brother, a lovely child of three years of age, and who was suffered to remain with his mother till her last moments, was often placed at the opposite end of the sewer, and answered for his mother when she was too ill to undertake that task herself. A person of my acquaintance heard him say, "Mama a moins pleuré cette nuit—un peu reposée, et te souhaite le bon jour; c'est Lolo, qui t'aime bien, qui te dit cela." At length this unfortunate mother, when going to execution, transmitted to her son, by the sewer, her long and graceful tresses, as the only inheritance she had to give. She then bade her infant a last farewell, and was led to the scaffold, where her husband had perished some months before." P. 213.

The following verses, written by a young man of twenty-four years of age, to his mistress the night before his execution, must conclude our account of this performance.

## I.

" L'heure avance où je vais mourir,  
L'heure sonné et la mort m'appelle :  
Je n'ai point de laches desirs,  
Je ne fuirai point devant elle :  
Je meurs plein de foi, plein d'honneur :  
Mais je laisse ma douce amie  
Dans le veuvage et la douleur—  
Ah ! je dois regretter la vie !

## II.

Demain mes yeux inanimés  
Ne s'ouvrirent plus sur tes charmes ;  
Tes beaux yeux à l'amour fermés  
Demain seront noyés de larmes.  
La mort glacera cette main  
Qui m'unit à ma douce amie !  
Je ne vivrai plus sur ton sein—  
Ah ! je dois regretter la vie !

## IMITATION.

## I.

The hour that calls to death is near,  
It brings to me no throb of fear ;  
The breast that honour arms, can brave  
The murd'rer's steel, th' untimely grave ;  
But thou, to whom I gave my heart,  
From thee for ever must I part,  
And leave my mourning love to sigh ?  
Ah, 'tis a cruel task to die !

## II. To-morrow,

## II.

To-morrow, my clos'd eyes no more  
Shall gaze on beauty I adore :  
To-morrow, sadd'ning every grace,  
Unceasing tears shall bathe thy face ;  
To-morrow, chill'd by death's cold grasp,  
This hand no longer thine shall clasp ;  
From thee for ever I shall fly—  
Ah, 'tis a cruel task to die !" P. 40.

The circumstances of the times, aided by the natural curiosity of the human mind, will ensure an extensive circulation to these books. Yet we cannot help regretting, that these facts should be recorded by a female, who has been so deluded by a visionary phantom, as to forsake her friends and her country in pursuit of what she might have enjoyed at home with out peril and with greater honour. Odious indeed must that chimæra be, which raises the voice of triumph and exultation amidst torrents of human gore, which makes a female call it "glorious to be the leader of such a revolution as the French," and can enable her to view the succession of tyranny to tyranny, alike sanguinary and destructive, with a complacency which excites in us very different feelings than those of admiration and love.

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ART. VI. *Memoirs of the Reign of George III. to the Session of Parliament ending A. D. 1793. By W. Belsham. Four Volumes. 8vo. 11. Robinsons. 1795.*

THE province of history in no instance furnishes matter of more critical record, than when it embraces transactions of recent date, and portions of an existing and unfinished reign. The annalist may digest with tolerable precision the register of current events, and keep pace with the progression of political counsels ; but the historian, whose office combines disquisition with narrative, and development of cause with detail of fact, encounters necessities which cannot be so readily and perfectly supplied. The path of human policy is at all times intricate : its measures are for the most part conducted under a veil of designed or unavoidable mystery. This can only be removed by the lapse of time, and the issue of connected events ; and he who pretends to have found a clue for exposing this mighty labyrinth, must expect to encounter the doubts of mankind, as to the perfect execution of his enterprise.

Not



Nor is it alone in the subjects of such histories that embarrassment and difficulty occur. The feelings of the writer are themselves to be regarded, as liable to just and reasonable suspicion. The near events which he has to record may possibly have implicated his personal interests; and the bearings which these may have had upon his private modes of thinking and judging, will doubtless possess a dangerous preponderance in every decision to which he has arrived. This objection impeaches no part of an author's virtue: it argues in him those failings alone to which he is, in common with others, by circumstances and nature, exposed. These causes may be considered as exercising a secret influence even over rectitude the most scrupulous, and judgment the most accurate and profound.

The volumes before us have naturally led to these reflections. They comprehend a portion of recent and interesting history, which has already engaged a variety of pens, and has been placed in various lights of praise and blame. On us such histories operate, whether they assume the colours of panegyric or satire, as rude and unfinished sketches of what can only be inadequately judged, and defectively known; and we regard them as weights placed in the balance of opinion, from comparing which the deliberate judgment of posterity will derive at length the most exact and useful conclusion.

Mr. B. is already before the public as the historian of the two preceding reigns, and the present volumes exhibit a continuation of the same memoirs. To those who are familiar with the former portion of Mr. Belsham's work, it will be scarcely necessary to remark, that determined Whiggism and political hardihood, supported by vigorous manner, and brilliant expression, compose the leading features in this writer's histories.

These volumes open with an animated statement of those felicitous circumstances which introduced the present reign.

" In tracing the long series of royal descents which have taken place in this island since the foundation of the English monarchy, it will be difficult, perhaps impossible, to name any Prince, who has succeeded to the crown under circumstances of greater and more signal advantage than the present Sovereign. At the head of a firm, vigilant, and popular administration, was placed a minister illustrious by the splendour of his talents, and the magnanimity of his conduct; under whose superior ascendent, party spirit and parliamentary opposition *seemed* extinguished. Great Britain, in conjunction with her numerous colonies and dependencies, exhibited to the world a grand political association, actuated by one common interest, and united, amidst a thousand subordinate diversities of opinion, in the sacred bonds of duty and affection. That fatal predilection for the claims of the exiled house of Stuart, formerly so prevalent, and which had rendered

rendered the task of government so difficult in the preceding reigns was now no more. Notwithstanding the long continuance of a foreign war, the most complicated and extensive in which Great Britain had ever been engaged, the internal state of the kingdom was not only perfectly tranquil, but in the highest degree flourishing and prosperous. The vast increase of commerce and manufactures enabled her to support the immense expence incurred in the prosecution of it, with a facility, and even an alacrity, altogether unprecedented and astonishing; and her more recent operations had in every part of the globe been attended with the most brilliant and fascinating success. As to the new Monarch himself, though his character was far from being as yet perfectly developed, a very strong and apparently just partiality predominated in his favour. During the late reign he had uniformly abstained from all public interference in the affairs of government. His manners were in the highest degree decorous, his morals unblemished, and his personal accomplishments corresponded with the elevation of his rank and station. All appearances seemed to augur a reign of uninterrupted glory and felicity; and the regret which the nation for a moment felt at the sudden demise of the good old King, was immediately absorbed in the transports of joy excited by the auspicious commencement of the reign of the young monarch, who had very lately attained the age of complete majority, being born June 4, 1738." P. 1.

The ensuing pages are then employed in assigning some grounds for contrary suspicion, and reasons for inverting the flattering picture. A note on page 80 expresses so fully the state of this author's impressions, and the views under which his History is written, that we shall extract it for the information of our readers.

" In comparing the brilliant and auspicious commencement of the reign of the present Monarch with the dark and dreadful scenes which ensued (and it is painful to add, with those which at a much more advanced period seem yet impending), the imagination is led forcibly to advert to the sublime symbolical representations introduced by a poet of the highest order, Mr. Gray, into his celebrated Ode of *THE BARD*, in allusion to the catastrophe terminating the reign of Richard II. in the splendor of its opening dawn, and its subsequent *fatal indiscretions*, bearing no distant analogy to the present.

Fair laughs the morn, and soft the zephyr blows;  
While proudly riding o'er the azure realm  
In gallant trim the gilded vessel goes;  
Youth at the prow, and Pleasure at the helm;  
Regardless of the sweeping whirlwind's sway,  
That hush'd in grim repose expects his evening prey."

In pursuing this author through the various details of political transactions, with which his volumes abound, we have found our indignation alternately excited and appeased, by the varying complexion of his reasoning and remarks. His discussion

cussion of the events which preceded and followed the American war, is animated by the full energy of political wrath; and the unfortunate termination of the reigning counsels during that period of recent history, may serve as an apology at least, if not a defence, for such an exuberance of disapprobation and censure. In all the questions which involve subjects of religious dissent and civil opposition, Mr. B. is found on the side of absolute and unlimited toleration. The abolition of the slave-trade finds in him (as might reasonably be expected) an uniform and strenuous advocate; and the general system of policy throughout the present reign a determined and almost invariable adversary. It is not our intention to offer an analysis of his work, or to oppose by counter-statements the general tendency of his political conclusions: his attachment to the forms and institutions of government is rendered, amidst the variety of his strictures, sufficiently manifest and decisive. He appears by turns the assailant of each of the contending parties; and, though professedly espousing the line of Whig, in preference to that of Tory policy, he occasionally admits the virtues of the last, and in some instances acknowledges the errors of the first. The grand desideratum in the history appears to be a want of specific authorities. Positions are made, and circumstances cited in the body of the work, for the evidence of which a reference is sought, which the author has neglected to supply.

The introductory disquisition to the fourth volume will enable our readers to form a very sufficient judgment of our author's manner, and the principles which form the basis of his history.

"The established appellations of Whig and Tory, as descriptive of the two grand political parties which, under these or equivalent terms of distinction, will doubtless subsist so long as the present Constitution of Government shall remain, though greatly changed from their original signification, it would nevertheless be fastidious to reject. The gradations of sentiment and principle which mark their progress it is, however, of indispensable importance occasionally to specify. The principles of Whiggism may indeed, in this respect, be said to have gained a complete triumph over those of the antient Tories, inasmuch as the once favorite maxims of Toryism—passive obedience, non-resistance, and the divine and indefeasible right of monarchy—have fallen into general contempt. Nor can any doctrines bearing the most distant analogy to these monstrous absurdities be now maintained, without the use of such artificial and ambiguous phraseology as, however magnificent in sound and show, shall vanish from the touch of reason as mists and vapors from the noon-day sun.

"Agreeably then to the vicissitudes which have in a long series of eventful years taken place in the views and sentiments of the opposing parties

parties of the state, a Whig must now be understood to mean a man who, in addition to the speculative principles of liberty civil and religious which have descended to him from his ancestors, entertains a lively and well-founded jealousy lest the prerogative of the Crown should, in consequence of the prodigious increase of its influence, ultimately absorb the whole power and authority of the other branches of the government, and with them the liberties of the nation at large, in its vast and tremendous vortex. A modern Whig acknowledges and deeply regrets the improvidence of his ancestors in contributing, by the facility of their compliances, to the accumulation of an immense public debt, and the establishment of a standing army, both of which are yet in a state alarmingly progressive. He can scarcely forgive those extravagant ebullitions of loyalty which could sacrifice the most sacred principles of the constitution to the interest or ambition of the reigning family, in prolonging by a most unjustifiable stretch of power the existence of parliaments to a term of dangerous duration, and in furnishing to a minister little scrupulous of expedients, and regardless of consequences, the means of universal and unbounded corruption. Whatever palliations of the fatal system then adopted, the peculiarity of that minister's situation, and the situation of the country at large in a political view, might then afford, had, it was affirmed, been long since entirely at an end; but the same system is nevertheless resolutely and uninterruptedly pursued, recovering Antæus-like from every apparent or accidental fall with renewed and redoubled vigour.

“ On the other hand, the modern Tories, although the descendants of those who long entertained a most inveterate enmity against the family upon the throne, and who, from motives not of the purest patriotism, vehemently opposed in the former reigns the unconstitutional measures of the Whigs, having at length entirely shaken off their old attachments, and being taken into favour and invested with power under the marked and too partial protection of the court, suddenly became its open and zealous advocates—combining, as far as the spirit of the times would admit, the speculative errors of one party, with the practical errors of the other. The necessity of strengthening the prerogative of the monarch, and of supporting the dignity of the crown, was from this time the incessant theme of their argument and declamation. Concessions and indulgences were, in their estimation, things incompatible with the majesty of the regal character. The high, harsh, and peremptory tone of authority uniformly marked every act of government under the almost constant predominance of this dangerous faction during the present reign, from the commitment of a printer, or the prosecution of a libeller, to those measures of provocation and oppression terminating in a war which rent in twain and had well nigh subverted the empire.

“ This party, now grown strong and confident by an unexpected return of prosperity, assumed with ostentatious audacity the appellation of the king's friends, in which novel capacity they hesitated not to give their eager and ardent support to those measures of court policy which had been ever reprobated by the Tories of elder days as in the highest degree pernicious and unconstitutional. The standing army,

So long the theme of their invective and reproach, was now affirmed to be necessary for the preservation of the national tranquillity; the public debt was pronounced a public benefit; the connection with Hanover was honourable and useful; the influence of the crown was the happy means of consolidating the harmony of the different branches of government; a long parliament was said to be attended with no such inconvenient consequences as had been previously and erroneously apprehended; and every attempt to restore that equality in the representation, or rather to remove those glaring inequalities so inconsistent with the spirit of the constitution and the practice of former ages, was opposed and rejected by them in terms of unbounded obloquy and detestation, as leading to nothing less than the absolute subversion of government. They professed on all occasions their dread of innovation and novelty—not adverting to the constant declaration of the ancient Tories, that the things to which they objected were themselves innovations wholly extraneous to the constitution—and that they who merely wished to restore were most unjustly accused of a fondness for innovation, or a dangerous propensity to tamper with the constitution by trying new and hazardous experiments.

“ Although the high and preposterous notions once prevalent respecting the authority of the church had, in common with the old opinions relative to civil government, gradually fallen into disrepute, the Tories of the present reign have been invariably characterized by the strength of their attachment to the ecclesiastical establishment, which they are delighted to applaud and extol as a model of purity and perfection. Any suggestions of the expediency of a reform in the church, whether in relation to the irregularities of its discipline, or the errors of its doctrine as exhibited in a set of obsolete and unintelligible articles of faith \*, are received by this class of men with a sort of horror, as leading to foul suspicions of sectarian heresy or atheistical profaneness; while the Dissenters of all denominations are, on the contrary, viewed by them with eyes of jealousy and hatred, and assiduously held up on all occasions as the inveterate enemies of at least one part of the constitution, and as the doubtful friends at best of the other: and every idea of enlarging the limits of the toleration allowed them by law, and much more of extending to them the common privileges of citizens, they have uniformly exclaimed against with affected terror and real malignity.

“ By these grand and leading features are the opposite parties of the present reign clearly discriminated; and whether these parties shall continue to be known under the established denominations of Whig and Tory, whether by the appellations of court and country,

\* The articles of our church are founded exactly on the Scriptures. Are *they* obsolete? Heaven forbid. Were the articles made when men were unable to judge what was unintelligible? It seems to be insinuated, but is absolutely false. Some of the wisest men this country has produced have, from their first establishment to this hour, approved and maintained them. *Rev.*

king's friends or patriots, is of little importance, so that the terms be distinctly defined and generally understood; although in different individuals these different systems will of course be blended and diversified by all the possible tints and shades of moral and political variety." Vol. IV. P. 1.

That many circumstances in this statement are absolutely misrepresented, and all by far too highly coloured; that all the evils, of the period here alluded to, have arisen from the dangerous and constantly fermenting spirit of insubordination, which in America performed its treacherous task, by alienating the minds of men who were not aggrieved; and here is labouring to the same end, by the adoption of any principles, even the most extravagant, which tend to the subversion of authority, civil and religious; while the crown, instead of gaining strength, has constantly been assailed with growing insolence and growing impunity, is what we are convinced the truth obliges us most pointedly to assert, in contradiction to the opinions we have cited from the prejudiced historian.

Upon the whole, however, we do not hesitate to acknowledge, that, in point of ability, the work before us is deserving of considerable praise: the style and spirit are such as suit, in a high degree the province of history. But sourness, spleen, and dissatisfaction fill the pages with an abundant measure of censure, expressed in various instances with all the strength of acrimonious, yet eloquent, language. In closing the history of the preceding reigns, Mr. B. insinuated a fear that the declining freedom of the press would not allow him to annex any future volumes: in this instance we cannot resist complimenting Mr. B. upon his perfect deliverance from fear. A perusal of these volumes will convince the public that Mr. B. has either acquired an accession of courage, or that he has lived to see an entire confutation of his own predictions.

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ART. VII. *The Poetical Works of John Milton, with a Life of the Author. By William Hayley. Vol. II. 4l. 4s. Boydell and Nicol. 1795.*

THE first volume of this work, with the Life of Milton, has been examined by us, and received our approbation, in a preceding number of the British Critic\*. The second volume is equal

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\* That for June last. Vol. V. P. 569.

to the first in magnificence, in the beauty of the paper, and the type, and we think by many degrees superior to it in the engravings. The plate which is prefixed to the eighth book stands far above the rest. The engraving is by Earlom, and we certainly have never seen any production from this artist of superior merit. It represents Eve superintending her Garden, and we hardly know which to admire most, the figure of Eve, or the surrounding scenery. Some of the engravings are by Kirk, who is evidently in a state of progressive improvement, and who, we understand, is no contemptible painter. The plate which we least approve is that before book the ninth. The figure of Adam to us appears awkward and ungraceful. The head of the virgin, before the second book of *Paradise Regained*, reminds us of something we have seen before, either in the productions of Raphael, or of some other ancient master. It is not very unlike the Sibyl of Dominichino. This volume finishes with *Paradise Regained*. The third will contain the juvenile and other miscellaneous pieces of our immortal bard. An undertaking upon so large a scale, attended with numerous difficulties and very serious expence, has a claim not only to our wishes for its success, but to our assistance, particularly as it has in view the honour of a poet, to whom our language and our national taste are so considerably indebted.

ART. VIII. *A Dissertation on the Diseases of Prisons and Poor-Houses, published at the Request of the Medical Society of London, having obtained the Premium offered by the Society for the best Essay on this Subject. To which is added a singular Case of preternatural Fætation, with Remarks on the Phenomena that occurred. Read before the Society, October 20, 1794. By John Mason Good, F. M. S. 12mo. 180 pp. 2s. 6d. Dilly. 1795.*

THE diseases most common in prisons and poor-houses, our author says, are either such as are introduced by paupers and felons, or such as take their origin from some error in the nature or construction of the places, or from mismanagement. That is either from the places being too close, crowded, and dirty, or from the prisoners or inhabitants of them being allowed to live in a sordid, filthy and debauched manner.

Those who have seen Mr. Howard's Account of the Mode in which the Prisons and Prison-Houses in many Parts of this Country are conducted, must have been shocked at finding how much of the misery of them was occasioned by the want of

of a proper police or government. In most of them the evil originated in the permission given to the keepers or goalers to serve the prisoners with strong beer, wine, &c. which in some places was the only source of their income; no salary being allowed by the town or district. It cannot be wondered if in such places the most abominable scenes of riot and debauchery should frequently present themselves: and, although these irregularities are carried perhaps to a greater excess in Scotland and in Ireland, yet too many examples of this kind are to be met with in our own country. "I have seen," our author says (p. 29) "the goaler's lodge converted into an alehouse, and the seat of reform thus become a seat of riot and debauchery."

The diseases with which prisoners and paupers are most frequently found to be affected, when they are taken into the houses, are, lues venerea, psoa, or ulcerated legs. For the cure of these, not only rest, and a proper attention to cleanliness and diet are necessary, but for the first, a separation from the rest of the inmates, and a particular course of remedies; for which in these places there is not ordinarily any provision. All that is therefore usually done, is to apply some palliatives, by which the progress of the disease is checked. A cure, in these situations, being rarely effected.

The diseases which the author considers as originating in prisons and poor-houses "are scald heads, rickets, worms, and fevers." But as scald heads, rickets, and worms, are not peculiar to these places, and require no particular mode of treatment in their cure, we shall pass them over, and proceed to give a view of his observations on fever.

"Fevers proceed from intoxication, colds, costiveness, depression of spirits, uncleanness, want of fresh air, and from contagious effluvia." "It may seem singular," the author says (p. 68) "that among these, and in such situations, intoxication should be advanced as a source of fever, but this is too often the case. There is scarcely any prison in this kingdom where porter and two-penny, if not spirits, are not indiscriminately introduced. In some places the windows of the prison are fronting the streets, whence liquors of all kinds are easily obtained, and the neighbouring inhabitants are disturbed by an incessant riot and noise. In the midst of such impolitic permissions, we cannot wonder that intoxication should be frequent, and that fever should ensue in consequence thereof. Numerous as the causes of fever in these places are, he adds, he has never seen but one kind of pyrexia produced from them, the typhus of Dr. Cullen, or low nervous fever of Dr. Huxham."

One general mode of cure is therefore recommended. The patient is to be removed into a dry airy situation, where that



is practicable, and to be allowed clean linen, which is to be frequently changed through the whole course of the fever. After emptying the bowels, an emetic is to be given, and if symptoms of great debility be present, recourse must be had to Peruvian bark and wine, which must be liberally exhibited. To this brandy may be occasionally added; and when the bark induces diarrhœa, a few drops of tincture of opium. When wine cannot be procured, porter or ale may be advantageously substituted.

In the course of these observations, the author gives a frightful picture of the poor-houses and prisons in many parts of the kingdom, and offers useful hints for the amelioration of their structure and management. Where proper regulations have been adopted, he says, instead of the horrid scenes some of these places offer, "cheerfulness and serenity smile on every countenance; the whole system is invigorated by health; the old and infirm pass on quietly through the short remainder of themselves, and the young are prepared for future industry and usefulness."

This subject has of late been under the consideration of the legislature, and we hope will still further engage their attention. Not only humanity but policy requires it. Diseases generated in prisons may prove a source of infection to a whole town. Some examples of this kind we have had, and more fatal cases may ensue, if better regulations than those at present existing are not generally adopted. Whenever this business shall be undertaken, the little work before us, in which the author has collected much of what has been published or done upon the subject, will have its utility. It will, at the least, serve as a directory to those poor-houses and prisons, where the greatest efforts have been made towards a reform. On some of these the author has also given useful strictures.

Subjoined is a case of preternatural foetation.

"In the year 1791 a child was born," the author says, "who, besides being deficient in the sexual parts, both external and internal, had no funis or umbilicus. A small shrivelled placenta followed, having no umbilical vessels, or any appendage by which it could have been connected with the foetus." The author, who assisted at the delivery, dissected the foetus, in the presence of Dr. Drake, of Hadleigh, in Suffolk, and Mr. Anderson, Surgeon of Sudbury. The child lived about ten minutes after the birth. This is a very singular phenomenon, and may serve, the author thinks, to solve the question so long and so often agitated, by what means does the foetus in utero receive its nourishment? This cannot, he imagines, be through the medium of the placenta, as has been supposed,

posed, since this foetus attained its full size without connection with that organ. But the author does not seem to be aware that the same objection holds against the placenta's being destined to supply the foetus with oxygene, now thought as necessary for the support of animal life as food; or, indeed, to the necessity of the existence of the placenta altogether. But, for his arguments, we must refer our readers to the essay, where the subject is treated pretty much at length.

It is proper to add, that the premium obtained by this dissertation was twenty guineas, and that it was given by one of the fellows (Dr. Lettsom we understand) through the medium of the society.

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ART. IX. *Travels in Portugal, through the Provinces of Entre Douro e Minho, Beira, Eſtremadura, and Alem-Tejo, in the Years 1789 and 1790, consisting of Observations on the Manners, Customs, Trade, Public-Buildings, Arts, Antiquities, &c. of that Kingdom. By James Murphy, Architect. Illustrated with Plates.* 4to. 311 pp. 1l. 1s. Cadell and Davies. 1795.

WHATEVER the reason may be, true it certainly is, that our accounts of Portugal are neither very numerous, nor very satisfactory. That kingdom has neither been an object of great curiosity with modern travellers, nor do we possess any important or interesting account of its history, antiquities, or manners. We make an honourable exception in favour of Vertot's history of its memorable revolution, a work which combines all the various and beautiful colours of romance, with the dignified charms of energy and truth. It is difficult to explain why a country distinguished as Portugal is, by all that can captivate the naturalist, and excite and satisfy the curiosity of the antiquarian, should be thus set apart as it were from the other portions of Europe; nor can we at all decide whether it is the cause or the consequence of this neglect, that the Portuguese are so much behind all their neighbours in refinement, that they are comparatively so ignorant of arts and letters, so superstitious in religion, and so attached to their political prejudices.

Mr. Murphy's performance will be found, in general, entertaining and instructive; the plates which adorn it are very beautiful; and it will deserve altogether a respectable place among books of a similar description. It might perhaps be wished, that

that less extraneous matter had been introduced, which, however curious it may be, occupies too large a portion of the volume, and may indeed elsewhere be found. The author proceeded from Dublin to Oporto, from Oporto to Batalha, famous for its ancient church\*, of which a beautiful view is annexed, and which, in some respects, so much resembles Westminster-Abbey, that we are surprised the author has not noticed the similitude. A circumstantial account of Lisbon, of its public edifices, its commerce, the manners of the inhabitants, and every thing in it which could attract the notice of an enlightened and sagacious traveller, occupies a very large portion of the work. It is from this part that we shall select a specimen for our reader's entertainment, though many curious historical anecdotes are interspersed, because the subject is no less curious, and certainly less known.

"A Lisbon merchant passes his hours in the following manner: he goes to prayers at eight o'clock, to 'Change at eleven, dines at one, sleeps till three, eats fruit at four, and sups at nine: the intermediate hours are employed in the counting-house, in paying visits, or playing at cards.

"To visit any one above the rank of a tradesman, it is necessary to wear a sword and *chapeau*; if the family you visit be in mourning, you must also wear black; the servants would not consider a visitant as a gentleman unless he came in a coach; to visit in boots would be an unpardonable offence, unless you wear spurs at the same time. The master of the house precedes the visitant on his going out, the contrary order takes place in coming in.

"The common people of Lisbon and its environs are a laborious and hardy race; many of them by frugal living lay up a decent competence for old age; it is painful to behold the trouble they are obliged to take for want of proper implements to carry on their work. Their cars have the rude appearance of the earliest ages; these vehicles are slowly drawn by two stout oxen. The corn is shelled by the treading of the same animals, as in the days of the Israelites; hence probably the scripture proverb, "thou shalt not muzzle the ox that treadeth the corn." They have many other customs which to us appear very singular; for example, women sit with the left side towards the horse's head when they ride. A postilion rides on the left horse. Footmen play at cards whilst they are waiting for their masters. A taylor sits at his work like a shoe-maker. A hair-dresser appears on Sundays with a sword, a cockade, and two watches, or at least two watch chains. A tavern is known by a vine-bush. A house to be let, by a piece of blank paper. An accoucheuse door, by a white cross, And a Jew is known by his extra-catholic devotion.

"The lower class of both sexes are very fond of gaudy apparel; we observe even the fish-women with trinkets and bracelets of gold

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\* On which there is a splendid separate work by this author, about



about the neck and wrist. The fruit-women are distinguished by a particular dress. In plate IX. figure A. we have given the representation of one of them, with the ass by which the fruit is conveyed to the market. The custom of wearing boots and black conical caps is peculiar to these women; but for what reason, if any there be, I could not learn. Figure B, in the same plate, is a representation of a woman of Beira in the usual dress of the females of that province. And figure C is a sketch of a female peasant of the province of Alentejo.

"All the drudgery is performed by Gallicians, who may be called the hewers of wood and drawers of water of this metropolis; they are patient, industrious, and faithful to a proverb. One of the principal employments, in which they are daily engaged, is supplying the citizens with water, which they carry on their shoulders in small wooden barrels from the different fountains.

"Every Gallician in this servitude is obliged, by the police of the city, to carry one of these vessels filled with water to his lodgings every night, and in case of fire, to hasten with it to assist in extinguishing the flames at the first sound of the fire-bell; any neglect in this respect is severely punished; on the contrary, they are sure to be rewarded in proportion to their vigilance. But the people are seldom visited by that dreadful scourge: during my residence here, there was not an instance of any accident by fire.

"In the houses of foreign merchants, the Gallicians are the only servants employed, and many of the Portuguese prefer them to the natives in that capacity: they cook the victuals, clean the rooms, and make the beds. If there be any female servants in the house under the age of five and thirty, they are invisible except to the mistress and her daughters; after this age they are left to their own discretion, as their charms are then supposed to be sufficiently faded to render them secure from the invasions of gallantry.

"The Ladies seldom breathe the pure air, except in their short excursions to the next chapel, which they visit at least once a day. The figures hereunto annexed (plate X.) are representations of a Merchant with his wife and maid-servant going to church. Their respective dress may be inferred from thence. They walk exactly in the order in which they are here represented, that is to say, one after the other; hence we thought it reasonable to sacrifice to truth the rules of picturesque grouping.

"The Portuguese ladies possess many amiable qualities; they are chaste, modest, and extremely affectionate to their kindred. No woman goes out of doors without the permission of her husband or parents. To avoid all suspicion, men, even though relations, are not allowed to visit their apartments, or to sit beside them in public places. Hence their lovers are seldom gratified with a sight of them except in the churches; here they make sighs and signals:

Address and compliment by vision,  
Make love and court by intuition. *Hudibras.*

"Notwithstanding the watchful eye of the Duenna, the lovers contrive to exchange *billet-doux*, and that in so subtle a manner, that

none can perceive it whose breast glows not with a similar flame. The little boys who attend at the altar, are often the messengers on these occasions. When one of these wingless cupids receives the letter, he makes his way through the audience till he approaches the fair one, then he throws himself on his knees, repeating his *Ave Maria Stella*, and beating his breast; after finishing his ejaculations and crossing his forehead, he falls on his face and hands, and fervently kisses the ground; in the mean time he conveys the letter under the lady's drapery, and brings back another.

"At other times when the lovers are coming out of the church, their hands meet as it were by chance in the holy water font; by this means they exchange billets, and enjoy the delectable pleasure of pressing each other's fingers.

Various are the contrivances to which they are compelled to resort, in order to elude suspicion; and in no part of their lives do they evince more prudence than during their courtship. Their natural disposition to secrecy is the means of their continuing for years under the impression of the tender passion; and they must have fallen victims to it, were it not that refined, that virtuous love, which Guevara describes:

*"Arde y no quema; alumbra y no danca; quema y no consume, resplende y no lastima, purifica y no abraza; y aun calienta y no congoxa."*

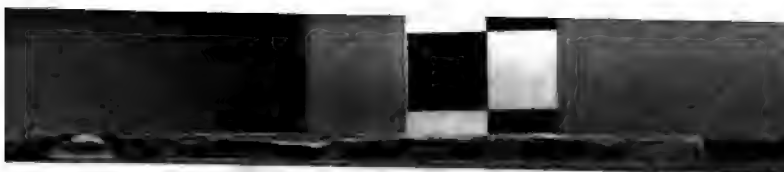
"It glows, but scorches not; it enlightens, but hurts not; it consumes not, though it burns; it dazzles not, though it glitters; it refines without destroying; and though it be hot, yet it is not painful."

"Marriage-feasts are attended with vast expence; the resources of the lower class are often exhausted in the preparations made on these occasions. The nuptial bed-chamber is ornamented in the most costly manner, with silks, brocades, and flowers; even the wedding-sheets are trimmed with the finest lace.

"In their christenings and funerals they are also very extravagant; but in other respects very frugal and temperate, particularly the females, who seldom drink any thing but water; if they drink wine, it gives rise to suspicion of their chastity, and suspicion is often held tantamount to a crime. The Empress Donna Leonor, daughter of Edward king of Portugal, endeavoured to introduce the like custom among the German ladies; but neither her Majesty's example or persuasion could induce them to exchange the "milk of Venus" for the limpid rill.

"The abstemiousness of the Portuguese ladies is conspicuous in their countenance, which is pale, tranquil, and modest; those who accustom themselves to exercise have, nevertheless, a beautiful carnation. Their eyes are black and expressive; their teeth extremely white and regular. In conversation they are polite and agreeable; in manners *assuasive* and unaffected. The form of their dress does not undergo a change, perhaps, once in an age; milliners, perfumers, and fancy dress-makers, are professions as unknown in Lisbon as in ancient Lacedæmon.

"Widows are allowed to marry, but they do not avail themselves of that privilege as often as in other countries. There are many Portuguese,



tuguese, particularly those of the good old stock, who look upon it as a species of adultery sanctioned by the law.

“ Women do not assume the family names of their husbands, as with us. In all the vicissitudes of matrimony they retain their maiden names.

“ The men are generally addressed by their Christian names, as *Senhor Pedro*. *Supernames* are also very common here, which are derived from particular trades, remarkable incidents, places of residence, or striking personal blemishes or accomplishments.

“ Strangers' surnames are frequently translated, especially if they bear any allusion to substantives or qualities. For example, Mr. Wolf, they call *Senhor Lobo*; Mr. Whitehead, *Senor Cabeça Branca*. To the Christian names of men and women are often superadded those of their parents, for distinction sake. This custom obtained very much among the ancient Irish, and is not unusual at this day in the Southern provinces of that country.

“ With respect to the middling class, in their ideas and manners they differ from those of the rest of Europe; the unfrequency of travel, except to their own colonies, excludes them from modern notions and modern customs; hence they retain much of the ancient simplicity of their ancestors, and are more conversant in the transactions of Asia or America than of Europe.

“ Whether it proceeds from a fondness for ease, or want of curiosity, they appear to have an aversion for travelling, even in their own country. A Portuguese can steer a ship to Brazil with less difficulty than he can guide his horse from Lisbon to Oporto.” P. 200.

From Lisbon Mr. M. went to Cintra, celebrated for the residence of the great Don John de Castro, many circumstances of whose history are related with great spirit. At Evora the author saw the famous aqueduct of Q. Sertorius and the Temple of Diana, of both which very charming plates are introduced. At p. 259, the reader will find a very curious Sanskreet inscription, first copied by Mr. M. and which with the assistance of Mr. Wilkins, is in this work illustrated and explained. The following translation of a sonnet, written by a Portuguese nobleman, is in all respects deserving of insertion.

DESCRIPTION OF CINTRA.

Cintra, whose mountains seek the skies,  
Thy vallies deck'd in living green;  
Thy flow'rets rob'd in varying dyes,  
With grottos form'd by Fancy's queen.  
Refreshing rills that never fail,  
When Phœbus shoots his brightest beams;  
Whilst balmy odours load each gale,  
And nodding fruits survey the streams.

Here.

Here Zephyr courts each opening flower,  
 And birds that charm, of every song;  
 Here echo dwells in mazy bower,  
 And love that lifts the whole night long."

P. 256.

An apology is made at the beginning for any want of accuracy or elegance which may occur. It may be affirmed, without scruple, that there is not very frequent occasion for animadversion on this head; but as a small degree of care would have amended or prevented the defects which actually appear, we heartily wish that such care had been applied. P. 29, we hear of an enchanted draught given to *incite an amour*. At Batalha Mr. M. saw a stork, which has resided *for ages* in a large nest, p. 48. At p. 129, "one of the boatmen gave the *complime signal*." It should have been explained, that in Roman Catholic countries this means to chaunt the vespers, or evening prayers. At p. 178, we have this strange expression, "you accuse their pastors with illiterature." And at p. 244, we read of an "evanid surface." At p. 257 is a singular inaccuracy in the last line, as well as at p. 260, l. 5, from the top: and there are also other errors of the press. But these are no very important blemishes, and we have read these Travels with an interest and a pleasure, which will justify our recommendation of them to the perusal of others.

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ART. X. *A Cursory View of the Assignats; and remaining Resources of French Finance. (September 6, 1795.) Drawn from the Debates of the Convention. By T. D'Ivernois, Esq. Translated from the original French\*. 8vo. 80 pp. 1s. 6d. Elmly.*

OF this pamphlet, by D'Ivernois, we feel inclined to give a more than usually copious detail, as the facts and arguments which it contains are, in our opinion, of great and general importance, and, as such, ought to be diffused as widely as possible. Since the commencement of the present war, the important point of ascertaining the probability of concluding a safe and honourable peace has been agitated, with great earnestness, and with much contrariety of opinion. Of the various publications which this discussion has occasioned, we have from time to time taken notice; and, in the course of our examination, we have often been struck with the absurdity and danger of the proposition, which, in different

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\* Only a few copies of the French are printed, and not published. shapes

Shapes and under various disguises, has invariably formed the basis of the reasoning in favour of an immediate, and consequently disgraceful peace. It has been urged that the French nation, enabled to employ the whole of its immense population and of its unfailing resources towards the attainment of a rational liberty, and supported by a popular enthusiasm strenuously directed toward that one point, has been able to resist the most powerful confederacy, to extend beyond all calculation its territorial boundaries, and to maintain an army greatly superior to the forces which have been brought against it: that the causes which have hitherto occasioned the tide of success still continue to operate, and with even an increased effect, from the separate pacifications which the Convention has been able to conclude with several of the Belligerent powers. Hence it has been concluded, that nothing remains for this country but to terminate the contest as expeditiously as possible, by accepting of such terms as this great, powerful, and inexhaustible people may be inclined to hold out to us, without looking for indemnification or advantage, which these reasoners pronounce to be unattainable, and, without attempting to wrest from France the immense extent of territory which she has acquired. These are propositions to which we have never given our assent; and we have observed with satisfaction that they have made an impression on the country extremely disproportionate to the energy and assiduity with which they have been propagated. The people of England have not been misled into an idea so derogatory from the good sense which characterizes them, and they have resisted all the efforts which have been made to hurry them into the adoption of a measure, not only disgraceful in itself, but ruinous and destructive in its consequences. Under these circumstances, we cannot but consider the country as obliged to the worthy person whose work is now before us, who, with a clearness of perception, and a knowledge of the subject superior to those of the generality of mankind, has drawn into a short compass a series of facts and arguments, which place the reverse of the proposition to which we have alluded, in the most convincing point of view; and which, as far as facts and arguments fairly resulting from them can be relied upon, prove to us the certainty of our being able to conclude the war honourably and advantageously, provided we do not suffer ourselves to be driven by idle declamation to sacrifice our interests and our glory by a premature negotiation for peace.

The following proposition is the basis of Mr. d'Ivernois' reasoning. If, says he, there be a political truth which the history of modern Europe puts out of all controversy, it is—  
that



that every war is now more or less a war of finance, invariably terminating to the disadvantage of that power whose pecuniary resources are soonest exhausted. This proposition is undoubtedly true; and Mr. d'Ivernois is therefore warranted in asserting, that, before a thought is admitted on the part of the allies of buying a peace by sacrifices, which must necessarily render it insecure; before we give way to despondency, it behoves us to examine whether our antagonist is not much nearer the end of his treasures and his credit than we are, and, by comparing the finances and credit of France with those of Great-Britain, to decide on the necessity of making on our part any concessions for the sake of peace. This examination and comparison form the object of M. d'Ivernois' judicious publication.

He divides his work into two chapters. In the first he gives an account of the state of the French finances and credit, as they stood at the end of last March: in the second he brings the subject down to the 6th of September, and proves the justness of all the conclusions he had drawn, respecting the ruinous and desolate state of France at the former period, by a candid exposition of its increased distresses at the latter. In the course of this interesting discussion, he very properly abstains from advancing any fact which has not been asserted and proved in the Convention itself; and he is equally guarded in the conclusions resulting from them; for they are all founded on the same authority, which scepticism itself cannot hesitate to believe, when it is considered, that they are confessions drawn by a consciousness of distress and misery, from those whose direct and obvious interest it was to keep them secret.

The first of M. d'Ivernois' assertions is, "that the whole power of the French Revolution consists in the assignats." He proves that the temporary success of the military exertions of the Republic is to be attributed to the profusion with which they have been squandered, and that, when once this mine is exhausted, and nothing remains in it to pay her numerous soldiers, she will then have no resource but to abandon her conquests before the armies evacuate them, and to disband those armies before they mutiny for want of pay.

His second assertion is, "that by means of the assignats the Republic has succeeded in bribing every personal consideration; and that, by the stipends it has given to civil officers, all of whom are thus rendered, by interest, preachers of the new-fashioned doctrines, it has succeeded in spreading them to every corner of France." - The extent to which this mode of propagation has been carried, may be estimated, when we learn, that, on the 5th of May last, the Commission of Commerce alone employed thirty-five thousand persons, and that, on the

7th of July, the Convention acknowledged, that the expences of administration in the districts was more considerable than the value of all the productions of the soil in those districts.

Mr. d'Ivernois, in the third place, asserts, "that the depreciation of their assignats has been so considerable, as almost entirely to annihilate them as a medium of exchange; that, having been extended infinitely beyond the limits of the security on which they were founded, they were kept up solely by the forced operation of the violent and sanguinary measures of Robespierre's tyranny; that, the law of the maximum, and of the requisitions having been repealed, and the system of terror having been relinquished, the assignats immediately found their level, and experienced a rapid depreciation; and that this depreciation is advancing with a continual and inevitable rapidity, which had in September last left them no more than two and a half per cent. of their nominal value;" and which, as we have since seen, has sunk them to such a degree of discredit, that, at the time of writing these observations, the Louis d'or, or twenty-four livres in specie, commands an exchange of 4200 livres in assignats, which, in other words, bear an actual proportion of no more than one to one hundred and seventy-five of their nominal value. This is a circumstance fortunate at once for Mr. d'Ivernois argument, and for the interests of this country; and, when we consider that the same causes of depreciation still continue to operate upon the assignats with increased energy, when we look forward to the inevitable consequences this must have upon the exertions of the French, and even upon their means of subsistence as a nation; and, above all, when we compare this state of actual and rapidly augmenting misery, with the affluent and prosperous commercial state of Great Britain, we feel it impossible not to join our voice to that of the sensible writer before us, to deprecate the unwise suggestion of abandoning this advantage, at the moment when we may reasonably look forward to its easy attainment.

Mr. d'Ivernois inforces his important conclusion, by a statement of the increased expences of the French, which have been nearly in a ratio with the diminution of their resources; and his fourth assertion, founded on this basis, goes to prove, what we believe no one will deny, that a decreasing income, and an increasing expence, must inevitably be succeeded by want and ruin, immediate and conclusive in proportion to the velocity of their progress. What that is, we have already had occasion to remark.

But Mr. d'Ivernois goes on to assert, that this national bankruptcy is already begun; and he proves this very satisfactorily, by the evidence of the French financiers and legislators, who,

with

with a great degree of ingenuity, though at the expence of good faith, have in vain endeavoured to stop the torrent of public insolvency. It would far exceed our limits, were we to enter into the detail of evidence which he brings forward on this subject ; but we acknowledge it has appeared to us extremely satisfactory and conclusive, and we recommend it to the attentive consideration of those who are desirous of forming a just estimate of the actual state of the French Republic. We regret also, that the same cause must prevent us from laying before our readers the curious and interesting observations which Mr. d'Ivernois has made on the *Five Extraordinary Remedies* which have successively, but without effect, been adopted by the French rulers, with a view to counteract the operation of the causes which so fatally influenced upon the existence of their Republic. These he states to be, 1. The violent decree which stopt the circulation of all the assignats of the royal impression, under pretence that they interfered with Republican principles. 2. The decree which authorized any citizen to purchase any part of the national domains upon sale, which he might choose, without auction, on condition of paying, in the space of three months, seventy-five times its annual rent in the year 1790. 3. The decree which, by the establishment of what it termed a *Scale of Proportion*, attempted to define how much was to be added in repayment of any sum, as a compensation for the fall of assignats, during the time that they had been due. 4. The revival on the 20th of July last of the reprobated system of the *Maximum*, by decreeing that the land-tax for the present year should be paid, half in assignats, at their nominal value, and half in corn, according to its actual value in specie in the year 1790. And, 5. The adoption of unusually severe measures against Jobbers and Purchasers on Speculation, whom, by the decree issued against them on the 15th of July, the Convention deemed it convenient to charge as being the authors of the depreciation of their assignats. These, and many other curious and interesting particulars, we lament our inability to discuss in the manner their importance merits : but we cannot conclude our observations on this highly meritorious and satisfactory performance, without laying before our readers, in Mr. d'Ivernois' own words, the general conclusion which he has drawn from the foregoing facts, which we conceive cannot fail to make a strong impression on the mind of every one who is not warped by prejudice, and who is anxious for the prosperity and glory of his native country.

“ The consequence of this rapidly progressive depreciation must be obvious to every one ; since there cannot be a doubt but, if they  
continue

continue to fall at the rate of 50 per cent. every two months, in a very short time the assignats in circulation will not be worth the trouble and expence of verifying them. But suppose this event can be delayed to the end of the present year, or even beyond it, in the present state of things it must inevitably happen; and when it does happen, I ask what possible resource the Republic will have for the preservation of its conquests, and the provision necessary for the numerous armies which maintain those conquests; and which no longer consist of volunteers and enthusiasts, but of forced levies, and mere disciplined mercenaries. Its only step must be to disband its armies before they mutiny for want of pay, to restore its conquests before the troops desert them, and offer a peace before it is compelled to sue for it from absolute necessity: so that a restitution of all the conquests made by the Republic, and a solid and lasting peace, must speedily be the consequence of the rapid and inevitable fall of the assignats, if the Allies will but have patience and steadiness enough to wait the event without relaxing their military exertions.

I say, if the Allies have but steadiness enough to wait the event without relaxing their military exertions; because it is evident that the progressive fall of the assignats arises principally from the necessity of issuing new ones. But since this necessity must continue as long as the war lasts, and must be urgent in proportion to the exertions which the French are obliged to counteract, it seems evident, that the annihilation of this, their only remaining resource for carrying on the war, or preserving their conquests, will be the sooner effected, in proportion as the co-operation of the Allied Powers is more active and persevering; and that every one of those powers which withdraws itself from the confederation, postpones this total bankruptcy, in proportion as the Republic, by being able to lessen its expences, is in a lesser degree obliged to accelerate its own ruin by issuing new assignats. The defection, however, of some of the allies can do no more than postpone this event, which it is impossible to avoid, but by a general peace, the only measure which can put an end to the necessity of new emissions; and till that necessity is at an end, no attempt to support the credit of the existing assignats can answer any purpose." P. 7.

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ART. XI. *P. Virgilii Maronis Opera, locis parallelis ex antiquis Scriptoribus et annotationum delictu illustrata, in usum Juventutis. Accedunt Tabulae Geographicae et Index Mait-tairianus.* 8vo. 2 tom. 6s. 6d. Oxonii è typographeo Clarendoniano. 1795.

INNUMERABLE as the editions are of this justly admired Classic, there is not any one, we can boldly say, so judiciously calculated as the present for the use of students, either at schools or universities. Leaving the mere work of interpretation to be performed in general, as it ought to be, by the diligence

ligence of the reader, with the common aids of learning, the Oxford editors have contented themselves principally with giving in their notes the parallel passages at large, from the Greek authors, and the earlier Latin poets, which Virgil has translated or imitated. They have, in a word, transfused into their edition the substance of a book well known to the learned, *Virgilius cum Græcis Scriptoribus collatus*, by Fulvius Urfinus. The advantages of thus presenting to the eye of the young reader the sources from which Virgil has drawn much of his poetic wealth, are many and obvious. Were he merely told that in such passages the poet has imitated such authors, it is very possible that indolence, or other causes, might prevent him from procuring the book, or turning to the place; but, when the extracts themselves are given, the mind must be unusually inert, that has not literary curiosity enough to examine their contents. To read them may indeed be made a part of the learner's task, and thus a double acquisition of elegant knowledge will be made at the same time. Whatever encourages and incites the student to extend his acquaintance with the Greek originals, will prepare the way for much more valuable improvement. To all readers, however capable of consulting, or likely to recur to the originals, it must be convenient and agreeable to have the passages thus offered to notice, or recalled to memory. We may therefore pronounce, on this consideration only, that the present edition is worthy of the author, and worthy of the editors, than which there cannot be a much higher encomium. Other notes are, however, occasionally interspersed; as, in the Georgics, citations from Varro and Columella, and other writers, illustrative of the precepts of Virgil. A few explanatory notes are also introduced from Heyne's edition, sometimes in his words, sometimes in a more concise form.

The passage in the second book of the *Æneid*, "Jamque adeo," &c. from verse 567 to 588, is inclosed in brackets, with an intimation in the notes, that those 22 lines are wanting in many good manuscripts, and some early editions, but without any opinion given on the subject. The more we consider the point, the more we are convinced that these verses must have belonged to the original texture of the poem; and whether they were condemned by Virgil, or his poetical executors Varius and Tucca, the omission must have left a miserable chasm. For without them *Æneas* would be told by *Venus* to think of his family, and not to think of *Helen*, when the very last object in his thoughts was his family,

(Subiit deferta Creûsa

Et direpta domus, et parvi casus Iuli)"

and

and Helen had never been mentioned, or, as it would appear, thought of at all. The "non prius aspicias" in v. 596 would mean nothing, nor would the display of the hostile Gods, calculated to call off his resentment from the human causes of the evil, have any object.

Amidst abundance of matter that we rejoice to find in this edition as good and useful, there are very few additions which we have to wish. Perhaps, in the fourth Georgic, v. 148, where Virgil dismisses the subject of horticulture, as not suited to his limits, it would have been better to insert the exordium of Columella, lib. x. where he refers to those very lines.

Hortorum quoque te cultus, Silvine, docebo,  
Atque ea quæ quondam spatiis exclusus iniquis  
Cum caneret lætas segetes, et munera Bacchi,  
Et te, magna Pales, nec non cælestia mella,  
Virgilius nobis post se memoranda reliquit.

It may be observed that this passage contains a complete, though brief, argument to the four books of the Georgics. It is the more desirable that such a reference should be made, because this ancient sequel to Virgil's exquisite poem is less known than it deserves.

The maps and the index to this Virgil are very useful additions, and excellent in their kinds; nor can we hesitate to recommend the book as, what we stated at first, the most judicious edition for young students that has yet appeared.

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ART. XII. *A Review of the Governments of Sparta and Athens.* By William Drummond. 8vo. 282 pp. 5s. Nicol. 1794.

WE entirely agree with the ingenious author of these treatises, that an investigation of the institutions, laws, and government, of ancient nations, is a study of great importance. We will venture to go still further, and assert, that the best school of politics is to be found in the historians and philosophers of ancient Greece. These great men appear to have adopted the same process in the discovery of political truth which Newton pursued in Natural Philosophy. A patient investigation of facts preceded the deduction of any abstract principle. The great variety of the forms of civil govern-

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ment

ment which the Grecian states exhibited, supplied them with abundant and diversified materials for speculation. To these they confined themselves, and seldom quitted the safe and beaten paths of fact and observation. Their judgment they seldom precipitated. They reasoned upon these subjects very seldom *a priori*, and consequently they advanced nothing which was not embodied and substantiated by sound and discriminating experience. We do not fear to assert, that in such writers as Thucydides, Polybius, Plutarch, and Aristotle, the most valuable information is to be found by the practical statesman in every age and nation of the world. It would be happy for mankind, if those who really wish to render service by their researches, would more generally direct their attention to these sources. Were these grave and truly enlightened men our guides and examples, a more powerful check could not be given to those idle, empty, and delusive theories, which have their origin in self-conceit, their progress in knavery, and their termination in plunder, massacre, and anarchy.

Among the attempts to revive the study of ancient politics, the present treatises must claim a very respectable rank. The author's reading seems to be accurate and extensive, and what we own with us appears to deserve peculiar commendation, it has been sought at the fountain head, and not filtrated through the medium of modern politicians and historians. Every real scholar will most heartily agree with the following sentiments.

"The reader, however, may be assured, that I have always preferred that little which the Greeks have left us, to the long and laborious treatises of modern compilers. The more we lose sight of the ancients, the darker and the more dreary will our path become. Those who may pretend to understand this subject, by the help of modern information alone, may as well hope to discriminate the variegated verdure of the woods by the help of a taper, or to judge by moonlight of the beauties of a distant prospect." P. 56.

Concerning that very singular phenomenon in the political world, the government of ancient Sparta, we find much very ingenious observation, interspersed with curious and very interesting anecdote.

Not only the form of government, but the very peculiar social and moral institutions combined and co-operating with it, afford matter to our author for very ingenious and frequently original speculation. We do not think we can present our readers with a better specimen, than the following apology for the banishment of the precious metals by Lycurgus from his commonwealth.

"These

"There may be some reason to think that Lyncurgus did not ill consult the happiness of his countrymen, when he banished the use of the precious metals. It is true, indeed, the Lacedemonians soon became strangers to refinement. The merchants of Greece no longer visited their unproductive shores. The fine arts were neglected. No orators thronged the Forum, and no demagogues were known, where no gold encouraged faction: no contending sects of sophists and rhetoricians proclaimed their tenets through the crowded streets. The refinements of philosophy were unknown at Sparta; nor were the subtleties of metaphysics understood. But virtue was respected—patriotism flourished—and the social affections were cultivated. The insolence of ambition was repressed, and the fordidness of avarice was unknown." P. 49.

Upon the connection between public and private virtue, Mr. Drummond's sentiments have a very uncommon manliness and elevation, and are highly entitled to attention in the present day; and, amidst the events now passing before us. The following specimen of them will not assuredly be thought superfluous,

"Public virtue is the great basis upon which laws and government most securely rest. But public virtue is the offspring of private virtue. We love our country, after having loved our relations, our friends, and our neighbours. Patriotism, as it has been well defined by an able writer, is only a wider diffusion of benevolence, which extends from our firesides, to all those who are governed by the same laws with ourselves; whom the same political interests bind together; and whom the same name distinguishes as one people. But without the exercise of the moral virtues, however men may talk of patriotism, they will never practise it. That great palladium of government is never found among a people corrupted by luxury. It is nursed in the bosom of simplicity; and educated in the school of morality. It is cherished in the breast of man, with the most generous affections of his heart. It is intimately connected with the love of order, and closely united with moral rectitude.

"The first duty of a legislator, I firmly believe, is to inspire the people with the love of morality. In the cultivation of the moral duties, says Cicero, is all the honour, and in their neglect, all the shame of our lives. But there is more than this; men, who obey not the laws of moral obligation, can never be the friends of order, or of mankind. The moralist is guided in his conduct by his perception of moral fitness; but he who altogether disowns this guide, must either be a dangerous, or an useless member of society." P. 68.

In the author's observations upon the Athenian laws and government, we trace the same vein of accurate research and useful deduction from historical fact. His sentiments concerning that celebrated law of Solon, which proscribed neutrality in case of civil commotion, convince us of his talent for discriminating the operations of moral and political causes. We refer



refer our readers to the whole of the passage. See page 150. These treatises are closed with a very able examination of the several hypotheses concerning the foundation of civil government advanced by Locke, Montesquieu, and Sir W. Temple.

In combating Mr. Locke's doctrine of consent, tacit or expressed, we cannot but think that our author displays strong reasoning powers, and very just and sober views of his subject.

"The individual should further consider, according to the system of Locke, that if men be indeed governed by their own consent, that consent is necessarily the principle of all governments; and therefore all civil laws, which are binding on the human race, can only be those which are so obtained. Thus then every man is a free agent, who may judge whether society repays him or not, the price of his natural liberty; and who, if he thinks it does not, may assume the barbarous ferocity of the savage, and exercise in society the only right he knows, the right of the strongest.

"But to what end does this system lead? it seems indeed to strike at the root of all civil society; for if it be admitted, that his own consent is the only allegiance which a man ought to know, it must also be supposed that all men are equally enabled to judge of the nature of government; and therefore all the governments, all the laws, the whole political institutions, which have been fabricated for ages, by the laborious and progressive wisdom of men, are to be dissolved and broken down, if they meet not with the consent of the illiterate peasant, and if they be not approved even in the moment of public tumult and agitation. If therefore universal consent be indeed the only principle of government, it is a principle equally wavering and uncertain; and could never have been regarded by the Numas, or the Solons of antiquity, who framed the laws not only to bind themselves, but their posterity." P. 159.

We think ourselves strongly justified in recommending these valuable treatises, to the attentive perusal of the political student, both on account of the variety and importance of the matter they contain, and that most laudable spirit which prevails in them, of bringing theory to the test of fact. The style is, upon the whole, good. But impartiality obliges us to confess, that we perceive in it some of those ambitious elegancies, which Petronius Arbiter calls the mellitos verborum globulos et dicta sesamo et papavere sparsa. We see here and there also examples of that turgid and inflated diction which the example of Gibbon has made too current among the historical and political writers of the present day.

ART. XIII. *Sermons on various Subjects, Moral and Theological, preached in Tunbridge-Wells Chapel. By Martin Benson, M. A. Minister of that Chapel, and Rector of Merstham, Surry. 8vo. 414 pp. 6s. Rivingtons. 1794.*

NOTWITHSTANDING the multiplicity of sermons which are daily issuing from the press, we are yet disposed to class among the most useful friends of the public, those who select and revise, for domestic instruction, lectures which have interested and edified in the public delivery. Without reflecting upon the manners of the age, it may yet be presumed, that numbers live in the disuse of public worship; and that, in addition to that class whom age and sickness, accident and infirmity, exclude from the social services of devotion, an almost equal class might be enumerated of those whom system, indolence, and vicious habits prevent from mixing with religious assemblies. Ample reasons, therefore, may continue to exist for increasing that stock of domestic theology, to which these descriptions of society can alone have access, by new and continual supplies.

The sermons which now wait the award of the public, appear from the premonitory remarks of their author, to have been selected from the labours of ten years: and it is but reasonable to expect, that local considerations will have compelled Mr. B. to employ in their composition for original delivery, a more than ordinary portion of refinement and correctness.

In perusing the volume we have found this expectation generally confirmed; and, although we cannot but object to some verbal peculiarities, and once or twice what, in our judgment, pass for doctrinal inaccuracies, we have no scruple in affirming, that the language is spirited, elegant, and clear; the reasoning forcible and ingenious; and the piety fervent and impressive.

The sermons are in number twenty, and turn upon the following subjects of lively and general interest.

1. On the Propriety of Christian Preaching. 2. On Faith.
3. On Repentance. 4. On the Danger of Shame in the Cause of Religion. 5. On the general Issue of the Resurrection.
6. St. Paul our Pattern. 7. Same Subject continued.
8. On Walking worthy our Vocation. 9. On the Duty of frequenting public Worship. 10. On Prayer. 11. On secret Sins.
12. On Economy. 13. On the natural Calls to consideration. 14. On the Testimony of Agrippa. 15. On the paternal Charge.
16. On the Judgment to come.
17. Obedience.

17. Obedience better than Sacrifice. 18. On the Obligations and Comforts of Religion. 19. On Censoriousness. 20. The Divinity of Christ essential to the Gospel Scheme of Salvation.

In contending (Serm. I.) against the loose doctrines of enthusiasm, Mr. B. appears not strictly to have kept in his eye the creed of our church, nor the general system of Scripture. If, as our author argues, good works are to "render us meet for the mediation of Christ," then it is evident that the *origin* of our salvation, and a proportion of its *merits* (what proportion we are not told) belongs to ourselves; and our church has erred in declaring by an express article, that works done prior to the receipt of divine grace, have no quality of recommendation; but that our salvation results absolutely from the will and operation of God himself. Equally repugnant to the Christian system is the sequel of this doctrinal discussion, in which the death of Christ (p. 17) is said to be imputed "in alleviation of our sins." If this be true, either the death of Christ has some defect, or man has some atoning virtue, or sin is not "exceeding sinful." But we consider these as inadvertencies, and do not suppose that the author would be disposed formally to maintain either of these positions; particularly as he has affirmed (Serm. II, p. 32) that salvation comes through the merits of *Christ's death*; in Serm. XI. has strongly characterized *Sin*; and, in Serm. XX., disputed in favour of that doctrine by which *human merit* is completely destroyed. As we have hinted at verbal peculiarities, we cite as examples, "in present," p. 4, which is a Latinism; and "no damper," p. 23, which is unquestionably a vulgarism. Justice, however, induces us to add, that these are inaccuracies of rare occurrence; and our readers will see from the following extract (selected with no particular regard to preference) that faults of style by no means enter into the general character of these discourses.

"In the first place then, allow me to call your attention to the great duty of œconomy: and as we may support our admonition on our Saviour's words, so from thence let us define its nature. It is most obviously in nothing similar to avarice: for when our Saviour recommends it, his advice is subjoined to an act of supreme benevolence. For the same reason, it assimilates not with covetousness, with a desire of appropriating all to selfish enjoyments; nothing was further removed from the practice of our Lord; nothing more frequently incurred his censure. It rather implies that we understand the proper use of our possessions; and enjoins, that we make the fair and proper application. It inculcates moderation with respect to ourselves; liberality towards others: and it is the province of œconomy, to hold the balance to secure an equitable appropriation.

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"The man of extensive property is at most but the servant, unto whom the ten talents were committed; and none of us are so indigent, but that we may reasonably be compared to him, who was entrusted with one only. The difference in station, as in fortune, being established for the general good of the community; there can be no sufficient reason alleged, why those of elevated rank should not be allowed the enjoyments peculiar to their sphere. And when those of the lower reflect, how great the responsibility attached to an elevated station, and for how short a time the superiority is destined to exist; they have no great reason to lament their present state of indigence. But still the former should remember, that it is their duty to reconcile these differences: that they are constituted stewards for this purpose, and that to fail in the discharge of it will be fatal. When an account of our respective talents shall be required, it will not be a sufficient excuse, that such was our rank, such were the necessary demands, and those so weighty, to support it; that we had it not in our power to feed the hungry, to clothe the naked, to instruct the ignorant. For these omissions we shall have no shade of excuse: for in truth these constitute the first duties of rank and affluence. It becomes therefore an object of much importance in every rank, to act upon a proper system in these particulars: which system we term *œconomy*. It is greatly to be apprehended, that without it, many duties will be left to chance; that many will be altogether omitted.

"Neither should it be imagined by those of moderate circumstances, that they are unconcerned in the advice, which is hereby submitted. Where the original talent is small, greater care and industry seems requisite to procure an accumulation. So far then from paucity giving any warrant to inattention: it seems to proclaim, that on this quarter method is most eminently needful.

"There are some very strong present persuasives to the accomplishment of this duty. There is not, perhaps, so sure a guardian of our virtue as *œconomy*. If its only consequence was that of enabling us uniformly to act on the same principle towards others, as we should wish them to make the standard of their conduct towards us: I leave those persons, who are enabled only to reflect on property annihilated in the pursuit of vice; and whose ears are at every turn assailed by the reproaches of injured and unsatisfied creditors, whether it might not have obviated many a present painful reflection, had it been duly allowed to have whispered early lessons of prudence. Such is its natural tendency. It regulates the practice of many virtues. It discriminates between these and many seductive vices. For suffer me to add: however we are enjoined the practice of generosity, every principle of religion, every rational dictate of honour, first command us to be just and honest. This every man may be, and at the same time exert his generosity: but this can only be effected by a system of *œconomy*. If generosity precede justice, it is false, it is dishonest, it is injurious. But it is no excuse that each cannot take effect. We must be just towards others, that we may be so towards ourselves: which kind of justice will consist in performing those duties, on which our real welfare must depend." P. 233.

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Upon the whole, we consider these sermons as deserving considerable praise, for the excellence of their instructions, and the elegance of their execution. To those they will doubtless prove an acceptable present, who are desirous of cementing the union between morality and piety; and accommodating the doctrines of christianity with the rules and maxims of practical virtue.

ART. XIV. *The New Annual Register; or, A general Repository of History, Politics, and Literature for the Year 1794. To which is prefixed the History of Knowledge, Learning, and Taste in Great Britain, during the Reign of King James the First. Part the Second.* 8vo. 327 pp. 9s. Robinsons, 1795.

FOR espousing either side, in political or other controversy, there may certainly be the purest motives, and a sincere conviction of rectitude protects even error from disgrace: but for fighting in disguise, and aiming the shafts of enmity from beneath the shield of impartiality, we know of no excuse which morality could admit without a blush. We by no means pledge ourselves to defend political measures, or even to discuss them, as matters on which we can be expected to decide. We have our own opinions, and those opinions we avow, from time to time, with the addition of such reasons as to us appear to be valid. This right we admit on all sides; but we think that fairness likewise demands of all, that they should declare their true intentions, and not endeavour to inveigle the unsuspecting, by professions which are never realized. The historical part of the work before us, continues to be, as it has been from the first, a most partial report on the side of opposition. Why the writers should deny this, which is obvious in every page, and for which they probably think their reasons excellent, we cannot otherwise conjecture, than that the confession of their real sentiments would be adverse to their views of profit. A partial sale would not, perhaps, indemnify them for their diligence in pressing forward with such haste into the market.

By those who inspect the *New Annual Register*, no proof of our assertion can be asked; the fact speaks for itself; and it is not the affected candour which is now and then assumed, that can disguise the uniform design of the publication. Such passages serve only to remind the reader of the just representation of life, in a certain popular comedy where the most malignant

lignant circulator of calumny is denominated Mrs. Candour. Thus, in the close of the history, to leave the impression in that style upon the mind of the reader, after stating the suppositions under which they can conceive the ministry to be deserving of public confidence, these writers add, "We are far from saying that this statement is not warranted by facts." But how is it that they are far from saying so, when the chief part of the narrative that precedes is so constructed as to prove, if possible, that most of those suppositions are false \* ?

That they who do not examine the book itself may not take this on our bare assertion, we shall give a short account of the manner in which the history is conducted, particularly in the part which contains the British politics. To begin then at page 5, where the question of the war is handled. Let any one examine the hostile array of twelve suppositions against the ministry, the last of which these writers think proper there to say they cannot credit, though they have uniformly and warmly contended for its truth, and pronounce whether they proceed from an impartial pen. Let him pronounce also whether it is an honest pen, which, after endeavouring to fix those and other stigmas, subjoins near the end of page 6, in the true spirit of Mrs. Candour, "We are *far from wishing* to cast *any odium whatever* on the conduct of the executive government;" though that very sentence is not concluded, such is the inveteracy of the *candid* writer, without a direct charge of rashness and pride. This, in our opinion, is the fault that cannot be defended. Let them endeavour to cast odium if they please; but let them not say in the very act, if they would be accounted honest men, that they do not wish to cast it. They not only wish it, but labour towards the point with unremitting assiduity.

To proceed to the debate on the address. Here we find ten lines allotted to the two movers in the House of Lords, and above one hundred and thirty to the first opposer of it; and, in the remainder of the report a similar preference, though, in a less degree, is shown. In the account of the corresponding debate in the House of Commons, Lord Mornington's celebrated speech is dispatched in a page and a half;

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\* To what these authors say in this conclusion on the constitutional operation of petitions, we heartily accede: and, consequently, when such petitions do not appear in great numbers, we do not conceive the public sentiments to be declared.

while Mr. Sheridan's reply occupies little less than nine pages. To Mr. Fox, again, four complete pages are allotted in the same debate, while the minister's reply is compressed within a page, and represented as being chiefly a recapitulation of the arguments of others. It would be tedious beyond measure to pursue this kind of specification through all the instances; but in this manner are the debates in general reported, while all commendatory introductions are bestowed exclusively on the speakers of opposition. "Mr. Sheridan with his usual ability." "Mr. Fox with that energy which characterizes all his exertions on constitutional questions." "The Marquis of Lansdown, in a speech replete with sound observation and elaborate reasoning \*." If justice require such commendations when an excellent speech is made, how is it that no such introduction ever appears on the other side? Mr. Pitt, to mention no other instance, is in general allowed, even by the most violent of his antagonists, to be no contemptible speaker, either in point of eloquence or argument: yet it never happens that these circumstances are noticed by the authors of the *New Annual Register*, whose impartiality is of so peculiar a kind, that it can perceive merit only on one side. The history of foreign transactions is delivered with similar prepossessions. In every part of the globe these enquirers think they meet with proofs of the folly and incapacity of the British ministers: the censure of those who hate, or affect to despise them, are carefully recorded; and even matters, at first sight remote, are constrained to bend to the purpose of casting that odium, which they say they do not wish to cast, on our executive government. Thus the insurrection in America produces, instead of reflections on the turbulent spirit that occasioned it, some severe strictures on excise-laws here: and the proposal to raise the Germans in a mass, occasions sarcastic reflections, and insinuations on arming the yeomanry. Into the justice or injustice of these multifarious allegations, it is neither necessary nor practicable for us in this place to enquire; all that we contend for is, that the work in question is a party work, and ought as such to be rejected or received.

These writers, in one place, undertake to give us their political profession of Faith. "We have never," say they, "disguised our political sentiments. They are precisely those of the old Whig party, which seated the house of Brunswick on the throne of these kingdoms, and under which the coun-

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\* To which also eight full pages are given.

try was happily governed for more than half a century." p. 305. But what if this very declaration should contain a complete disguise of sentiment? If we say that we suspect it, we will not say so without alledging our reasons. Let us turn then to the reflections of the same writers, on the close of the trials for high-treason; which we shall give in their own words.

"While, however, *we congratulate ourselves and our country upon the event of these trials*, we must add, that we are far from approving the proceedings of the societies in question. The idea entertained by some of them of annual parliaments and universal suffrage, appears to us, in *the present circumstances of Britain*, an extravagant idea. Reforms, to be salutary, must be gradual, and adapted to the moral state of man; and this, *if ever it can be practicable, is certainly too violent a step to be attempted at once*. But had their object been rational, was it the time to enforce it? In a time of alarm, of prejudice, of party spirit, and general ferment, was it a time to enforce schemes of reform and innovation? The imprudence of the measure must be obvious on their own principles; and admitting the ministry to be what they have supposed them, crafty, unprincipled, existing only on the alarms and fears which they can excite in the nation, was it not obvious that advantage would be taken of these proceedings, to support and extend that system of delusion, which they had found already so much adapted to their purposes? Or, supposing the ministry not dishonest but timid, could any other consequences be expected than those which have ensued? It would certainly have been more prudent therefore to have pursued the advice of Mr. Horne Tooke, "to lie upon their oars" till prejudice should be dissipated, till the ferment of the moment should have subsided, and the minds of men be prepared for a dispassionate pursuit of those objects which might appear essential to the public interest.

The affectation of French phrases in these meetings was also greatly calculated to excite apprehensions in weak minds." P. 286.

We appeal to the judgment of our readers, whether this paragraph exhibits any thing like the sentiments of an old Whig. Annual parliaments, and universal suffrage, can tend only to destroy the whole system of our mixed constitution, and plunge us in the very dregs of democracy. They are the favourites of modern republicans, but were never patronized, unless we are much mistaken, by old Whigs. Yet nothing can be more obvious than that, in the paragraph just cited, both are considered as objects in themselves desirable, and only *too refined* for our present state of moral improvement. Thus are we fully authorized to assert, that the claim of these writers to the character of old Whigs is no better founded than their claim to impartiality; and that when they pretend to avow their political sentiments, something



Something lurks beneath, which they do not choose to own, and which is betrayed only by incidental passages. Nor should it be overlooked, that the adoption of French phrases by the seditious societies, is considered by these pretended Whigs as no otherwise reprehensible, than as *calculated to alarm weak minds*. Do not strong minds as well as weak, and the strongest the most clearly, see in it an unequivocal approbation of French principles? But it is not this which is disapproved by these writers, but only the danger of exciting alarm—that is, of rendering themselves odious, and thus impeding their machinations. So long as any power of moral discrimination subsists, so long must unnecessary and superfluous imitation be considered as a tribute of applause: and especially when new terms are coined to express new situations and contrivances, the adoption of the phrases must imply a desire to adopt also the plans for which they were formed\*. Who is there that imitates the language of criminals, whose acts and combinations he detests? If, therefore, it be weakness to take offence at that which sets up depravity as a pattern, and displays an inclination to copy every thing, by imitating all that lies within command, of that weakness may we ever be convicted.

This volume is introduced by a petulant and angry preface, a part of which is openly levelled at us; how much more may be so intended, it is not worth our while to enquire. The general intention of it is to establish the claim to impartiality, which we have here again refuted. What is most observable is, that the authors labour much to disgrace certain writers, whom

\* The case is not the same with respect to the phrases borrowed from England by the French. Our methods they approved to a certain degree, but thought we did not go far enough: there was nothing for them to abhor in our plans, though they might consider them as imperfect.

† Of the treaties of Pavia and Pilnitz, the dispute concerning which these writers still maintain, we shall only say, that from the best enquiries we can make, the former is not only a forgery, but a bungling forgery, defective in some of the most usual diplomatic forms: and that of the latter, it has never been proved that it was more than a common alliance; nor that our court had any part in it. Surmises are of little importance. Concerning Robespierre we meant to deny only, that his subsequent popularity was *principally* owing to his defence of religion. We wish religion had at any time had so much influence in France. He found it indeed a prudent measure to take advantage of the disgust which the abolishers of all religion had excited,

they

they declare it impossible to disgrace, and are violently incensed at attacks which they pronounce impotent. With respect to what is said of us contemptuously or slanderously, while we endeavour only to perform our duty, we can be well content to be despised with those whose abilities, and hated with those whose virtues, the nation at large most justly admires and reveres.

**ART. XV.** *A new Inquiry into the Suspension of Vital Action, in Cases of Drowning and Suffocation. Being an Attempt to concentrate into a more luminous Point of View, the scattered Rays of Science, respecting that interesting though mysterious Subject. To elucidate the proximate Cause, to appreciate the present Remedies, and to point out the best Method of restoring Animation.* By A. Fothergill, M. D. F. R. S. Member of the Royal College of Physicians, Honorary Member of the Medical Societies of London, Edinburgh, and Paris, also of the Philosophical Societies of Manchester, Philadelphia, &c. 8vo. 189 pp. 2s. 6d. Hazard, Bath; Rivingtons, London. 1795.

**T**HIS piece obtained the gold medal of the Royal Humane Society, and is published at their request. The author having examined the causes assigned for suspended animation, in animals that are hanged, drowned, suffocated, or killed by noxious vapours, concludes that it is occasioned solely by the exclusion of vital air from the lungs; hence, he says, p. 55, on suspension of respiration, suspended respiration is the immediate cause of the suspension of the other vital functions, and ultimately of death. To prove this position he examines the qualities of air, and shows in what manner it communicates to the body heat and motion. It is now known, he says, p. 26, that the air we breathe is a compound, consisting of azotic, vital, and carbonic, in the proportion of eighty parts of azotic, eighteen of oxygene or vital air, and two of carbonic. That a lighted candle immersed in azotic or carbonic air is soon extinguished; in oxygene it burns brighter, and continues longer than in common air. In the same manner, if an animal be shut up in azotic or carbonic, it is soon destroyed; but in oxygene air, it will continue to live until it has imbibed all the oxygene, or contaminated it by the carbonic it is perpetually emitting.

*Respiration*

Respiration serves the double purpose of discharging carbon or noxious air from the blood, and of supplying it with oxygen or vital air.

“ The blood, in its rapid career from the heart, to the remote parts of the system,” the author says, p. 31. “ verges towards putrefecency, and contracts a certain degree of impurity, constituting what modern chymists style carbon, or the basis of fixed air, which it carries with it to the lungs, as its destined outlet. Here the impure matter, or carbon, meets with vital air, to which it has a stronger chemical attraction than to the blood ; it therefore quits the latter to unite with the former, and is expelled in form of fixed air. As all the blood must circulate through the lungs, each portion as it passes through that organ, must undergo the necessary purification at each successive breathing ; and thus the whole mass alternately contracts impurities, and is alternately purified.”

Thus we are told in what manner the blood is freed from the impurities it collects in the course of the circulation ; by the carbonic uniting with the oxygen of the air we inspire, and flying off with it in the form of mephitic or fixed air. But all the oxygen, or vital air, is not employed in the office of attracting and carrying away carbon from the blood ; for a portion of it at every inspiration enters the blood, taking with it caloric, or heat, with which it is combined ; but it will be better to use the author's words.

“ It has been shewn,” he says, p. 39, “ that without vital air neither life nor flame can subsist. But the vital part of the air we breathe is also known to abound with heat in a latent form ; in the process of respiration the oxygen appears to undergo a decomposition, and by that means not only finds entrance into the blood, but also gives it a phosphorescent quality. For the oxygen, uniting with the blood, communicates the florid colour and poignancy, and at the same instant deposits its latent heat, which being gradually evolved in its sensible form, pervades the densest parts of the body, diffusing warmth over the whole frame.”

This the author also considers as the source of irritability, and hence the principle of life in all organized beings. The author next proceeds to consider the sentient principle, which is distinct from irritability. This takes its origin from the brain and nerves, and is communicated, he thinks, by means of a subtle fluid, probably electricity.

From this recital it appears that the whole of the author's system rests upon an opinion, that part of the oxygen of the air we breathe unites with the carbon of the blood, and forms with it mephitic air, and is discharged from the body ; while another portion is decomposed in the bronchia, or air-vessels of the lungs, and enters the blood in conjunction with caloric,  
or

or latent heat, which does not escape during the decomposition, but continues united with the oxygen, and enters the circulation with it, and at the moment that the oxygen imparts "poignancy" and colour to the blood, it is deposited in a sensible form, evolved, &c. and becomes the source of life and heat. In this theory there is much confusion, and the facts are so far from being demonstrated, that they are scarcely rendered probable; yet, by a chain of deductions drawn from these supposed facts, the author concludes, that the whole art of physic depends on the management of this process, as we learn from the following maxims. P. 178. "That **VITALITY** consists in action and reaction, between the vital organs and their respective stimuli. That in nicely adjusting stimuli to the due tone of the irritable fibre, consists the **PRINCIPAL SECRET** in the art of healing. That vital air (oxygen) is essential to irritability; and may be considered as its **PROXIMATE CAUSE**." As this explanation of the uses of respiration, and of the effect of oxygen upon the system, is now generally adopted by the followers of the new philosophy, the author thinks it right to put in his claim to the invention. He therefore adds, "that this was first hinted by him in the year 1780, though lately brought forth by some other authors, as a **DISCOVERY ENTIRELY NEW**." This is certainly a very concise and comprehensive system, and renders the study of physic very short and easy; but, as we do not find the author has performed any remarkable cures, in the course of these twelve years, that he has been in possession of this infallible clue to the knowledge of diseases, or that he has even reduced his principles to practice, he will permit us to follow the old mode, until we have some better proof of the solidity of his doctrine than vague assertion. In the mean while we cannot help expressing our concern, at finding opinions of this kind so hastily and confidently promulgated. The authors, for there are many labourers in the vineyard, might surely have waited until they had collected some facts, on which to ground their deductions. As far as our enquiries have gone, the trials hitherto made to reduce these speculations to practice, have not terminated in such a manner as to encourage proselytes among persons of experience and judgment; and in the method of restoring suspended animation, the immediate subject of this work, we do not find that this author's philosophy has enabled him to make any material improvement. That air is necessary to the life of animals, and that when respiration is stopped, they soon die, must have been early observed; and it seems probable that men would soon have recourse to warmth and friction to restore life in persons drowned or suffocated. These means, with  
inflation

inflation of the lungs, have been long used by midwives, in a rude and unskilful manner indeed, in their attempts to restore children born apparently dead: and these are the principal means now recommended. The improvements the art has received, consist principally in the invention of a convenient apparatus for inflating the lungs; in handling the body with more delicacy and gentleness, particularly in abolishing the custom of rolling it, setting it upon its head, &c. which frequently extinguished the small remainder of life it was meant to revive; in persisting in the use of friction for the space of two or three hours, by which means persons have been restored whose cases were thought to be desperate; in pouring occasionally a little warm wine or brandy into the stomachs of the patients. These improvements were first suggested in this country by Dr. Alexander Johnson; and, from his little work, the present respectable society, to whom this publication is addressed, seem to have taken the idea of their institution. The pains the society have taken to disseminate the knowledge of their principles, is equally honourable to them and beneficial to the country; and from a continuation of their exertions, particularly in collecting observations on the comparative effects of the different means they employ, greater advantages may still be expected. The effects of bleeding, emetics, tobacco glysters, and electricity, which we find frequently recommended, are not yet sufficiently ascertained. Dr. F. offers many ingenious arguments upon these subjects, but as they are principally drawn from theory, little dependance can be placed upon them. On the whole, we confess we are much disappointed in our perusal of this volume, which, instead of containing practical facts, adapted to the capacities of the persons usually employed in this business, is filled up with abstruse and obscure philosophical arguments, which must, to the majority of them, be totally unintelligible.

The volume contains three engravings. One a portrait of his majesty, from a picture by Gainborough; and two historical pieces, from paintings by Penny; one representing the distress on seeing a relation taken from a river, apparently dead; the other, the joy of the same family on seeing their relation restored to life. They are the same which are inserted in the Transactions of the Royal Humane Society, and here placed by permission.

ART. XVI. *A short History of the British Empire during the Year 1794.* By Francis Plowden, L. C. D. 8vo. 377 pp. 5s. Robinsons. 1795.

MR. Plowden has for sometime enjoyed a justly earned reputation among literary men: he has certainly proved himself a man of talents and a good writer. But it is no less certain that in every page of this work he proves himself a violent party politician; and, though we are sensible of his energy and luminousness, we cannot shake off one prejudice deeply rooted in our minds, which forbids us to allow him much credit as an historian; namely, that any mind possessed with party spirit must be unfitted for the collection and distribution of historical truth. We subjoin the following extract as a specimen of Mr. Plowden's style; but at the same time, as a proof with what dry brevity he can relate, and with what coldness he can commend, the most signal triumph of his country. While every incident that can be wrested into an attack against the government, is related with energy and detail, the victory of the first of June is told in few words, lowered by many previous insinuations, and so concluded as to leave an impression of discontent on the mind. How justly, the reader must decide.

"At length have we fortunately found an opportunity of exerting the vigour and strength of Great Britain to some desirable purpose; and although it has cost the lives of many valiant seamen, the ever memorable victory of the first of June will revive in the breasts of Englishmen the honest pride of triumph in their superiority upon the ocean, and recall their attention to the improvement of their natural strength. It is always natural, perhaps seldom justifiable to look up to the Commander of the Channel Fleet for the consequences either of our success or discomfiture. Undoubtedly when once at sea with discretionary powers, the plenitude of responsibility rests with the Admiral: but the public is seldom initiated into the dark mysteries of the Cabinet: it has often sent out the Channel fleet with positive injunctions to the Commander not to risk a general engagement. Upon this ground alone is it we believe the French fleet during the preceding year to have appeared so frequently in the Channel with impunity. On the present occasion fortunately the gallant Admiral had such orders, that neither checked his ardour nor cramped his disposition to try the issue fairly with his enemy.

"With judicious and spirited manœuvring he at last brought the enemy to a general action. They had twenty-six, he only twenty-five sail of the line: we made the attack, and they sustained it, says our Admiral, with their customary resolution. In less than an hour after the action had begun in the centre, the French Admiral, engaged

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BRIT. CRIT. VOL. VI. NOV. 1795.

by the Queen Charlotte (Lord Howe's ship), crowded off and was followed by most of the ships of his van that were in condition to carry sail after him, leaving with us about ten or twelve of his crippled or totally dismasted ships, exclusive of one that was sunk in the engagement. Our own fleet was so much disabled and separated, as not to be able to secure all the crippled ships of the enemy which could not follow their Admiral. Seven struck their colours, though one of them, the *Vengeur* of 74 guns, sunk immediately upon being taken possession of. This was reckoned to be the severest engagement, for the time it lasted, within the experience of the oldest officer of the fleet; and, happily for this country, exhibited to the world at large the most unequivocal testimony of the superiority of the intrepidity, skill, and conduct of British seamen.

"We have every reason to exult in this signal victory of our fleet; but it affords a melancholy demonstration of our Cabinet's neglect in procuring information, and of their supineness in acting, when even by accident they have acquired intelligence. The great object for which the French risked the engagement of the first of June, was to secure the safe arrival of their American fleet, consisting of 160 sail, and valued at 5,000,000*l.* sterling: above 120 of these vessels were laden with provisions and military stores, of which the Republic stood then in the last want: the remaining forty were laden with the produce of their West India Islands. True it is that Admiral Montague was sent out in quest of this fleet, but with a force so palpably deficient as to be the humble and mortified spectator of the whole fleet and convoy's triumphant entry into Port L'Orient." P. 159.

That volume will probably not become a great favourite with the English reader, which in an history of his country, conducted through nearly four hundred pages, relates not, except in this depreciating style, one honourable or cheering circumstance; but is a continued detail of disasters carefully collected, and so arranged for his inspection, that no article is hidden from the view, which might move him to sorrow, or excite his indignation; which might humiliate his own country, or exalt that of his enemy: and this volume relates to the events of only one year. To what a size will this *maye monno* swell, if Mr. Plowden's complaint should continue to affect him year after year? As an open and declared assailant of ministry, however, he is much fairer than those writers who frequently adopt his words, yet profess impartiality.

## BRITISH CATALOGUE

## POETRY.

ART. 17. *Poems. Containing John the Baptist, Sir Malcolm and Alla; a Tale. War; a Fragment. With a Monody to John Henderson, and a Sketch of his Character.* 12mo. 122 pp. 3s. 6d. Robinsons. 1795.

These compositions possess more vigour than melody, but are by no means deficient in either, witness these lines.

" No more shall Death, the king of terrors, reign,  
And o'er creation cast his icy chain :  
Despair no longer heave the rending sigh,  
And hope, revolting, cloud th' expiring eye :  
But Faith, descending from the realms of light,  
Dispel your fears, and aid your heaven-bound flight ;  
Lead you thro' him, whose vision I proclaim,  
From man's applause, to seek eternal fame.  
To shun the passing trifles of a day ;  
To call from earth your wandering thoughts away ;  
To see beyond the dreary vale of time  
A prospect opening, cloudless, and sublime ;  
Where mind shall bloom, and thought unslack'd shall grow ;  
Where pain no more the new-born soul shall know ;  
Where joys substantial, lasting, and refin'd,  
Shall feast the senses and transport the mind,  
Beyond what eye hath seen, or heart conceiv'd,  
Prophet foretold, or patriarch believ'd ;  
Where God shall cleanse the heart, no more to sigh,  
And wipe the final tear from every eye."

Sir Malcolm and Alla is a well told tale, and will interest the lovers of that kind of poetry of which simplicity is the predominant character. The monody on Mr. Henderson, who was indeed a most singular personage, is written with all the warmth of enthusiastic fondness, but it betrays many marks of carelessness, and is indeed the least perfect poem in the book. It is replete with feeble lines, and feebler epithets.

" Truths pure behestments would he then express,  
Are oracles heard from a sick friend's bed ;  
How deeply then his precepts must I prize."

Yet the following lines well deserve praise.

O o 2

" O hither



“ O hither come all ye whose smoky lamps  
 Burn dim and foul 'mid doubt's unwholesome damps :  
 O hither come from me, the mourner, hear  
 What smiles a dying christian's lips can wear ;  
 When some kind angel soothes the lab'ring breath,  
 And lifts the emancipating wand of death.”

It may reasonably be suspected that partiality has coloured too highly the picture of Mr. Henderson, when it affirms that he could not only assume the dialect of every nation in Europe, but the accents of particular districts so completely that he might have passed for an inhabitant of either ; (quere what ?) but certain it is that the subject of this writer's praise was a man of uncommon attainments ; and we lament, in common with his friend, his early loss to society.

ART. 18. *Fashion. A Poem.* 4to. 34 pp. 2s. Cadell and Davies. 1795.

This is a serious and sensible poem, but shows no great degree of poetical skill or talent. The follies and extravagant taste of the times are severally animadverted upon, but the lines appear languid after Cowper's fine apostrophe on a similar subject in his poem of the Task ; which we mention on this occasion because the author seems to have had him in his eye.

ART. 19. *A Review of the present State of the British Theatre ; or, useful Hints to Mr. Pitt on Taxation.* 4to. 1s. Wenman and Hodgson.

To a short preface, which is by no means destitute of humour, our author has tacked half a dozen pages of absurd—rhymes, shall we call them ? No—let the reader take a specimen, and fix a title upon it for himself.

“ Large houses incommodiously,  
 Few performers of ability,  
 And in Theatres Royally,  
 Handy's troop shew disgracefully,  
 As by no means theatrically,  
 For at such trash and trumpery,  
 ( Never known, Sirs, 'till lately, )  
 We may justly cry—Well-a-day !  
 Quadrupeds without utility,  
 Displayed pantomimically,  
 And sneered at contemptuously.  
 In newspapers ridiculously,  
 Puffs blazon conspicuously :  
 Mere ostentation and vanity,  
 Cooked up Managerically,  
 To lure the unthinkingly.” P. 5.

ART.

- ART. 20. *Epithalamium on the Nuptials of his Royal Highness George Prince of Wales, and Caroline, Princess Royal of Brunswick.* 4to. 1s. Owen. 1795.

To the printer of this poem we must give the credit of having performed his part with accuracy and neatness. To the poet we can only say,

“ Qui Baviū non odit, amet tua carmina.”

- ART. 21. *Caroline, or the happy Marriage; being a Poem addressed to his Royal Highness the Prince of Wales, on his intended Nuptials with Princess Caroline of Brunswick.* By W. H. Tomkinson, Esq. F. C. Trinity-College, Cambridge. 4to. 1s. 6d. All Bookellers. 1795.

If the patron be content with his bard, and the purchaser of this pamphlet be satisfied with his bargain, we cannot injure the interests of our author by assuring him, that we do not consider this his early attempt as a good omen of future success. His lines are destitute of that energy which is an indispensable requisite in poetry; nor can we suppose that the mode of panegyric which he has adopted, would be satisfactory to every person to whom such compliments might be addressed, as for instance,

——“ So skill'd in all that man can gain,  
And more than common man can e'er attain,  
That envy's eyes tho' fix'd so sharp on thee,  
Scarce in thy conduct can a blemish see,  
When frail humanity reviews thy name,  
She'll doubt almost thy parentage to claim.” P. 12.

Mr. Tomkinson will not, we trust, suspect that we are insensible to the professional merit of Lord Howe, if we should not think *him*, or any other human being, an object which

“ Heav'n might well contemplate and reverse.” P. 12.

- ART. 22. *The Poll-Tax, an Ode, by Grizzle Baldpate, Esq.* 4to. 1s. 6d. Crosby. 1795.

Mr. Baldpate is an obvious imitator of Peter Pindar, and if he will be content with such praise, we will acknowledge not a very unsuccessful one. But we cannot countenance him in his attacks upon Priscian, when he writes,

“ Then Baldpate *might* thou bless thy happy fate,  
Since *thee* and water-gruel sav'd the state.” P. 12.

Nor are our ears yet sufficiently callous (Monthly Critics as we are) to bear the usage of the word “ mischievous” with the penultimate long, as in p. 8 of this poem.

ART.

## DRAMATIC.

ART. 23. *The gallant Moriscoes; or, Robbers of the Pyrenees. A Dramatic Performance. In five Acts. 8vo, 1s. 6d. Allen and Weft. 1795.*

Among the Moors, whom the bigotry of the Spaniards drove from their settlements in that country, several are said to have taken refuge in the caverns of the Pyrenees, and there to have subsisted as Banditti. These are the heroes of the present piece. They give this account of themselves.

“ Necessity alone impels our arms,  
Not uncurb'd licence, and low thirst of plunder.  
Within the windings of these hollow mountains,  
Dwell num'rous troops, whom persecution's scourge  
Drove from the haunts of men.  
Our fathers, friends,  
Were brave Moriscoes, whose industrious arts,  
Commerce, and patient labours, were to Spain  
Of higher value than the Western world.  
Thousands enrich'd with blood Grenada's plain,  
Or weep out weary life in banishment.”

The Albigenes, and their persecution in that neighbourhood, are then mentioned rather confusedly, as if they made a part of the same story. The author disclaims attention to critical rules, professes to have written for his own entertainment only, during a confinement after severe sickness, and following the mere impulse of his own mind. From the production he has thus constructed, we are inclined to think that if he were to write when he was well, with a desire to please others, and with attention to critical rules, he would be likely to meet with considerable success. The drama contains a mixture of blank verse and prose, of serious comic scenes, for which the author makes Shakspeare and Nature his apology. He cannot have better vouchers; and if he will copy them in the manner we have recommended, they might not blush to be his advocates. Seriously, a certain unfinished carelessness, and a flatness which a little more attention might have relieved, are the chief objections to this drama; and the author ought, in justice to himself, to labour to do better.

ART. 24. *Ofway. A Tragedy. By James Plumptre, A. B. 4to. 78 pp. 2s. 6d. Robinson. 1795.*

The tale of Dionysius, Damon, and Phintias, so happily handled by Marmontel, furnishes the ground-work of this tragedy, which Mr. Plumptre has also managed with considerable taste and sagacity. The scene is transferred to Britain, and the characters of Wolphur, Ofway, and Ethelbert are the Dionysius, Damon and Phintias of history. The language throughout is correct and elegant, but not often so animated as its subject seems to prompt and demand. There seems to have been no occasion to make the Princess Cartismandua so extremely negligent of the laws of decency, or the sense of honour, It would have been better, perhaps, to have made her relent at the Spectacle

→ tacle which softened the tyrant, her father's severity, than to have hurled her in frantic deep despair

" From the steep summit of the hideous rock."

The last scene is worked up with proper spirit, and could not possibly fail to interest as a spectacle.

ART. 25. *England Preserved: an Historical Play in five Acts, as performed at the Theatre-Royal, Covent-Garden. Written by George Watson, Esq.* 8vo. 2s. Longman. 1795.

The subject of this drama is the expulsion of the French from England, during the minority of Henry the Third. We should be glad if we could say that the vigour of the poetry keeps pace with the patriotic nature of the design, which is to persuade our countrymen to unanimity, and the rejection of foreign counsels. The piece concludes with sixteen lines of couplet verse, which have spirit, and, we hope, prophetic spirit.

Oh! native land, from hence for ever rest,  
In Freedom, Union, thus supremely blest!  
And should thy Genius, Britain, know a time,  
When Civil Discord flies from clime to clime;  
When with the shock each neighb'ring empire groans,  
And Ruin, menacing an hundred thrones,  
Shakes Europe's centre with his giant-form—  
Calm, and collected, shalt thou face the storm;  
Within thy sea-girt rock, securely, shrin'd,  
Shalt stand, the guardian of oppress'd mankind,  
Blest in a Prince, whose Virtue shall deserve,  
Whose Spirit, his important trust preserve,  
Shall still thy splendor, in those darksome days,  
Break on the world, with undiminish'd blaze,  
Survive the fall of each surrounding state,  
Nor cease, 'till all Creation yield to fate!"

## ! NOVELS.

ART. 26. *Memoirs of Madame de Barneveldt. Translated from the French. By Miss Gunning.* 2 Vol. 8vo. 12s. Low and Booker, 1795.

We would on many accounts willingly have spoken favourably of these volumes, if such a proceeding had been compatible with our love of justice and sense of duty. But the tale of Madame de Barneveldt is so loaded with improbabilities, and the errors not only of typography and style, but even of grammar, are so flagrant and so numerous, that we must decline saying any more than that the second volume is less defective and more entertaining than the first, and that both may be read without injury to morals. P. 5. We find "the little girl *who* he had hitherto treated, &c." and this error occurs more

more than once: "the *Femme de Chambre*, who she brought with her, &c." *Cicisbeo* is spelt *Sicisbeo*. "He invited my husband and I to meet a party." P. 5. Vol. II. The discourses of the *Iman*, who endeavours to convert the lady to Mahometanism, are called *chemical* discourses, we presume the word intended was *chimerical*. Vol. II. p. 84. *Determination* is put for *determination*, these, and similar mistakes must be avoided by Miss Gunning, in the undertaking she announces of translating an interesting portion of French history, which has our best wishes for its success.

ART. 27. *Phantoms of the Cloister; or, The Mysterious Manuscript. A Novel. In three Volumes.* 12mo. 9s. Lane. 1795.

† Ghosts, goblins, and chimeras dire; of which, after all, the moral is good, for vice is punished and virtue rewarded.

ART. 28. *The Medallion; by S. Pearson. Dedicated, by Permission, to his Royal Highness the Prince of Wales.* 3 Vols. 12mo. 9s. Robinson. 1794.

The novel is a species of composition, in which criticism rarely finds a worthy employment, or good sense a feast. Its ordinary materials consist of those diurnal trifles, which rapid negligence combines into the semblance of an history, and its general execution contains neither the art which interests, nor the moral which instructs.

The Medallion, though not entitled to the full severity of such a sentence, has yet but little to offer in claim of a better judgment. The name it bears is ushered in with a long parade of historical deduction, and the Medallion is used, like the Guinea, &c. in former works as a convenient passport for the various adventures which the novel combines. The histories, however, are neither interesting, natural, nor connected, they compose no important unity, and they strike out no profitable moral.

The gallantry of Mrs. Pearson might seem to demand a more complimentary account: her address to the critics, with which the Medallion is prefaced, holds out the colours of conciliation and amity: but our duty to the public will not allow us to compromise the laws of criticism, or recommend to the patronage of the public, what the public would not, after all, admire.

ART. 29. *Artle's Tales. By Anna Maria Porter. Vol. II.\** 12mo. 157 pp. 3s. Hookham. 1795.

These three tales are calculated for the youngest class of novel-readers. The sentiments and ideas which they exhibit are unexceptionable, and each tale is sufficiently interesting. But the style is very far from possessing that chief excellence of all writing, simplicity. We must further object, that they represent love rather, as the whole business

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\* The first volume appeared about three years since, and the author is yet very young.

of human life, than as a considerable ingredient in the happiness of it, and further, that the tendency of one of the tales is, to encourage imprudent matches, by bringing a match of this sort to a happy issue, in a way not very probable. We apprehend, that mischief and misery are much more usually the consequence of such connections. Some of the original verses interspersed are so very *fine*, as to be hardly intelligible; but, on the whole, an ingenuity is displayed, which may be matured to better exertions.

ART. 30. *Secrecy; or, the Ruin on the Rock. In three Volumes. By a Woman.* 12mo. 9s. Lane, &c. 1795.

One of the wildest romances we have met with, yet not very original in the ground-work of its plan. A rich heiress is brought up by a misanthropic uncle, from her sixth year, in ignorance of her wealth, and secluded from the world in a castle surrounded with moats, draw-bridges, battlements, &c. His own illegitimate son, about three years older, is educated with her, totally ignorant of his birth and prospects. They are intended for each other by the old gentleman, but are taught to consider themselves as brother and sister. At the age of sixteen, however, the young lady, who is a great heroine, has fixed her inclinations so resolutely, as to declare, "Let him give his barrier to the waves, arrest the strong air in its current, but dream not of placing limits to the love of Clement and Sibella." Vol. I. p. 81.

After this *hopeful* beginning, we did not wonder when we read, that they agreed to be man and wife, "the moon and stars being sole witnesses of the contract." p. 215. What follows is quite in character from the young man: "She is as pure as angels, notwithstanding Clement has been admitted to her embraces. For I am her husband. She never heard of ties more holy, more binding, than those of the heart. Custom has not placed its sordid restraints on her feelings. Nature forms her impulses. Oh! she is nature's genuine child!" Vol. II. p. 39.

Such is the *morality* which pervades these volumes; a morality, worthy enough of modern France, but far removed (we trust) from the approbation of Englishmen. *Clement*, however, turns out dissipated, vicious, and unfaithful, and marries a rich widow from the East-Indies; and the catastrophe of the story is as deeply, as it is absurdly, unfortunate.

ART. 31. *Mysteries elucidated. A Novel. In three Vols. By the Author of Danib Massacre, Monmouth, &c.* 12mo. 9s. Lane. 1795.

It is of great importance to the public, that books of this description should be free from any tendency towards vice or immorality; but the press unhappily presents to us many occasions of regret in this matter. We are disposed, therefore, to treat with much indulgence every book that is in this respect unexceptionable. The work before us is well entitled to such indulgence, being remarkably decorous in the sentiments and ideas which it sets before us. It contains a very interesting and pathetic story, founded upon some of the principal events

events of the unhappy reign of Edward II. The guilty characters are for a time successful, but afterwards meet with just retribution, and virtuous innocence is triumphant. In the fate and fortunes of Ella, the sweet heroine, every feeling heart must take a deep concern. Many fictitious incidents are interspersed, and the liberty now in vogue is taken with the sober truths of history, in spite of all the remonstrances of critics. But it was an unnecessary departure from history, to represent Maltravers as hanged by the populace, vol. ii. p. 43. The fact is, that this man, who was an accomplice in murdering Edward, with a barbarity which has not been exceeded, lived to the age of 99, and the inscription on his tomb-stone is very penitential<sup>o</sup>. From these two circumstances a moral lesson might have been drawn, more affecting and instructive than the account of his sudden execution. At p. 70 of vol. ii. mention is made of *pistols*, though the very invention of *Gun-powder* was many years later. We are bound to add, that the style of this work is inaccurate and faulty; but probably many errors are imputable to an uncommon negligence in the person who superintended the press.

### DIVINITY.

ART. 32. *A Sermon preached at St. Magnus Church, London Bridge, at the Anniversary of the Royal Humane Society, on Sunday, March 23, 1794. By Thomas Rennel, D. D. late Fellow of King's College, Cambridge, and Rector of St. Magnus. 8vo. 20 pp. 1s. Rivingtons. 1795.*

It is pleasing to see a benevolent and excellent institution, judiciously and powerfully recommended. This truly humane society, for the recovery of persons apparently dead, has long triumphed over the prejudices which opposed its early efforts, has obtained the royal patronage, is properly incorporated, and is respected and revered as it deserves. Annual collections are, however, still necessary for the support of its funds, and to plead in its behalf a more able advocate could not easily have been found than Dr. Rennel. After stating justly and learnedly the peculiar connection of benevolence with the christian system above all others, he proceeds to interest the feelings of his hearers; and this he performs in such a manner as could not fail to be effectual. His text, Luke ix. 56, is apposite and well chosen; and the whole is such a discourse as must operate equally to the honour of the writer, and the benefit of the society.

ART. 33. *On religious Indifference. A Sermon preached at the Church of St. Mary Woolnoth, London, April 22, 1795; before the Correspondent Board in London, of the Society in Scotland (incorporated by Royal Charter) for Propagating Christian Knowledge in the Highlands and Islands. By George Hay Drummond, A. M. Prebendary of York. Published at the Request of the Society, and of the Correspondent Board in London. 4to. 27 pp. 1s. Strahan. 1795.*

This preacher, taking up the important enquiry into the causes of religious indifference, very judiciously enumerates those that princi-

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• See Gough's *Sepulchral Monuments*; part i. vol. ii. p. 118.

pally operate at the present day, in the manner following: "a presence of attention to morality, as distinct from religion; the mistaking licentiousness of thought on serious subjects, for liberal sentiment; and a weak suspicion of being esteemed cramped by prejudice, if they adhere to the principles of their childhood; together with an apprehension, of placing their understandings on a level only with the generality of mankind, did they allow such doctrines as are generally received, and adhere to such precepts as are generally established." These four causes, which, at the first sight, will appear to the sagacious reader well selected, are illustrated at large in the progress of the discourse; towards the close of which the author contrasts the state of those who act on nobler principles, and finally recommends that particular society for which he was called upon to preach. The discourse has considerable merit.

ART. 34. *The Gospel Mission; or, The Testimony of the Spirit essential to the Imposition of Hands. A Sermon preached before the Lord Bishop of London, and his Candidates for Holy Orders, at the general Ordination holden by his Lordship in the Chapel of Fulham Palace, June 21, 1795. By John Owen, A. M. late Fellow of Corpus Christi College, Cambridge, and Curate of Henham, Essex.* 8vo. 24 pp. 1s. Cadell and Davies. 1795.

From the great difficulty and importance of the christian ministry, this author first argues *a priori*, for the necessity of preternatural aid, and then remarks the testimony of such aid under the first and second dispensation of revealed religion. The language of Mr. Owen is elegant and clear, and the particulars which he undertakes to state are expressed with force. We have no doubt that his discourse was heard with much approbation. His text is Rom. x. 5. "How can they preach except they be sent?"

ART. 35. *Six Sermons preached before the Right Hon. Paul Le Mesurier, Lord Mayor of the City of London. By George Stepney Townley, M. A. Chaplain to his Lordship, Rector of the united Parishes of St. Stephen Walbrook, and St. Bennet Sherehog, and Lecturer of St. Dunstan's in the East.* 8vo. 110 pp. 3s. Rivingtons. 1794.

These are practical discourses well adapted to the several occasions on which they were delivered. They contain some plain and temperate statements of, and just remonstrances against, the prevailing errors and faults, political as well as personal, of the present times. The subjects of them are, the Holy Communion; setting God before us; the judgments of God in the earth; equality; liberty; seeking the peace of the city. On these subjects readers in general, and the citizens of London in particular, may find much seasonable admonition and instruction in the respectable discourses of Mr. Townley.



**ART. 36.** *Published by particular Desire. A Sermon, preached in the Chapels of Queen Square and St. Margaret, and in the Parish Church of Walcot, in the City of Bath, with a prefatory Address to modern Reformers. By the Rev. C. Dumbey, L. L. B. Fellow of Winchester College, and Vicar of North-Bradley, in the County of Wilts. 8vo. 32 pp. 1s. Rivingtons. 1795.*

The address, written with much spirit, contains a satisfactory answer to a trite objection, that subjects like that of this discourse belong to politicians, and not to divines. "These subjects (Mr. D. says) fall under our consideration, not as we are politicians, but as we are concerned for the preservation of the divine laws, and the peace of the world in which we live. When the power of God, his authority as a law-giver, his providence in governing and disposing of kingdoms, is totally left out of the modern scheme of politics; and when self-will, self-government, liberty as we like it, and property as we can seize upon it, have taken place of divine law; are the ministers of that God to seal up their mouths, and thereby give their tacit approbation of such a confounding system, &c." P. 8. We disapprove entirely of party-politics in the pulpit; but general politics (as it has been well observed) are in these times a part of general morals. A Christian preacher will be true to his profession, when he inculcates "the doctrines of order and subordination, of obedience to government, with an eye to that Supreme Governor, upon whose authority it is built." P. 9. Mr. D. has done this in a plain, reasonable, and instructive discourse, on Prov. xxiv. 21. in which we find nothing that could justly offend any persons, but those who would shut the mouths of preachers on these subjects, lest the people should hear some admonitions unfavourable to the plans speciously denominated *reformation*, but truly *subversion*. There are a few expressions in this sermon somewhat too familiar, and unsuitable to the dignity of the pulpit.

**ART. 37.** *The Example of our Enemies, a Lesson of national Abasement and Reformation to ourselves. A Sermon, preached at Yeovil, on Wednesday, the 25th of February, 1795, being the Day appointed for a general Fast. By George Baaver, B. D. Rector of Trent, in the County of Somerset, and West-Stafford, cum Frome Billet, in the County of Dorset. 4to. 17 pp. 1s. Baldwin. 1795.*

This is a very sound, practical discourse, and judiciously adapted to the solemn occasion of it. The atrocious wickedness of our national adversaries is spoken of in strong and just terms, without bitterness and coarseness of invective, which have sometimes disgusted us in publications of this nature. And the preacher enforces well the true lesson which the fallen state of France holds forth to us; not to exult over them, but "to consider our own ways, enter into a strict examination of our thoughts, words, and actions; compare them with the unerring rule of God's holy word; and, impressed with a lively sense of the guilt we have incurred, by our offences against a gracious Redeemer, form, from this very instant, an holy resolution of working in ourselves,

with the assistance of God's grace, an effectual reformation." We approve highly of the author's sentiments on political preaching, which are the same as those we have commended in Mr. Daubeny's Discourse. Party politics he condemns, but he says, "a true love of our country, loyalty and fidelity to our sovereign, a regular subordination to our superiors, a quiet and peaceable disposition, &c. inasmuch as it constitutes a part of the Christian system, cannot (at such seasons especially as the present) be too frequently, or too strongly, inculcated from the pulpit." P. 6. note.

The style is vigorous, elegant, and correct.

ART. 38. *A serious Exhortation to the Inhabitants of Great-Britain, with Reference to the approaching Fast.* By the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. Second Edition. Small 8vo. 24 pp. 3d. Matthews. 1795.

The author hopes, "that the tendency of this address is to promote union and firmness in our measures, as well as a serious attention to religious duties." To the latter of these purposes it is well adapted, being very plain, pious, and practical. But as to "union in our measures," we do not see how this is likely to be promoted, by frequent intimations that our public affairs have been ill administered.

ART. 39. *Error detected, and Fiction rebuked: in a Letter to Edward Tatnam, D. D. so called, and Rector of Lincoln-College, Oxford; on his Sermon, 1st Epistle John iv. 1. which, (for its excellence) was read in four Parish Worship-houses, in the Year 1792, and Published under the Title of "A Sermon suitable to the Times."* By Theophilus Hadock. 8vo. 44 pp. 6d. The Bookellers. 1794.

There is some shrewdness, but not much of vigour or novelty, in this declamation, by a Quaker, against "schools and colleges, human arts, learning, and *tythes*." If the whole book had been written in the spirit of the following declaration, we should have recommended it as a model, in this respect, to theological disputants: "I am sure I feel nothing but love and good-will to thee in my heart, though I thus write; for thy immortal soul is of great value:—my heart seems full of love, both to thee and all mankind." p. 15. Sed non—sic omnia!

ART. 40. *Unanimity the Security of a Nation. A Sermon preached at Hackney, on Thursday April 23. 1795; on the Presentation of the Colours to the Loyal Hackney Volunteers.* By the Rev. J. Symons, B. D. Published at the Request of the Association. 8vo. 32 pp. 1s. Rivingtons, &c. 1795.

The topics of this discourse are—the duty, the necessity, and the present peculiar need of *unanimity*. These topics are discussed in a very judicious and temperate manner, and the discourse abounds with wholesome admonitions suited to the present circumstances of this nation. We are particularly pleased with pp. 29, 30; and shall transcribe them, in part, as being descriptive of the excellent purposes

poses of the military associations, which, under legal authority, have happily become so very general throughout the kingdom.

"The object of our association is peace: not to disturb, but to preserve it. Though it wears the garb of military array, it breathes nothing but the peaceful spirit of the purest benevolence, and so far from taking up arms to spill, unites for the purpose of preventing the effusion of blood. It is not armed and disciplined to carry war and desolation into other countries, but to preserve and maintain tranquillity at home. It serves not the narrow purposes of party. It disdains to be the tool of any set of men. Its views are pure, and unmixed with all the policies of courts, and all the motives of private vanity or gain. Its views are to the public peace. Its design strictly defensive. Its measures all preventive. Its operations subservient to the civil power, and then only to be brought forward when actual danger shall call for its assistance, to resist the invasion of a foreign enemy, or prevent the sad effects of riot and disorder here at home."

**ART. 41.** *The Moral Law considered as a Rule of Life to Believers. Designed as an Antidote to Antinomianism. By Samuel Burder.* 12mo. 79 pp. 1s. Lockman, Coventry; Button, &c. London. 1795.

This author's design is rather to "state and confirm the truth" on the subject he undertakes, than to enter into a controversy upon it. Though we do not agree with him in some of his notions, yet we willingly allow that his book seems to be well-intended, and that it is well-written. It deserves the attention of *real* Antinomians; whose moral conduct is probably in fact much better, than their principles, if acted up to, would be found to demand. We doubt not that this is the case with the holders of many other extravagant opinions.

**ART. 42.** *The Efficacy of divine Aid, and the Vanity of confiding in Man. A Sermon preached on Occasion of the late General Foss, March 25, 1795, By Benjamin Dawson, L. L. D. Rector of Burch, in Suffolk.* 4to. 23 pp. 1s. Lunn, Cambridge; Johnson, London. 1795.

This discourse, as far as p. 10, is pious, rational, and unexceptionable, inculcating and impressing very strongly the duty of trusting in God rather than in man. The remainder of it is, for the most part, directed against what the author calls wicked alarms, and is rather calculated to promote discontent than repentance.

**ART. 43.** *A Sermon preached September 7, 1794, on Occasion of the Death of the Rev. William Turner, more than thirty Years Minister of the Congregation of Protestant Dissenters in Westgate Wakefield, and published at their Request. By William Wood. To which are added Memoirs of Mr. Turner's Life and Writings.* 8vo. 56 pp. 1s. Johnson. 1794.

It is impossible not to sympathize with the ingenious and eloquent author of this funeral eulogy. The demise of a venerable and learned pastor is a subject of rational feeling and natural regret. It seems to have

have operated in a becoming manner upon the sensibility of Mr. Wood, whose sermon, founded upon Heb. xi. 4, improves the solemnity of the occasion which produced it, into a lesson of general and important instruction.

The memoirs which are annexed to this sermon acquaint us, that Mr. Turner contributed great literary assistance to the Theological Repository; and that the work itself owed, in great measure, its origin to the communication between Mr. Turner and Dr. Priestley. It appears from this, and the general tenor of this biographer's report, that the subject of his Memoirs was a man of sound literary acquirements, and exemplary virtue; and that his loss is singularly regretted and felt by that particular community to which he belonged.

## MEDICINE.

ART. 44. *An impartial Inquiry into the Nature and Qualities of the new Saline Mineral Spa-Water, at the Tennis-Court House, Hot-wells Road, Bristol. With a concise Account of the Diseases to which it is chiefly indicated; and the Diet and Regimen necessary to its successful Use. By a Gentleman of the Faculty.* 8vo. 46 pp. 1s. Bristol, Bonner, &c.

The author has not given an analysis of the water, this, he says, will be added to some future edition of the book. After describing the situation of the spring, and the accommodations provided for the sick, he gives an account of the diseases for which these new waters are usually recommended; and adds regulations for the conduct of the patients whilst drinking them. These appear to be correct and proper. Persons, therefore, going to Bristol, may make use of this little book as a guide; and it may, as the author says, in simple cases, supersede the necessity of consulting the physician or apothecary.

ART. 45. *The Medical Mirror; or Treatise of the Impregnation of the human Female; shewing the Origin of Diseases, and the Principles of Life and Death. By E. Sibby, M. D. F. R. H. S. of Titchfield-Street, Cavendish-Square.* 8vo. 180 pp. 5s. Champagne, 1795.

"In this mirror," the author says, "every patient may behold, not only the true picture of his own disorder, whether hereditary or accidental, chronic or acute, but may also perceive the direct and obvious road to an immediate cure, particularly in relaxed or debilitated constitutions; in lowness of spirits, and weakness of nerves; in scrophula, rheumatism, gout, &c. &c." On reading this exordium, we sat down with the greatest alacrity to make ourselves masters of the wonderful secret; determining to make you, gentle readers, participators in our happiness. You will readily conceive, therefore, how great must be our mortification, to find that these blessings, after all the promises of the author, are only imparted to a chosen few, who, like him, have

have undergone a probation as severe, as erst entitled the candidate to be a disciple of Pythagoras, or to be initiated into the sacred mysteries of the Egyptians; or to bring the simile nearer home, to be enrolled among the adepts. In short, to obtain this secret, more faith is required than would be necessary to believe the veritable History of Lucian, the miraculous story of the flying-island at Laputa, or the more wonderful tales related by Klimius, of the inhabitants of the subterranean world. Which stories, although doubtless true, yet require, as you know, more faith to believe and comprehend, than is imputed to common mortals. Resolved, notwithstanding these difficulties, to persevere in our research, we waded on through all the mysteries of this occult philosophy, when at length a gleam of hope cheered us in our gloomy pilgrimage. For the author, in compassion doubtless to our inability, at last informs us, that he hath with infinite study and labour, contrived or discovered two elixirs, of sovereign efficacy, to cure every mental or bodily evil. And through the medium of these it is, that we are to behold and obtain, all the advantages he so liberally promises in the preface. But as we confess our inability to do justice to these proofs and mysteries, we shall introduce the author to give an account of them himself.

"We discover," he says, p. 65. "that the male being constituted of the solar temperature, is naturally subjected to those infirmities of body and mind, which result from the elements of fire. While those of the female are of lunar tendency, arising from the elements of water and earth. These and other considerations," he adds, "induce me to attempt the chymical preparation of two subtle tinctures, constituted of a co-mixture of the purest elements of which our blood is composed, and adapted to the peculiar temperature of the opposite sexes."

Of the efficacy of these preparations, the one called the solar, the other the lunar tincture, the author brings abundant proofs in the histories of cures performed upon young gentlemen of Oxford, and old women of Canterbury; but as what we have said, is more than sufficient to satisfy the curiosity of our readers, we shall leave him to make the most of his discoveries.

The volume is decorated with an engraved head of the author, with two plates, containing ten engravings, representing the human fœtus, from the moment of conception to its maturity; and a figure by which insensible perspiration is rendered perfectly clear and visible.

ART. 46. *Medical Essays and Observations, with Disquisitions relating to the nervous System.* By James Johnstone, M. D. Physician in Worcester. And an *Essay on Mineral Poisons.* By John Johnstone, M. B. Physician in Birmingham, of Merton College, Oxford, Fellow of the Royal Medical Society, Edinburgh, Cor. Member of the Medical Society, London, and late Physician to the General Infirmary, Worcester. 8vo. 313 pp. a.d. 168. 7s. 6d. Longman. 1795.

The greater part of the volume is employed in an Essay on Ganglions of the Nerve, which was published many years ago. Although the author has treated the subject with ingenuity, yet little real light has been

been thought to be thrown upon it by his labours, and the knowledge of that part of the animal œconomy is still considered as a desideratum in physiology. We shall pass over, therefore, this essay, and that which follows, on the structure and functions of the visceral nerves; in which the same argument is continued. The III. IV. V. VI. X. XI. and XIIIth articles having been also published before in different medical or philosophical collections, we conclude are sufficiently well known. In Lord George Littleton's case, Art. VII. there seems to be nothing remarkable enough to deserve particular notice. Art. VIII. and IX. are on hepatitis. This disease, although occurring more commonly in the warm climates of the East and West Indies, is by no means unfrequent in this country. It is best treated, as this author observes, with mercury. Art. XII. is an additional case of hydrophobia, which terminated fatally. Mercury was used liberally in this case, but without exciting pyralism.

Subjoined is an essay on mineral poisons. This, we are told, is part of an intended publication on medical jurisprudence. The author begins with giving a list and description of the minerals considered by him as poisons, and then treats of each of them separately. As he acknowledges he has made no experiments with them upon animals, and has had few opportunities of seeing the effects of them on the human body, his account of the symptoms occasioned by them, and the mode of obviating or curing the mischiefs they produce, is necessarily taken from other writers. This office the author seems to have performed with diligence and judgment; and he has collected, under each head, a variety of cases and observations, which cannot fail to be useful, we, therefore, recommend this publication to the notice of medical practitioners.

ART. 47. *A Letter to the Officers of the Army under Orders, or that may hereafter be sent to the West Indies, on the means of preserving Health, and preventing that fatal Disease, the Yellow Fever. By Stewart Henderson, Surgeon of his Majesty's 40th Regiment of Foot; and many Years a Surgeon in the Royal Navy. 8vo. 14 pp. 6d. or one Guinea per hundred. Stockdale.*

The public are indebted to this gentleman for the zeal he has shown in warning the officers and soldiers of the British army, destined to the West Indies, of the dangers that await them there from the climate; and for his philanthropy, in pointing out to them the methods by which they may in a great measure be averted. He rightly observes that the diseases of hot climates are much more fatal to Englishmen, than to the natives of any other country in Europe; and very properly attributes this to their more free and irregular mode of living.

Mr. Henderson begins with recommending that particular attention should be paid to the health of the soldiers during their passage; observing that health once lost, is with difficulty recovered in those climates; and he stimulates the attention of the officers to this necessary duty, by setting before them the pleasure, as well as the advantage of landing their men in a condition fit for immediate service.

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The practicability of doing this he evinces, by showing the effect of care and attention on the health of the crew of the *Astrea*, a frigate of 32 guns, of which he was surgeon. During the space of three years, that the *Astrea* was stationed at Jamaica, four men only died in consequence of disease; and the other ships of the Squadron to which the *Astrea* belonged, were, he understood, equally fortunate. He advises that the men be carefully examined, prior to their going aboard the ships, which they should not do, until within three days of their sailing. That no man affected with fever, or who came very lately from places where infectious fevers are raging, be taken on board. That the births of the men should be freely ventilated, and cleanliness every where preserved. That the men be kept as much as possible upon deck, and exercised at their arms, as often as it can be done conveniently. The author would have part of the stoppages of the men laid out in tea, sugar, mustard, pepper, onions, and potatoes, to enter into their daily diet; and that rice, sago, portable soups, tapioca, lemons, and wine be provided, to be distributed to the men when sick. When on shore, the author advises the officers to avoid, as much as possible, being exposed to the heat of the sun; to eat sparingly of animal food; to drink no spirits, and not more than a pint of madeira in the day; and when on duty in the night, to be well clothed.—Among the privates, drinking immoderately of ardent spirituous liquors, is the most frequent cause, he says, of fever and death; this the officers are enjoined, by every possible precaution, to prevent. Mr. H. next gives a short description of the fever, and the method of treating it. As the robust and athletic are most prone, to the fever, and it always makes its attack with symptoms indicating a high degree of inflammation, he advises plentiful bleeding in the beginning; observing that if the violence of the fever is not immediately checked, the patient rarely survives the fourth day. Blood should not only be drawn in great plenty from the arm, he says, but the temporal artery should be also opened, to prevent the determination of the fever to the brains. Whether the author had ever performed that operation, in this fever, he does not say, nor indeed, whether his method of cure is the result of experience, or of theory. After bleeding a purge is directed to be given; then James's powder to effect a determination to the skin, and lastly, bark, wine, and nourishing diet, to recruit the strength. Upon the whole the regulations appear to be judicious, and we are happy in taking an early opportunity, of assisting the author in making this little tract as extensively known as possible.

ART. 48. *A Copy of the Appendix and Notes annexed to the third Edition of Remarks on the Ophthalmia, Pterophthalmia, and Purulent Eye. By James Ware, Surgeon.* 8vo. 32 pp. 1s. Dilly. 1795.

This appendix contains a case of ophthalmia, accompanied with debility, cured by fumigation with eye-bright and plantain leaves. The notes which follow consist of additional remarks upon the subjects discussed in the work itself; but too short and inconsiderable to demand particular notice.

POLITICS.

## POLITICS.

ART. 49. *The Speech of the Right Hon. Charles James Fox, in the House of Commons, on Tuesday, March 24, 1795. on a Motion that the House do Resolve itself into a Committee of the whole House, to consider of the State of the Nation. To which is added a correct List of the Minority.* 8vo. 45 pp. 1s. Debret. 1795.

This masterly speech exhibits a comprehensive view of the relative situations of the different powers of Europe with respect to Great Britain. It seems well and faithfully repeated, and cannot be read without admiration of the talents of the speaker, even by those who are not satisfied by its tendency, or convinced by its arguments.

ART. 50. *Lucubrations of an Heir Apparent.* 8vo. 104 pp. 2s. 6d. Allen and Wicks. 1795.

This pamphlet represents a great personage as deliberating on matters which involve his own happiness and the great interests of the nation. He is painted in vigorous colours, as thinking with wisdom and acting with rectitude, and the publication altogether is by no means unworthy the perusal of the exalted individual whose name appears in the title page.

ART. 51. *Political Lectures, Volume the First; Part the First. containing the Lecture on Spies and Informers, and the first Lecture on Prosecutions for Political Opinions, to which is prefixed, a Narrative of Facts relative to the recent Attempts to wrest from the People the Palladium of their natural and constitutional Rights, Liberty of Speech.* By John Thelwall. 8vo, 71 pp. 1s. 6d. Eaton. 1795.

The professed intention of these lectures, is to condole with us poor oppressed people, upon the loss of our liberty, and upon the dangers to which even our freedom of speech is exposed. How we could support ourselves, particularly under this latter calamity, it is difficult to imagine; but happily every page of Mr. Thelwall's lectures assures us, that freedom of speech could never be more perfectly uncontrouled than in the moment of his lamentations.

ART. 52. *The Manual of Liberty; or, Testimonies in Behalf of the Rights of Mankind. Selected from the best Authorities in Prose and Verse, and methodically arranged.* 8vo. 406 pp. 6s. Symonds. 1795.

Without some foundation in truth, or relation to it, falsehood could not be rendered specious; and the employment of this compiler has been to collect from various authors such passages as, by his mode of application, may be supposed to prove that all governments are oppressive, that every man who enters a court is a villain, and that every one who possesses property is an usurper. To this end, what is truly said of the real points in which men are equal, is here applied to prove their absolute equality in the levelling sense; what has been



written with just indignation against corrupt nobles, is applied to all; and what was intended to support genuine liberty, the liberty of Britons, is pressed into the service of extolling the liberty that subverts all government. Thus is the sanction of great names obtained for sentiments which the writers of the passages abhorred. What is still more unfair, Mr. Burke's Essay on Civil Society is cited as containing his opinions, though ironical. Property, in p. 291, is considered as the *origin of evil*. The favourite modern author is Mr. Godwin, who indeed says all the compiler could wish, without any violence to his real intentions.

ART. 53. *Who and what is an Incendiary?* 8vo. 15 pp. Dublin. 1795.

A violent attack upon some person lately high in office, in the administration of Ireland. But it is not said who, or for what?

ART. 54. *The Story of Sarah Durin. Dedicated to the Advocates of an unjust and unnecessary War.* 12mo. 22 pp. 3d. or 1l. 1s. per Hundred. Parsons, &c. 1795.

An ingenious fallacy, calculated to remedy the temporary calamities of a foreign war, by substituting the more terrible ones of civil discontent and domestic dissensions.

ART. 55. *The Meal-Tub Plot; or, Remarks upon the Powder Tax.* By a Barber. 8vo. 16 pp. 6d. Owen. 1795.

More wit upon this fertile theme. But our author, like his brother Strap, is determined to show us he has been at school, and accordingly tells us, p. 4, of the "rural beau, whose head, like that of Jupiter enveloped in clouds, he has often seen immerge from his shop, armed at all points for conquest." A power of legal, classical, and historical learning, is brought to bear upon this interesting subject, and extended through sixteen pages, price only sixpence.

ART. 56. *Gerald. A Fragment. Containing some Account of the Life of this devoted Citizen, who was sent as a Delegate to the British Convention, at Edinburgh, by the London Corresponding Society; for Acting in which Capacity he is now Transported to Botany Bay for Fourteen Years.* 8vo. 24 pp. 6d. Smith. 1795.

There is much folly and much falsehood in this pamphlet, the author of which seems to have had very little knowledge of the unfortunate individual, whose conduct he undertakes to vindicate.

ART. 57. *An Oration, delivered at the Anniversary of American Independence, July 4, 1794, in St. Michael's Church, to the Inhabitants of Charleston, South-Carolina. By David Ramsay, M. D. President of the Senate of South-Carolina.* 8vo. 28 pp. 1s. Ridgway. 1795.

A violent Philippic against kings, privileged orders, and ecclesiastical establishments, very well adapted to those whom it concerned, and

and to whom it was addressed ; but containing positions which may be doubted, and assertions which remain to be proved.

ART. 58. *An Appeal to Manufacturers, on the present State of Trade, &c.* 8vo. 20 pp. 6d. Belcher, Birmingham. 1795.

A superficial declamation, in a mean and ungrammatical style, on the want of " steady employment for manufacturers." The statesman who can ensure this steady employment, either in war or peace, particularly to the manufacturers of goods depending for their sale upon taste and fancy, will have a more sagacious head than has yet rested upon the shoulders of any man living.

ART. 59. *Thoughts of a Lincolnshire Freeholder on the late Address of Sir Gilbert Heathcote, of Normanton Park, in the County of Rutland, Baronet, to the Freeholders of the County of Lincoln, the Second Edition; with Additions, including some Admonitory Hints, concerning the Rutland Election, &c. &c.* 8vo. 30 pp. 1s. Robinson: 1795.

The chief part of this small tract, is occupied by considerations, which affect principally the Freeholders of Lincolnshire. It is suggested that Sir G. H. who has declared his intention of offering himself for that county at the next general election, is too young for that important trust ; that, as residing in another county, he is not a desirable representative ; and that there seems to be no reason for disturbing the peace of the county by the proposal of any new man. A few constitutional sentiments in it, concern the whole kingdom, and particularly the following, which is opposed to the dangerous doctrine of implicit obedience to instructions from constituents. " In some particulars I would have him (the county member) display a spirit of independency, even towards the freeholders whom he represents ; when they desire any thing incompatible with the general good of the kingdom, as local interests sometimes prompt men to do ; then I would have him consider himself as a *Member of Parliament* ; as delegated on account of his eminent character for wisdom and integrity, to deliberate and determine for *his Countrymen, generally and equally* ; for those who have no vote in any election whatever, and who have no *rational* cause of complaint on that score, while parliament continues to act, as it does, upon this comprehensive principle." This is well and ably expressed, and of great importance. The whole tract is written with firmness and vigour, but with moderation, and is evidently the work of a man who has duly considered the subject.

## LAW.

**ART. 60.** *The whole Proceedings on the Trial of an Indictment against Thomas Walker of Manchester, Merchant, William Paul, Samuel Jackson, James Cheetham, Oliver Peersfall, Benjamin Booth, and Joseph Collier; for a Conspiracy to overthrow the Constitution and Government, and to aid and assist the French, (being the King's enemies) in Case they should invade this Kingdom. Tried at the Assizes at Lancaster, April 2, 1794, before the Hon. Mr. Justice Heath, one of the Judges of his Majesty's Court of Common Pleas. Taken in Short-hand by Joseph Gurney. 8vo. 134 pp. 2s. 6d. Johnson. 1794.*

This appears to be a fair and accurate report of that trial in which Mr. Walker and his friends were involved; the result of this criminal process reflects singular honour upon the jurisprudence of the country. Dunn, the principal evidence against Mr. Walker, was committed for perjury at the recommendation of the Court; and Mr. Walker himself was honourably acquitted. The impression which the public will doubtless receive from a perusal of this report, will lead them to infer, that legal investigation is not wholly obstructed in this age of reputed influence. Comparisons have been made of foreign tribunals with English courts of justice. So much at least this trial will prove, that persons deemed obnoxious, may yet repose in the equity of a judicial process; and that the protection of law may be extended to those, whom public opinion has pronounced the disturbers of their country's peace.

**ART. 61.** *A Review of some of the Political Events, which have occurred in Manchester during the last five Years, being a Sequel to the Trial of Thomas Walker, and others, for a Conspiracy to overthrow the Constitution and Government of this Country, and to aid and assist the French, being the King's enemies. By Thomas Walker. 8vo. 161 pp. 2s. 6d. Johnson. 1794.*

The spirit of party, in whatever channel it acts, is rarely restricted by discretion and candour. In reviewing the progress of political strife, as presented in the pamphlet before us, it is impossible not to lament, that men should ever suffer their passions so completely to veil their understandings, and corrupt the principles of honour and justice. Mr. Walker has brought into one view all the addresses, resolutions, &c. which had any connection near or remote with the prosecution in which he was implicated, and subjoined an appendix consisting of extracts from the travels of Arthur Young. The object of Mr. Walker's pamphlet is evidently to criminate the conduct of the Manchester prosecutors, no less than to justify and vindicate his own. Without pronouncing how far he has accomplished both, or either of these purposes, we shall yet remark,—that sufficient is demonstrated to evince the propriety of political moderation, and to inculcate the necessity of uniting prudence with spirit, and rectitude with zeal.

**ART.**

ART. 62. *A Sequel to the Account of the Proceedings in the University of Cambridge, against the Authors of a Pamphlet entitled Peace and Union; containing the Application to the Court of King's Bench, a Review of similar Cases in the University, and Reflections on the impolicy of Religious Persecution, and the Importance of free Enquiry.* By W. Frend, Citizen of Canterbury, Fellow of Jesus College, Cambridge, and M. A. 8vo. 150 pp. 2s. 6d. Robinsons. 1795.

Mr. Frend certainly possesses great vigour of intellect; nor is it our wish to dispute the purity of his intentions, or the benevolence of his character. One thing appears to us incontrovertible, nor does any thing appear in this second publication of Mr. Frend to alter our opinion, that a refusal on the part of Mr. F. to comply with the ordinances of the society of which he was a member, sufficiently justified that society for removing him from among them. We do not think that this is a period when a complaint can consistently be made of religious persecution, nor does it appear that what Mr. F. calls free enquiry, is exposed to any very formidable restraint.

## MISCELLANIES.

ART. 63. *A Pedestrian Tour through North Wales; in a Series of Letters.* By T. Hucks, B. A. 12mo. 160 pp. 2s. 6d. Debret. 1795.

This is written by a pen which seems capable of more important undertakings; and, though it tells little but what has been told before, it tells that little well. The following lines were written by the companion of Mr. Hucks, on the celebrated Man of Ross. In his preface he speaks of *those* who accompanied him, though throughout his work we find mention but of one.

“ Richer than misers o’er their countless hoards;  
Nobler than kings, or king-polluted lords;  
Here dwelt the Man of Ross. O, traveller hear,  
Departed merit claims the reverend tear;  
Friend to the friendless, to the sick man health,  
With generous joy he viewed his modest wealth;  
He heard the widow’s heaven breathed prayer of praise;  
He mark’d the shelter’d orphan’s tearful gaze,  
And o’er the dowried virgins snowy cheek  
Bade bridal love suffuse its blushes meek.  
If ’neath this roof thy wine-cheered moments pass,  
Fill to the poor man’s name one grateful glass;  
To higher zest shall memory wake thy soul,  
And virtue mingle in the ennobled bowl;  
But if, like me, thro’ life’s distressful scene,  
Lonely and sad thy pilgrimage hath been;  
And if, thy breast with heart-sick anguish fraught,  
Thou journeyest onward, tempest-tost in thought,  
Here cheat thy cares, in generous visions melt,  
And dream of goodness thou hast never felt.”

ART.

ART. 64. *A Letter to the Right Hon. William Pitt, on the Use of Hair Powder, &c. &c. The second Edition. To which is added a Postscript. By John Donaldson, Esq.* 8vo. 20 pp. 1s. Cadell. 1795.

This well-meaning author reprobates the use of hair powder, and thinks, that if he were admitted to an audience of Mr. Pitt, something might be devised between them for the happiness of the people. We confess ourselves to have been so unfortunate as never to have seen the first edition of this work; we say unfortunate, for we should have had the opportunity of entertaining our readers with the following anecdote. "I remember of a young lady, when she was getting out of bed, found something heavy about her head; on putting up her hand, out ran a female rat, who, in the night, had made a nest of the lady's hair, and brought forth her young. The lady was thrown into a violent fever by the fright." Mr. Donaldson proposes, as soon as he gets a thousand subscribers, at five guineas each, to communicate to them a secret for preventing the hair from falling off.

ART. 65. *An Attempt to render the Pronunciation of the English Language more easy to Foreigners: being the Abridgement of a larger Work, to be comprised in three Volumes, and entitled a Dictionary of the English and French Languages, upon a Plan entirely new: wherein every useful Word of the former is introduced, arranged, and divided in such a Manner as to Subject its Articulation and Pronunciation to a few general rules. To which is added an alphabetical Index, pointing out the Place of each Word. By William Smith, A. M.—Essai tendant à rendre, &c.—The same Title in French.* 8vo. 391 pp. Fine Paper 8s. Common Paper 6s. Dilly. 1795.

This work, the evident result of long and careful attention to the pronunciation of our language, will afford to foreigners, what they could not before meet with, in an equal degree of perfection, instructions illustrated by combinations familiar to them in their own languages. The plan, which is certainly new, is also clear and good. The author states a certain number of simple vowel sounds, and then, in separate classes, gives all the monosyllables, and afterwards all the dissyllables in which those sounds occur. Larger words are arranged and classed according to their accents. We do not in all instances accede to the notions of Mr. Smith, but there are several words in our language concerning the pronunciation of which the best speakers differ. The alphabetical index with which this book concludes connects all the classes with perfect convenience. We think the fancy of the author, respecting half syllables, of little use: they are only very short syllables. Mr. S. has diligently consulted all former writers on pronunciation. The book is written throughout in French and English. We see no particular necessity for a representation of the author's person, prefixed to such a work; but of that which accompanies this book we must say that it is remarkably well executed, and has strongly the appearance of being a characteristic portrait.

ART.

- ART. 66. *A short English Grammar, designed principally for Children.* 8vo. 64 pp. Dilly. 1794.

The plainness and conciseness of the little Grammar here announced, do not prevent it from displaying indubitable marks of being the production of a sensible and classical man. It is adapted, as much as possible, to the plan of the Eton Latin Grammar, which will undoubtedly render it peculiarly eligible for the initiation of such boys as are designed to proceed to that seminary, or in the method of it. Nothing can be clearer than its precepts.

- ART. 67. *The Prompter, Political and Moral, in Essays, Characters, and Anecdotes.* 12mo. 36 pp. 6d. Jordan. 1795.

It is not easy to see the use or the object of this publication. It professes, indeed, to enlighten and amuse, but we are not very well able to see how it can do either.

- ART. 68. *A Narrative of Circumstances relative to the Excise Wine-Bill, lately passed into a Law; interspersed with curious Observations on the impolicy of its Principles, and the great Hardships and Injustice which must arise to many Individuals from its Operation; together with Extracts from a Correspondence with Mr. Pitt and Mr. Fox. By Philip Mallet, of London, Merchant.* 8vo. 44 pp. 1s. Robinson. 1795.

The author of this pamphlet states some acts of seeming hardship and injustice, a repetition of which he hopes will be prevented. As to Mr. Mallet's political intelligence, we really think he has gone beyond his last, and is better qualified to advise the Minister about imposing or withdrawing duties on wine, than on the consequences of French philosophy and politics.

- ART. 69. *A Meteorological Journal of the Year 1794, kept in London, by William Bent; to which are added, Observations on the Diseases of each Month in the City and Suburbs.* 8vo. 28 pp. 1s. 6d. Bent. 1795.

This publication continues to be carried on in the same manner as before, and certainly presents a clear and useful view of all the phenomena, that are properly the objects of such a journal. To each month is allotted a table, consisting of nine parallel columns, which contain observations made every day at eight in the morning, and two in the afternoon, on the barometer, the thermometer within doors and without, the hygrometer, the clouds, the wind, and the weather. Opposite to the table are the medical observations for the same month,

ART. 70. *A Prize Declamation, spoken in Trinity College Chapel, May 28, 1794, on the following Subject: Richard Cromwell if he had possessed his Father's Abilities might have retained the Protectorate; to which is added, a speech delivered December 18; being a Day of Public commemoration, to prove, that the Reign of Anne has been improperly called the Augustan Age of English Genius.* 8vo. 43 pp. 1s. Lunn, Deighton. 1795.

Mr. Le Grice, here comes forward, by the judicious advice of an academical friend, to prove to the world that he is capable of producing something more important, than a little work of amusement, which we noticed in our fifth vol. p. 553.—These exercises certainly are calculated to produce that effect. The declamation, on Richard Cromwell is well argued, and well written, and proves that the author has studied with attention the eventful history of those times. His argument concerning the Augustan Age of England is not equally convincing. Perhaps the true answer to that question, is, that a single age of perfection for all branches of knowledge is a chimerical notion. Poetry certainly flourished at that period more than at any that has succeeded: the language was polished as far as was necessary, and important efforts were made in it, so far it was Augustan. But history, it is no less certain, has flourished more since that reign, and of many other branches of writing and of knowledge, the same may be asserted. Yet with respect to refinement in general, it may be safely pronounced, that when false composition commences, the art is tending towards its decline.

ART. 71. *The Standard French and English Pronouncing Dictionary, in two Parts. Part I. French and English. Part II. English and French. Containing several thousand Words not inserted in any former or other Dictionary now extant, &c. &c. By W. Perry, Author of the Royal Standard English Dictionary, a general Dictionary of the English Language, &c. &c.* 12mo. 728 pp. 5s. Murray. 1795.

In the useful and laborious occupation of compiling dictionaries, such especially as are of a small and compendious form, Mr. Perry appears to be indefatigable. In the present he has undertaken the arduous task of conveying the complete pronunciation of the French and English Languages, as well as the interpretation of the words, within a pocket volume. Quantities as well as accents are marked throughout, and, by means of certain keys prefixed, the sounds of the letters are described. We have no doubt that the work will be found very useful. Mr. Perry usually adds great neatness of typography to the other merits of his dictionaries, and this, though by no means so beautiful as one we noticed in June last. (p. 678) would have claimed commendation on that account, could a better paper have been allotted to it.

ART.

**ART. 72.** *The American Geography; or a View of the present Situation of the United States of America: containing Astronomical Geography; Geographical Definitions, Discovery, and general Description of their Boundaries, Mountains, Lakes, Bays, and Rivers; Natural History, Production, Population, Government, Agriculture, Commerce, Manufactures, and History. A concise Account of the War, and of the important Events which have succeeded: a particular Description of Kentucky and the Western Territory, the Territory South of Ohio and Vermont: of their Extent, civil Divisions, chief Towns: Climates, Soils, Trade, Character, Constitutions, Courts of Justice, Colleges, Academies, Religion, Islands, Indians, Literary and Humane Societies, Springs, Curiosities, Histories, Mines, Minerals, Military Strength, &c. with a view of the British, Spanish, French, Portuguese, and Dutch Dominions on the Continent, and in the West Indies, and of Europe, Asia, and Africa. By Jedediah Morse. A. M. A new Edition, revised, corrected, and greatly enlarged, by the Author, and illustrated with twenty-five Maps. 4to. 715 pp. 1l. 6s. Stockdale. 1794.*

This book, which by several successive augmentations has gradually attained its present considerable size, offers the largest body of information on the subject of the United States that has yet been presented to the public. The accounts of the other parts of America are rather supplemental, and of course not equally full, and the geography of the remaining parts of the world is very briefly added, to save an American, as it should appear, the necessity of running to other books for general knowledge of that kind. The maps are good, and the whole may be recommended as a very useful compendium of its kind.

**ART. 73.** *Juvenile Anecdotes, founded on Facts, collected for the Amusement of Children. By Priscilla Wakefield. Author of Mental Improvement, Leisure Hours, &c. 18mo. 140 pp. 1s. 6d. Allen and West. 1795.*

This benevolent teacher, very studious of the improvement of children, professes to have compiled this collection of little anecdotes from real occurrences, for the sake of gratifying the inherent love of truth, and furnishing tales not liable to the objection of being fabricated for mere entertainment. The design is good, but, excepting the assertion of the relater, there is nothing to distinguish these tales from others that have been invented for the purpose of conveying instruction.

**ART. 74.** *A Compendious Geographical and Historical Grammar: exhibiting a brief Survey of the Terraqueous Globe; and showing the Situation, Extent, Boundaries, and Divisions, of the various Countries; their chief Towns, Mountains, Rivers, Climates, and Productions; their Governments, Revenues, Commerce, and their land and sea Forces: likewise the Religion, Language, Literature, Customs and Manners of the respective Inhabitants of the different Nations; and also a concise View of the political History of the several Empires, Kingdoms, and States. Embellished with Maps. 12mo. 404 pp. 5s. Peacock. 1795.*

This is another effort to render a great deal of knowledge marketable and pocketable. The maps are so neatly executed, as to have all the



the distinctness their size will admit; the type and paper are also good; and the accounts are such as will in general suffice for the purpose of hasty reference. There are many persons to whom such a compendium may be more useful than a work of greater detail and elaboration.

ART. 75. *The Greek Examiner, or grammatical Questions, adapted to the Eton Greek Grammar, for the Use of Schools.* 8vo. 111 pp. 1s. 6d. bound. Dilly. 1795.

The idea of this publication is said to have been suggested by the rapid progress made in the Latin language, by means of Mr. Morgan's *Grammaticæ Questions*. The questions are here placed, the answers may all be found in the Eton Greek Grammar. Such a method may have its use, particularly where the teachers are not very expert.

## FOREIGN CATALOGUE.

### ITALY.

ART. 76. *Delle Antichità Longobardico-Milanese illustrate con dissertazioni dai Monaci della Congregazione Cisterziense de Lombardia.* Vol. I.—IV. 1792—4. Milan. 4to.

In these volumes are contained many dissertations on antiquarian subjects, which, though they may not show their authors to possess all that talent for investigation by which the celebrated *Muratori* was so much distinguished, are however abundantly sufficient to evince the industry and sagacity of these enquirers, into the Italian history of the middle ages. Nor is the selection of the subjects less happy than the manner in which they are treated is judicious, and we meet here with very few instances of that obscurity in which such researches are too frequently involved; though this might naturally have been apprehended, especially when they have an immediate interference to the history of Milan, and to antiquities purely local. We have not even once been disgusted by any complaints of the decline of historical learning, an artifice by which modern sciolists are wont to announce their own superior information; and wherever it was found necessary to controvert the opinions of *Muratori*, or other writers of *Italo-Lombard* history, it is here done in a manner, which, while it shows that the authors have a proper confidence in their own competence to such an undertaking, manifests at the same time a due respect for the characters of the persons from whom they are obliged to differ. The

compilers



compilers have availed themselves of the documents both published and in *M.* to which they had access in the archives of the Ambrosian library at, and that of Chiaravalle near Milan; and indeed we must own, that they have not unfrequently resorted to unedited works where such as are already in print, would fully as well have answered the purpose; a very pardonable fault, from which indeed few of those are exempt, who find themselves in similar situations.

The more generally interesting articles, in the *first volume*, are—  
1. A Dissertation on the Lombards, their Courts, of Forms of Government, Laws, Literature, Arts, and Usages, p. 1—136; 2. An historical Account of the most remarkable Buildings at Milan, as the Palace, the Baths, the Circus, and the Amphitheatre; 3. On the Extent and Construction of the ancient Walls of Milan, and on the gradual Enlargement of the City; 4. On what is called the Roman Triumphal Arch at Milan, which was, in effect, neither a triumphal Arch, nor built by the Romans, having derived its name merely from the circumstance of its vicinity to the *Porta Romana*; 6. On the Origin of the Italian Republics, and particularly of that of Milan; 8. Of their Judges, and judicial Proceedings, and of their Trials by Ordeal; 9. Of the *Ancillæ Dei*; or, of the Women who, though they wore the Veil, and the Habits of Nuns, yet lived in the World; 10. Of the *Servi* in the Time of the Lombards, and in the succeeding Centuries.

Vol. II. Dissertation 1, On Frederic I.'s Expedition against Milan, abounding with such excellent Elucidations, and local Descriptions, as might reasonably be expected from the Author of the *Vicende di Milano*; 2. Of the Canals of *Tesino* and *Adda*, which unite at Milan, to the unspeakable Advantage of the Inhabitants; 3. On the Improvements made in Agriculture there by those of the Cistercian Order; 4. On the *Brolo* and *Broletto* in Milan; two Places where the Citizens were accustomed to assemble in order to deliberate on public Business; and where their Markets, Courts of Judicature, &c. were heretofore held, at first, as was universally the case, in the open air, and afterwards in buildings erected for that purpose. Both of them were under the jurisdiction of the Archbishop; 5. Of the Knights Templars, the Institutor of that Order, and the cause of its abolition, with a confutation of what is here called the *Nuovo Sistema del Nicolai, detto letterato di Berlino*, which the author seems to have known only from the continuation of the *Annales de Linguet* by *Mallet du Pan*, and on which subject we refer our readers for more satisfactory information, to the researches of *Moldenbauer* and *Münter*, published in Germany; 7. Of the Imperial Coins in the town of Noceto, distant about three Italian miles from Milan, and of the Coins of that period in general; 9. Of the indecent and ridiculous manner in which the conquered were often treated by the conquerors in the middle ages; 10. Of the ancient houses of industry, and hospitals, in Milan; 11. Of the civil government of the Italian Republics, and of the changes which it has undergone at different times, particularly in Milan; one of the most important dissertations in the four volumes; 12. Of the forms and ceremonies of investiture in the middle ages; 13. Of Manumission,

Vol. III. 1. Historico-critical essay on the *Ritus Ambrosianus*. 3. Of the great privileges formerly possessed by the inferior-clergy of Milan, in spiritual and ecclesiastical matters. 5. Of the different names and kinds of schools and confraternities, which formerly existed in Italy, and particularly at Milan.

The *Fourth Volume*, consists chiefly of pieces relating to ecclesiastical affairs, and which are likewise in a great measure confined to Milan. Of these, the two last appear to be most deserving of notice; in the first of which an account is given of some alterations that took place in ecclesiastical penance in the middle ages; and the second treats of the right granted to those of the Cisterian order of being judges in their own causes. *Giorn. enciclop. d'Italia.*

## HOLLAND.

ART. 77. *Bekropte Beschryving der Oostindische Etablissements door Ary Huysers. Tweede Druk vermeerderd en verbeterd. Short Description of the East-Indian Settlements, by A. Huysers. Second Edition, augmented and improved. Amsterdam, 442 pp. 8vo.*

As we have never happened to meet with the first edition of this work, we cannot pretend to determine what advantage this new one may possess over it. The author, who had formerly been in the service of the East-India company, has here given a concise, but clear account of their different settlements and factories, both on the continent, and in the Indian islands. In addition to what has come under his own observation, he has had recourse to the papers of the General Governor Massal, of which the Abbe Raynal is known likewise to have availed himself in his description of these settlements. What Mr. Huysers here lays before his readers concerning their productions, trade, revenue, &c. is unquestionably much more satisfactory than what others had before communicated on the same subjects. Still, however, this work must be considered as incomplete; the author not having in this second edition taken advantage of the new and copious materials, contained in some of the last volumes of the *Zaaken van Staat en Oorlog*, (affairs of state and war) and other modern publications of a similar kind.

Notwithstanding these objections, this work will certainly be found very useful to those who are desirous of acquainting themselves with the state of Dutch India; as it is interspersed with a variety of notices and observations, which we do not recollect to have met with elsewhere. Batavia makes the first part of it, which is, however, not immediately followed by the other provinces belonging to the company in the island of Java, as might from their situation naturally have been expected, but this comes at the end after the description of the Cape of Good Hope, so that we are obliged to go through the whole before we can learn what part of Java properly appertains to the Dutch. In the same manner is the order in the other settlements inverted, and the reader forced to accompany Mr. Huysers, sometimes to the continent, and then directly to the most remote

remote islands. The population of Batavia, which in the different accounts has been very differently calculated, is by our author stated much higher than by any of his predecessors, namely; about 110,816 souls, exclusive of women and children. According to him there are settled here 468 citizens of European descent, and 23,309 Chinese. The clove trees are cultivated in Ambonia, in four thousand gardens (*Doeffius*). Of these trees no one is allowed to possess more than 125. In good years this government produces 150,000 cwt. of cloves, whilst in some years scarcely any thing is collected. In 1778, the company deposed two of the most powerful kings of the Moluques, those of Tidor, and Balchian, who died in prison, in Batavia and Ceylon. The principal factory of the company in Sumatra, is Palembang, on the eastern coast of that island. It received from thence annually 20,000 hundred weight of tin, chiefly from the island of Banca, where the Chinese have ten of these mines. Notwithstanding all the restrictions to which it is subject, the trade with Japan is very profitable. By the imports from Batavia, which consisted of sugar, spices, quick-silver, cotton, &c. the value of which amounts to half a million of gulden (florins) they usually clear about 106,000 florins, whilst the expence of subsisting the different officers at Dsima, as that of the annual embassy to Yedo, was in the year 1779, 96,356 florins; on the exports, particularly on tin from Japan, of which the companies ships generally bring back 10,000 hundred weight, the profits are still more considerable. They purchase the Picol of 125 pound on the spot for thirty-one, and sell it again in and about Malabar for, at least, ninety florins. To Canton four Dutch ships carry, according to our author, 1200,002 florins in ready money, which export, however, in the company's account, is stated at 1600,000; that this company has, in a great measure, given up its factories in Bengal, as also on the continent of India, and on the western coast of Sumatra, having left the trade to private merchandize appears to have been unknown to Mr. H. That of opium in Bengal, which in the eastern islands is reckoned to be very lucrative, is in the hands of a private company. A chest of opium of 125lb. weight, which including all the accidental expences, costs this company only 792 florins, is sold again in Batavia for 1383 florins. The company therefore intend to resume this trade, though the profits are in some degree diminished by the English, who contrive to furnish the islanders with opium at an inferior price. Since the Nabob of the Carnatic has reduced under his power, the small kingdom of Marawar, and the company has had disputes with him concerning the pearl-fishery at Tutocoryn, they have been forced to give up that fishery. Most of the company's Indian possessions, cost them more to support, than they return in taxes, profits of trade, and other advantages. To this class belong the spice-islands, Ceylon, the Cape of Good Hope, and even Batavia itself. In the year 1779, the whole Indian revenue of the company amounted to 5,293,072 florins, whereas their disbursements were not less than 6,882,794 florins.

Of the supplemental articles, which, indeed, constitute the greatest part of this work, we shall attend only to the two last, No. VII. and

and VIII. The first contains the deposition of a fellow-traveller of the well known Beniowski, who died in Batavia in 1772. His name is *Hippolitus Stephanof*, a native of Moscow, who had acted as deputy of the Noblesse for this province, on a public occasion; and was, in 1770, on account of a violent contest with a respectable personage, banished to Kamtschatka. His flight from this country is here described nearly in the same manner as in the Travels of Beniowski, except only in regard to the murder of the governor, which he does not mention. Their object was to reach Guam, one of the Ladrone islands; but after having encountered a number of difficulties, they arrived first on the coast of Japan, and afterwards at Formosa, from whence they proceeded finally to Macao. Here the writer quarrelled with Beniowski, whom he calls Benef, and represents him to have been a public impostor; and, after a variety of misfortunes, went at last to Batavia.

The other article states the number of civil and military persons employed in the service of the Dutch Company in 1777. The whole amounted to 21,855, of whom 11,162 belonged to the army. In Ceylon the servants of the company, of every description, were 5300, in Ternate 847, and in Japan 12. In the whole of their settlements the number of ecclesiastics supported by them, was 132, with 332 physicians and surgeons.

*Algem. Vaderl. Letteroefn.*

ART. 78. *Joannis Voet commentarii ad pandectas tomus tertius, ejusdem commentarii continens supplementum, auctore Joh. van der Linden J. U. D. et coram utraque Hollandiæ curiâ causarum patrono. Secunda prima a Lib. I. XII. pandectarum. Utrecht. 178 pp. in Folio.*

We are informed by Mr. v. d. L. that he had proposed to himself three objects in the execution of this work; first, to corroborate the opinions of Voet by the authority of later writers on the subject of jurisprudence; secondly, to make such important additions, as the labours of subsequent commentators on the Pandects might supply; and, thirdly, to refer, on every occasion that might offer, to those Dutch ordinances and statutes, which have appeared since the time of Voet. To the performance of the last part of this plan, Mr. v. d. L. seems to have been more peculiarly competent, at least, there is an evident want of unity and method in the former parts, which may indeed be charged in some degree to the nature of the work itself, to which the author had undertaken to write a supplement.

*Ibid.*

## GERMANY.

ART. 79. *Hesiods Schild des Herakles, nebst den Schilden des Achilleus und Aeneas, von Homer und Virgil. Metrisch verdeutschet, mit dem Original begleitet, und erläutert von I. D. Hartmann, Doctor der Philosophie, &c. Hesiod's Shield of Hercules, with the Shields of Achilles and Aeneas, by Homer and Virgil; translated into German Verse, with the original, and illustrated by I. D. Hartmann, &c. Lemgo, 1794, 8vo.*

Of the poetry of this version we cannot speak very favourably. The notes, however, show the author to possess no common share of ingenuity, and philological erudition.

*Gott. Anz.*

ART.

**ART: 80.** *Briefe des Herrn von Wurmb, und des Herrn Baron von Wollzogen auf ihren Reisen nach Afrika und Ostindien in der Jahren 1774 bis 1792.*—*Letters of Mr. de Wurmb, and the Baron de Wollzogen, on their Travels in Africa and the East-Indies, between the Years 1774—92.* Gotha, 1794, 432 pp. in 8vo.

The letters of Mr. *de Wurmb*, who died in Batavia, 1781, extend to p. 276 of this volume. From the *Bar. de Wollz.* who still resides as an officer in Batavia, we may expect still further accounts of that country. When Mr. *de Wurmb* travelled, in the year 1774, through the islands of *Cape Verde*, no rain had fallen there for three years, and the misery of the inhabitants surpassed all description, p. 48. In *Batavia* the most necessary articles of life are uncommonly cheap, whilst every thing that is imported from Europe is proportionably dear. To a man of ordinary condition, the expence of a full meal will not usually exceed four *deuts*, equal to about so many pence. But a bottle of beer can seldom be purchased under half a ducat; and an European officer, who pays the strictest attention to œconomy, can not expend less than eighteen florins daily, pp. 127, 420. The chief expence, as well as the chief inconvenience, in life arises there from the number of slaves which Europeans find it necessary to keep. In houses of only moderate appearance from fifty to sixty slaves are generally supported, who, our author says, on account of their natural stupidity, are not equal in point of real use to five or six of his countrymen. We learn from an ancient tradition, that when the Portuguese were expelled by the Dutch from most of their possessions in the East-Indies, they pursued them with the following curse:—"that God might give them slaves in abundance." Mr. *v. Wurmb* assures us repeatedly in his letters, that he enjoyed a better state of health in Batavia, where there reigns a perpetual summer, than he had ever done in Germany. Both this sensible traveller, however, and his companion, the Baron *de Wollz.* complain, that in a short time they had lost almost all their friends and acquaintance there. Two buffaloes in Batavia will do more work than half a dozen German horses, while, on the contrary, thirty or forty cows there will hardly produce so much milk as one good German cow, p. 181. In Batavia, Mr. *de Wurmb* had an opportunity of making an experiment which had indeed often been made in China itself. There was a Chinese in Batavia who had a very ready hand in drawing, and who sketched any thing that was laid before him with the greatest accuracy. But though Mr. *de W.* took much pains to instruct him, he could never be brought to observe the proper distinctions of light and shade, nor indeed to form any adequate idea of these essential requisites in a picture, p. 273. At *Celebes* the Baron *de Wollzogen* saw a war-dance by several petty kings, in which the performers were so entirely exhausted with fatigue, that they were obliged to lie down, p. 361. By the same traveller we are informed, that he observed several enchanting landscapes on the road from *Samarang* to the residence of the Emperor of *Java*, p. 381—2, and that in Batavia he met with many of the most modern German publications. *Ibid.*

Q9

ART.

- ART. 81. *Kleinere Länder-und Reisebeschreibungen, von C. Meiners. Zweytes Bändchen.*—*Small Voyages and Travels, by C. Meiners. Vol. II.* 380 pp. in 8vo. Berlin, 1794.

In this second volume of a work, noticed in p. 330 of our last number, are contained the following pieces; 1. Some Observations on the *Harz*; 2. Letter written on a Journey into *Franconia*; 3. Observations made on a Journey to *Mentz*, in the months of July and August, 1793; 4. Observations on a Journey, during the time of Harvest, into *Suabia*. The author assures his readers, in the preface, that he has paid greater attention to accuracy in this volume, than he had ever before done in any work of a similar kind published by him, of which it must be left to the persons who are acquainted with the places and objects here described to judge. *Ibid.*

- ART. 82. *Ueber die wahre Lage des alten Ostgrönlands, durch Heinrich Peter von Eggers.*—*On the true Situation of the ancient East-Greenland, by H. P. v. Eggers.* Kiel, 1794. 116 pp. in 8vo.

The author of this Essay, which is translated from the fourth volume of the Transactions of the Œconomical Society at Copenhagen, endeavours, with considerable ingenuity, to prove, that the inaccessible eastern coast of Greenland has been improperly represented on all maps hitherto published; that the ancient East-Greenland was situate not on the eastern coast, which, from the same causes that now produce that effect, was from the most remote ages covered with eternal ice, but on the western coast, between Cape Farewell and Desolation, and that, lastly, the Normans, who had so long inhabited East-Greenland, were not driven from that country by the native Greenlanders, nor by the Esquimaux, or any other original American tribe, but by their enemies from Scotland, Ireland, and other neighbouring islands, and that most probably by a famous warrior, named Zichmen, about the end of the 14th century. The arguments adduced by our author in confirmation of this opinion, are drawn from modern and ancient historic accounts and documents, from monuments of the Normans still extant in Greenland, as well as from the natural appearance of the northern seas. The whole is still further illustrated by two charts annexed to the work. *Ibid.*

- ART. 83. *Leben August Gottlieb Spangenberg, Bischoffs der evangelischen Brüderkirche, beschrieben von Jeremias Risler.*—*Life of A. Th. Spangenberg, Bishop of the Church of the United Brethren, by J. Risler.* Barby, 1794. 516 pp. in 8vo.

*Spangenberg* lived near sixty years in the midst of the above-mentioned society; at a very early period took an active part in the internal and external direction of it, and remained to the end of his life one of its most important members; perhaps, indeed, after the death of Count *Zinzendorf*, the most important of them. In the year 1733, he was formally admitted into the society at *Herrnhut*, having before been connected with, and supported by them at *Jena* and *Halle*. In this

this first year he was employed to accompany those of the Brethren who were destined for the first mission to *Santa Cruz*, as far as *Copenhagen*, in order to settle, in conjunction with the Lord Great-Chamberlain *von Pleist*, who wished the Brethren to have the superintendence of the colony to be planted there, whatever respected their removal thither, the mode of their future subsistence, their liberty of conscience, and their occupations among the negroes. His first voyage to America took place in the year 1735; in 1741 he was entrusted with the general government of the church of the *Unitas Fratrum*; nearly the whole of the time between the years 1744 and 1762 was spent by him in America; and during the thirty last years of his life he was in Europe one of the most useful labourers in the direction of the society, over which he had been appointed to preside.

In regard to the form of this history we shall only observe, that the materials of which it is composed are extracted chiefly from the letters, journals, and manuscripts of Spangenberg himself, which Mr. R. has arranged according to order of time. *Ibid.*

**ART. 84.** *Taschenkabinet der Münzkunde aller Länder, für Banquiers Kaufleute, Reisende und andere, welche von der Münzverfassung aller Staaten Nachrichten haben wollen. Ersten Bandes erstes Heft, von M. R. B. Gerhardt, Senior, Haupt-Banco-Buchhalter.—Short Introduction to the Knowledge of the Coins of different Countries, for Bankers, Merchants, Travellers, and such other Persons as wish to be acquainted with the State of Coinage in different Nations. First Part of Vol. I. by M. R. B. Gerhardt, &c. one Alphabet in small 4to. Berlin, 1794.*

The object of the author in this work is to give a clear and accurate account of the several Coins of different countries, together with representations of all the current coins. To this *livraison* belong ten copper-plates, the three first of which exhibit the coins of *Portugal*, *Brasil*, and *Gaa*; and the remaining seven the modern and ancient Spanish gold, silver, and copper coins. Each of these is accompanied with a sheet of text, in which are given the names, with an explanation of the different coins, as also an account of their weight, alloy, and value in Prussian currency. The execution of this elegant and useful work is greatly facilitated by the valuable collection of foreign coins, in the possession of Mr. *Adler*, of Berlin, to which the compiler has free access. *Ibid.*

**ART. 85.** *Versuch einer vollständigen Litteratur der deutschen Uebersetzungen der Römer, von Joh. Fr. Degen, Director, Professor, und Inspektor der Königl. Preuss. Fürstenschule zu Neustadt an der Aisch. Erste Abtheilung. A. I.—Essay towards a complete History of German Translations of the Latin Classics, by J. F. Degen, &c. First Division, A. I. Altenburg, 1794. 274 pp. in 8vo.*

There is certainly in most of the polished languages of Europe a considerable number of versions of the ancient Greek and Roman classics; but how many of these are well executed is a different question, as it is still another to determine in what degree they have contributed



to the progress of real learning. It cannot indeed be denied, that the business itself of translating the most approved Greek and Latin writers has assisted essentially in forming the style and taste of the persons immediately engaged in it, nor do we entertain a doubt that the result of their labours to the literary public has, upon the whole, been favourable. The author, on comparing the number of such translations in the German language, with those published in France, Italy, and England, considers it as meritorious in his countrymen that they are not, in this respect, at least, outdone by their neighbours. *Ibid.*

**ART. 86.** *Die Annalen der brittischen Geschichte des Jahres 1792. Als eine Fortsetzung des Werks; England und Italien, von J. W. von Archenholz. Neunter Band.—Annals of British History for the Year 1792, being a Continuation of the Work entitled England and Italy, by J. W. d'Archenholz. Vol. IX. 8vo. Hamburg, 1794.*

We shall only observe, that this periodical work still keeps itself in possession of the public approbation, and that the literary, which is the principal part, is now executed by Mr. *Eichenburg*, with whose eminent qualifications for such an undertaking many of our readers must be acquainted. We take this opportunity of mentioning the continuation of two other works, the characters of which are likewise sufficiently established by the former volumes. These are

**ART. 87.** *Jacobson's Technologisches Wörterbuch, (Technological Dictionary, by Jacobson), printed at Berlin in 4to. of which the seventh livraison, beginning with the Letter Q, and ending with the Word Torpschoppen, has appeared; and*

**ART. 88.** *Bibliotheca Historica A. J. G. Meuselio, published at Leipzig; the seventh vol. also, continuing the list of, and critique on the writers of the History of France, and ending with the time of Charlemagne.*

**ART. 89.** *Ernesti Augusti Schulzii Theol. D. et Prof. quondam in Acad. Viadrina celeberr. Compendium Archæologiæ Hebraicæ, Liber I. Antiquitates politicas. Lib. II. Ecclesiasticas continens, cum figuris æri incis, edidit, emendavit, addenda adjecit Abr. Phil. Godotr. Schickedanz, Theol. D. et Prof. Gymnasti, quod Serræstæ flores, Arabi in. Academic. rector. Dresden, 344 pp. in 1. 8vo.*

The unfinished MS. of this work, which the author who had distinguished himself by some valuable dissertations on Jewish antiquities, did not live to complete, came into the hands of the present editor, who undertook to arrange, correct, and make such additions to it as might be thought necessary. The first book on the political constitution of the ancient Jews, treats of the land of Israel, with its several divisions, of Jerusalem, of the forms of government at the different periods of the state, of their courts of judicature, punishments, computations of time, weights and measures, revenues, alliances, treaties, and, lastly, of their knowledge of the military art. In the second book the account of their religious antiquities is comprised in seven

venteen articles, in which, as indeed in the general plan of the work, the author has followed the well-known *Compendium of Ikenius*, though in point of order, precision of language, and a judicious selection of materials, he has greatly excelled that writer. For the Rabbins Mr. Schulz expresses no particular respect; and he has, therefore, more frequently availed himself of the authority of *Josephus*. For the notes, which are for the most part extracted from the best modern writers on the subject of Hebrew antiquities, we conceive that we are chiefly indebted to the editor, from whom we are likewise to expect the continuation of this useful work.

In a preface of twenty-six pages the author treats of the advantages to be derived from the study of Archæology in general, and of the different sources from which the knowledge of Hebrew antiquities, in particular, is drawn; to which is subjoined a paragraph on the principles of the Mosaic laws, perhaps because there was no other part of the book where it could so properly be admitted. The whole is accompanied with four copper-plates. *Ibid.*

ART. 90. *Biographie Hrn. Joh. Gottlob Immanuel Breitkopfs.*—*Life of I. G. I. Breitkopfs, Leipzig, 1794. 8vo.*

In this entertaining life of an eminent German printer are found, among other equally interesting matters, an account of Mr. Breitkopf's attempts to apply the typographical art to musical notes, to maps, the Chinese character, pictures, and mathematical figures. Of his tract, entitled an *Essay on the Origin of Cadas*, we are soon to expect the second part, *On the Art of Engraving in Wood*; as also his *History of Printing.* *Ibid.*

## SWITZERLAND.

ART. 91. *Mémoires pour servir à l'histoire de la vie et des ouvrages de M. Charles Bonnet.* Bern, 1794. 128 pp. in 8vo.

The ancestors of Bonnet left France in the year 1572, immediately after the night of St. Bartholomew. He was born at Geneva on the 13th of March, 1720. In his sixteenth year his attention was directed to the study of nature, by reading Pluche's *Spectacle de la Nature*. His father brought him up, entirely against his inclination, to the profession of the law. Natural history, however, continued to be his favourite occupation. So early as in the year 1738 he had communicated some of his observations to *Reaumur*, who took an opportunity of publicly acknowledging his merit, and of presenting him with his works. He took the degree of L. B. D. in 1743, and from that time quitted a course of life, on which he had entered so unwillingly. His zeal for making observations had greatly impaired his health, and his eyes had suffered so much from the constant use of the microscope, that from the year 1745 it was with difficulty that he could read or write. But by a temporary cessation from labour his health was, in some degree, restored, and he now applied to studies in which the microscope was less necessary. *Gleditsch* had at  
Berlin

Berlin brought up plants in moss; *Bonnet* did the same thing in sand, saw-dust, wool; planted a gooseberry-tree in a book, and obtained gooseberries. We mention this circumstance in *Bonnet's* life, as being something singular, and not generally known; of his variegated labours in natural history, psychology, religion, the reader will meet with a very full and entertaining account in the work here announced. *Bonnet* died on the 20th of May, 1793. *Ibid.*

## SWEDEN.

ART. 92. *Allgemeines Schwedisches Gelehrsamkeits Archiv unter Gustav des dritten Regierung. Sechster Theil; von verschiedenen Gelehrten in Schweden ansgearbeitet und herausgegeben von Christoph Wilhelm Lüdcke D. der Gottsgel. Past. Prim. der teutsch. Kirche zu Stockholm und Asses. des Stockholm. Consistorium.*—General Archive of Swedish Literature, under the Reign of Gustavus III., compiled from the Writings of different Authors, by C. W. Lüdcke, &c. Vol. VI. consisting of 18 sheets in L. 8vo.

Among the more generally interesting articles of which this volume is composed we may specify the following, viz. 3. *Hesperula Litteraturæ Græcæ in Smecia*; a collection of dissertations, the two first by *Floderus*, and the remaining twelve by Prof. *Fant*. The Archbishop *Gustavus Trolle* learnt the Greek language at *Cologne* in 1512. The Queen *Christina* likewise brought together near eight thousand Greek books, or, at least, such as related to Greek literature. We have here also a list of the professors of that language at *Upsal*, of the dissertations on the subject of Greek literature, and on the N. T., together with a variety of biographical and literary notices respecting, for instance, *Laur. Norman*, the fourth vol. of *Rudbeck's Atlantica*, of which seven copies only were saved from the fire, and which, if perfect, ought to consist of 224 pages, &c.; 4. *Prof-Oefversättning af den Heliga Skrift*, Stockholm 1784—93; *Prof-Translation of the Holy Scripture*, in 15 parts, which is now completed. An *opus viginti annorum*, within a few months. Of the first persons employed in it there are now living only Dr. *Hesselgren*, Bishop of *Hermisland*, Mr.

*Leffrén*, Professor of Oriental Languages at *Åbo*, Dr. *Göthmanius*, and the Chev. *Liljestråle*. Those concerned in it towards its conclusion were the Archbishop Dr. v. *Troil*, Dr. *Domey*, Prof. of Divinity at *Upsal*, Mr. *Tingbladus*, Professor of Oriental Languages at the same place, and the abovementioned Mr. *Leffrén*. Gustavus III., the royal promoter of this great work, did not live to see it finished. The second part of this volume contains a *catalogue raisonné* of the different synodal and academical dissertations. Among the most remarkable of these are those by *Murray*, *Aurivillius*, *Lindblom*, *Fant*, *Thunberg*, *Floderus*, *Melanderhjelm*, *Neibter*, *Bæthius*, *Knös*, *Hulken*, *Mallet* of *Upsal*, *Portban*, *Gadd*, *Billmark*, *Lindquist*, *Planman* of *Åbo*, *Weidmann*, *Wollen*, *Fremling* of *Lund*; and *Norberg*, on medicine, chemistry, botany, natural history, oriental philology and literature,

nature, history, mathematics, &c. In a dissertation *de quantitate et densitate materie in sole et Planetis*, the quantities of matter in the sun and the earth are reckoned to be as 1,000,000 to 5166; and those of the masses of the sun, Jupiter, and Saturn as 1,000,000, 937 and 324; the density of the sun, Jupiter, Saturn, and the earth being nearly as 1000, 943, 650, and 3989. The *third part* consists of critiques on the principal books in the different arts and sciences that have appeared in Sweden during the period mentioned in the title; and in the *fourth* are given accounts of the state of the several academies, and other learned societies in that country. Of their literature we shall, perhaps, not be disposed to think very favourably, when we consider that it is not sufficient to support a *Review*. We have also here an account of a book in folio, printed in the Propaganda at Rome, in honour of Gustavus III., and containing copies of verses in nearly fifty different languages, as the Æthiopic, Hindostanic, Chaldee, Iberian, Epirotic, Malabaric, Sanscrit, Persian, Samaritan, Servian, Chinese, Syriac, Tataric, Thibetanic, Tunquinese, Turkish, Wallachian, &c. all in their proper characters.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a very learned and able letter from the author of *Some Thoughts on the Manner of Spending the Passion Week*, in defence of his expression that our Saviour "sweated great drops of blood," to which we objected in our Review for last month, p. 425. He argues that *θρομβωσι αἱματινῇ*, *grumi sanguinis*, should properly be translated "coagulated clots of blood," and consequently that the sweat was not aqueous, as is usual, but of a greater degree of consistence; which he thinks will authorize his expression, though it should not absolutely be insisted that real blood was produced. He proves that some of the most eminent divines in the early period of our church, Bishops Andrews, Beveridge, and Hall, considered it as real blood; and he conceives that Whitby inclined to the same opinion, who cites Aristotle and Diodorus Siculus to prove that such effects have been produced upon the human frame. Imagining that the chief force of our objection was founded on the particle *αἷνι*, he cites a passage from P. Lamy's Commentary, tending to explain that word otherwise; and, lastly, he urges the expression in our Litany, "bloody sweat," and the mysterious cause and vast excess of our Saviour's agony, which might be expected to produce effects, even beyond what the human frame in any other situation had ever experienced.

In reply to this we say that we are, as he supposes, far from desiring to depreciate our Saviour's sufferings at that awful period, to the sufferings of a mere man: and that we are aware there are sufficient testimonies, ancient and modern, to make it probable that blood may transude through the skin, in particular cases, without any præternatural cause. But that we were led, as he suspects, by the force of the particle *αἷνι*, by which we still are influenced; not thinking it probable

ble that the evangelist should say the sweat was "like clots of blood," when it really was blood: nor do we think the explanation of Lamy at all satisfactory. Among commentators, Grotius cites Theophylact and Anthemius, as denying it to be blood, and Rosenmüller the elder, less exceptionable in some respects than Grotius, explains it in the same manner. As to the expression in our Litany, it was copied from the Romish Litany, which probably was intended to countenance the opinion of blood, but may fairly be explained "blood like"; and, as to the effect upon the human frame, it is as extraordinary, nay more so, according to some testimonies, to produce a thick and clotted sweat, than to force blood itself through the pores. We are aware of the mysterious and unparalleled situation in which our Saviour stood at the time of his agony, but think, that if the Evangelist had meant to describe its effect according to the expression we disapproved, he would have omitted the particle *sic*. Thus much have we thought it right to say, in reply to an unknown author, whose motives we approve, whose learning we respect, and whose piety we admire. Nor can we forbear to add, that we should be very sorry if the slight objection we threw out to the execution of his meritorious publication, should at all impede its circulation, or counteract its good effects.

H. H. may be assured, that the work he recommends to our notice, is already under consideration, and will receive particular attention.

J. W. of Blackheath, certainly does not comprehend the ground-work of the doctrine which he combats; and as he writes in defence of opinions which we reject, upon what we think irrefragable arguments, he cannot expect that we shall either print his remarks, or enter into a controversy which has been agitated by hundreds, to gratify a private correspondent.

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#### LITERARY INTELLIGENCE.

The plates of John Frederic Miller's figures of rare animals, and a few plants, having been originally published without letter-press, they will soon be issued with scientific descriptions by Dr. Shaw, under the title of *Cimelia Physica*.

A posthumous work on Chronology, by the late Dr. Faulkner, whose edition of Strabo has been so long expected, will very soon appear at Oxford.

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#### ERRATA.

In our last, p. 389, l. 5 from the bottom, for "cannot" &c. read: "can only, according to our conception."

Also p. 431, l. 29, read "every moral subject."

We have also to acknowledge a mistake in our account of Wyntown's Chronicle, p. 343, where, by a forgetfulness for which we will not pretend to make excuse, we applied to the birth of Macbeth what is said only of Macduff.

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THE  
BRITISH CRITIC,

For DECEMBER, 1795.

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“ Read not to contradict and confute ; nor to believe and take for granted ; nor to find talk and discourse ; but to weigh and consider.”  
BACON.

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ART. I. *Transactions of the Royal Irish Academy. Vol. V.*  
482 pp. 18s. Elmly.

“ IN small cities,” says Xenophon\*, “ the same artificer constructs a bed, a gate, a plough, a table, nay, sometimes, he must add the building of houses to his trade ; happy if even from all these arts he can gain sufficient employment to support his family ; but in large cities, from the increased demand, one art is sufficient for one man, or even the subdivision of one art ; thus one artificer makes shoes for men, another for women ; and, in some places, one only cuts out and another makes up.” A similar analogy appears to prevail in the Philosophical Societies of these kingdoms. In the vast mart of London, the Royal Society confines itself exclusively to Philosophical Science ; the Society of Antiquaries adheres no

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\* Cyrop. viii. ch. 2.

less rigidly to the single purpose of its institution ; and various other Societies subsist at the same time, many of which publish their own transactions, without interfering with each other. But in places of less magnitude or activity, a coalition of topics is required to furnish out a volume of Transactions. Thus, in the small volume of the Manchester Memoirs, philology and metaphysics are mingled with natural philosophy ; and in this large publication of Dublin we find three distinct classes separately placed, of SCIENCE, POLITE LITERATURE, and ANTIQUITIES. We do not undertake to apply the observation of Xenophon any further, and to say, that the more minute the subdivision the greater is the perfection of the product, because we are aware that the circumstances differ ; and that among a few contributors each may labour as assiduously, as ably, and as successfully, as any among a multitude. No reader, indeed, will doubt the value of many articles in the Irish Transactions, when he sees the names of Kirwan, Hamilton, &c. prefixed in various places. We shall, according to our usual method, take the articles as they occur in the volume.

### SCIENCE.

I. *A comparative View of Meteorological Observations made in Ireland since the Year 1788 : with some Hints towards forming Prognostics of the Weather. By Richard Kirwan, Esq. F. R. S. and M. R. I. A.*

The only hope of forming any scientific system of meteorology, must certainly be drawn from the accumulation and comparison of observations, accurately taken, of all the changes in the atmosphere, for a long series of years. This method, which has been attempted by most of the learned Societies in Europe, has not been neglected, as Mr. K. informs us by the Royal Irish Academy. " It has already provided, at its own cost, and dispersed through the kingdom, some of the most useful and best constructed instruments ; yet its wishes have not hitherto been completely answered, few observations having been communicated." These observations are, however, given, with those of Mr. K. himself at Dublin. On the signs of wet and dry weather this philosopher attempts to calculate probabilities, from observing what has happened in former instances ; as whether a wet spring was succeeded by a dry summer, and so through all the diversities of wet, dry, and variable, in the four seasons. These calculations he has carried to a great extent, from observations made in England through a long succession of years : but we conceive that nothing effectual can be performed in the way of prognostic,

till some causes of change shall be discovered and some rational theory deduced from the observations collected. That the calculations of probabilities are not much to be relied on, appears in p. 48, in the observations on the weather in 1792, in which it appears that, in two instances out of four, the event was as contradictory as possible to the expectation from that mode.

*II. Reflections on Meteorological Tables.* By the same. P. 31.

By examining the statements of Mr. Barker, of Lyndon, in Rutland, and Dr. Rutty, Mr. K. here ascertains that their terms of wet, dry, and variable may be thus explained:

|                          |                 |                |
|--------------------------|-----------------|----------------|
| Spring contains 61 days. |                 |                |
|                          | It rains.       | Inches.        |
| If wet                   | 36 days or more | 3.783 or more. |
| — variable               | 30 - - - -      | 3.150          |
| — dry                    | 24 or less - -  | 2.522 or less. |
| Summer contains 92 days. |                 |                |
|                          | It rains.       | Inches.        |
| If wet                   | 54 or more - -  | 5.67 or more   |
| — variable               | 49 - - - -      | 4.729          |
| — dry                    | 36 or less - -  | 3.783          |

Autumn contains 61 days: and the proportions are the same as for the Spring.

This paper offers also a very useful table of the correspondence between the weight and the measure of rain that falls in any given time.

*III. State of the Weather in Dublin, from the first of June, 1791, to the first of January, 1793.* By the same. P. 39.

In every month of 1791, from June, the author compares the observations of the Royal Society in London with his own in Dublin, from which, he says, "many important consequences may be deduced relatively to the progress and regress of the accumulations of the atmosphere, as well as heat and cold;" but these he leaves to those who professedly pursue such enquiries. The weather of Dublin in 1792 is given in a synoptical table; without any comparison with that of London. The result of this table is, that the greatest height of the barometer in that year was 30.69, the lowest situation 29.12. The greatest height of the thermometer 77°. the least 19.95. The total of rain was 228 days, and the whole number of inches that fell 30.700.

*IV. Examination of the supposed igneous Origin of stony Substances.* By the same. P. 51.

We find Mr. Kirwan here more immediately in his element, as a mineralogist, arguing with great force against the  
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hypothesis



hypothesis of the igneous origin of stones. All are agreed, he says, that stony substances were originally soft, and even liquid : but some think this fluidity was occasioned by their having been dissolved, or, at least, diffused in water, and afterwards crystallized, precipitated, or otherwise separated from it. This is the most general doctrine of mineralogists at the present day, and this is espoused by Mr. Kirwan. Others suppose that stones have been in fusion by heat, but in different ways. Leibnitz, Telliamed, More, and Buffon, held stones to have been originally solid, and afterwards liquefied by heat : but Dr. Hutton has endeavoured to prove that, previous to the present state of our globe, they were utterly deprived of solidity, and have since acquired it by fusion, and subsequent congelation in cooling. This theory is combated in the paper now before us. The positions of Dr. Hutton that all soil has arisen from the decomposition of stones, that all calcareous substances are derived from the exuviae of marine animals, and that all the strata of the earth were formed at the bottom of the ocean, are resisted by very strong proofs from his opponent. Against the gratuitous supposition of Dr. H. that this world was formed on the ruins of another, he reasons on the following terms.

“ Why should we suppose this habitable earth to arise from the ruins of another anterior to it, contrary to reason and the tenor of the Mosaic history ? What do we gain by that supposition ? Must not the origin of that anterior world, if composed of materials similar to those of this, be equally accounted for ? and must we suppose that anterior world destitute of calcareous earth because it was not formed at the bottom of the sea ? If it were destitute of that earth, it could not contain plants or animals similar to ours, as ours essentially require that earth : or must we allow that anterior solid land to have been itself also formed of the ruins of another still prior to it, and thus admit a process *in infinitum* ; an abyss from which human reason recoils ? Into this gulph our author however boldly plunges ; towards the end of his Essay he tells us, this earth is derived partly from one immediately anterior, and partly from another anterior to that again. In a word, to make use of his own expression, “ We find no vestige of a beginning.” Then this system of successive worlds must have been eternal ; now succession without a beginning is generally allowed to involve a contradiction, therefore the system that forces us to adopt that conclusion must necessarily be false.” P. 63.

But the most masterly part of this paper is that wherein the author taking a general view of the mineral kingdom, points out, in each division of it, certain substances which could not be found in their present form, had they been previously in a state  
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of fusion. This we think it most just to present to the reader in his own words.

“ To reduce the perspective of the mineral kingdom within the bounds of an academical dissertation, we must necessarily confine it to the general classes under which minerals are commonly arranged, and a few species of each. And first, as to the calcareous class. Stones of this class, when perfectly pure, or nearly so, as spars and granular marbles, are absolutely infusible in any degree of heat yet known, as Lavoisier, Geyer, and Ehrman have successively shewn. On the other hand, the perfect crystallization of the former, and the internal constitution of the latter, confessedly prove that they were once in a state of perfect solution, and since they could not be so in the igneous, they must have been so in the aqueous fluid; if we suppose their particles to have been originally in that state of division which actual solution requires, which state may as well be supposed to have been their primordial state as any other, there will be no difficulty in supposing them dissolved or suspended in an aqueous fluid. As to the compact limestones and marbles, in which the testaceous exuviae of marine animals abound, it is evident that if these stones were ever melted, those would, with them, run into one common mass, as we have already said. Other stones of this class are more impure, and mixed with argill and silice in such proportion as to be vitrifiable in such heats as art can easily produce, yet we never find them in that state: a circumstance which clearly excludes all suspicion of their ever having been exposed to them.

“ In the *muratic class*, we see steatites and pott-stone, which in their actual state have a soft soapy feel, but harden when heated, vitrify in a stronger heat, and acquire a texture and hardness quite different from those they before possessed. Steatites often contain 16 per cent. of air and water; these characters depose in favour of an aqueous origin: but serpentines, of which whole mountains often consist, demand this origin more loudly; for they are infusible in all but the most extreme degrees of heat, in which they vitrify and acquire the polish, texture, and lustre of glass.

“ In the *argillaceous class*, we meet with argillaceous slates, hornblends, and trapps or basalts; all of which are in a moderate heat converted into slags, whose appearances totally differ from that which these stones present in their natural state; and hence they evidently disclaim an igneous origin. Mica has been clearly proved to originate in water by Mr. Nauovarke, 1 *Chy. Ann.* 1786

“ In the *siliceous class*, we have quartz or crystal in various regular forms, which, if fused at all, must have been in the thinnest fusion, to be enabled to assume those shapes. Now the strongest heat that art can produce is scarcely capable of producing the slightest emollescence in pure quartz; how then can we assume that nature, in the most unfavourable circumstances, could produce a perfect fusion of that substance? Volcanos afford the most intense natural heat with which we are acquainted; yet the most sturdy volcanist allow it to be infusible in these. In fact it is frequently found in circumstances in which it is impossible, consistently with the known laws of nature, to attribute  
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its origin to igneous liquefaction; for instance, it is frequently found crystallized in company with calcareous spar, fluors, lead ores, &c. on stones of a mixed nature, as Petrofiliex, Hornblends, &c. Now it is well known that though pure quartz or spars will not melt alone, yet in company with stones of another kind they will readily melt and unite into one common mass; when, therefore, they are found in distinct masses, close by each other, it is evident that they were not formed by fusion, but in some other manner; and there is no other than aqueous solution. Of this they bear the marks, for they decrepitate for the most part when heated, and become opaque from the loss of their watery particles; though the quantity of these involved in their texture be exceeding minute. Have not shells and chalk, and even water, been found inclosed in flint? The impression of shells has often been found on the quartz that enveloped it. This last must therefore have been in a soft state, while the shell was in a hard state; now this could not happen if the quartz were softened by heat, for shell, being infinitely more fusible, must have been in a soft state also, and concrete long after the quartz: nay, if we credit Mr. Gerhard and others, crystal has been detected in a soft state. We have already quoted Mr. Lassone as an eye witness of the aqueous formation of siliceous stones. I shall only add, that petrosiliceous and other fusible stones of this class have quite a different aspect when they pass through a state of fusion from that which they present in their natural state. I also pass over the mosses and other vegetable and animal substances inclosed in agates, &c. as our author pretends to account for their preservation in the midst of the most raging heat by virtue of a compression, originating, one knows not how, which prevents their combustion or charring." P. 71.

That many difficulties also accompany the supposition of an aqueous solution, Mr. Kirwan freely confesses. In the actual constitution of things, he allows, both physical and moral, many inexplicable difficulties occur: but he asks, must we not distinguish those which *escape* our reason, from those that formally *contradict* it? The former he affirms to be the case with those in the aqueous system, the latter in the igneous. Without attempting to decide between these contending philosophers on a point of so much difficulty, we cannot fail to remark that Mr. Kirwan writes with a correct and comprehensive knowledge of this subject, which must give him an advantage over almost every antagonist; and that the whole paper is of the highest value to those who are attached to similar enquiries.

V. *A Method of preparing a sulphureous medicinal Water. By the Rev. Edward Kenney.* P. 83.

Sulphur and magnesia intimately mixed, and infused for three weeks, in the proportion of four drachms of each to a quart of cold water, form a solution of magnesiatic liver of sulphur, an ounce of which mixed with a quart of pure water, makes the medicinal water fit for use. This has been found of use

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in the cure of the land scurvy, the itch, worms, chronic rheumatism; and appeared to have good effects in a few cases of scrofula.

VI *On the Solution of Lead by Lime. By Robert Perceval, M. D. M. R. F. A. P. 89.*

Dr. Perceval found by various experiments that lime acts imperfectly, perhaps not at all, upon lead, without the assistance of air to calcine the metal. He endeavoured also by other experiments to ascertain the action of lime upon lead in different states of calcination.

VII. *A new Kind of portable Barometer for measuring Heights. By the Rev. James Archibald Hamilton, D. D. M. R. F. A. P. 95.*

VIII. *A Letter to the Author of the preceding Paper, with Remarks and Hints for the further Improvement of Barometers. By H. Hamilton, D. D. Dean of Armagh, F. R. S. and M. R. F. A. P. 117.*

These papers are too intimately connected to admit of separation. On the permeability of cork to air, and its resistance to the passage of mercury, the plan of this barometer depends, which is thus described by its inventor.

“ The barometer consists of a tube not much more than thirty inches long, an ivory cylinder about two inches in length, and upwards of one inch in diameter, open at one end, closed at the other by a cover that is to be fitted on with a screw, so fine and true as to prevent the escape of any quicksilver when the instrument is put together.

“ A sound, clean, and porous cork, of about three-fourths of an inch in length, and one in diameter, should be very nicely fitted to enter with a moderate pressure at the bottom of the ivory cylinder, which should be turned so truly throughout that the cork may be pushed up to the extremity of the opening, where there should be left a small shoulder to stop the farther progress of the cork, and to retain it in its proper place. When the cork is in this situation it should be carefully bored with a circular file to receive the end of the glass tube tightly through its axis, so that the end of the tube may rise beyond it, and project about half an inch into the empty part of the cylinder, and that the axis of the tube, and of the cylinder, may be exactly in the same right line.

“ The tube should then be carefully filled in the usual manner, and the mercury poured over the end into the ivory cylinder till such a quantity is admitted as may be sufficient, when the lid is screwed down tight, to cover the end of the glass tube in any possible position of the instrument: to wit, when held either parallel, oblique, or perpendicular to the horizon, a bored mahogany staff with a brass scale and vernier; a thermometer case, and caps of brass to slide or screw on each end, is to be prepared to receive the barometer and its at-

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tached thermometer, which being firmly and carefully introduced and fitted to their places, the whole is completed and fit for use." P. 97.

Dr. Hamilton declares, that from continued and cautious experience, he is certain that these barometers shew the smallest changes in the weight of the atmosphere, as accurately as those whose cisterns are open, and that repeatedly tried against the most perfect instruments, the results have never varied two inches, in altitudes of above three hundred feet. Dr. H. Hamilton, however, proposes a floating gage and screw as an improvement, and suggests some other alterations.

(To be continued.)

ART. II. *The Life of Hubert. A narrative, descriptive, and didactic Poem. Book the First. Twelve others are designed to complete the Work. To which are added some original and translated Poems. By the Rev. Thomas Cole, L. L. B. Vicar of Dulverton in the County of Somerset. 8vo. 190 pp. 5s. Law. 1795.*

WE have received particular gratification from the perusal of this volume. The poems unite simplicity with force; and the principal defect seems to be that the author has sometimes been negligent of harmony in the structure of his verse. We should have supposed that Mr. Cole had proposed Cowper as his model, but that it appears many of these compositions were written at least as early as the Task of that ingenious and justly celebrated poet. We are very desirous to see the Life of Hubert completed; and, that our readers may know what they have to expect from its final accomplishment, we shall give a sketch of the writer's plan, and a specimen of its execution. Mr. Cole traces a boy from his puerile amusements through the four seasons of the year at home, to his removal to Eaton, thence to the university, and to his final settlement in life. He proposes to discuss the defects of private and public seminaries, academical usages, rural retirement contrasted with residence in the metropolis, and will introduce various epifodical adventures of a serious as well as ludicrous nature. The first book is now published as a specimen, and it proves the author fully adequate to the task he has undertaken. In his observations of nature he appears to be admirably minute and correct; and if he has not much of the "thoughts that breathe and words that burn," he will always interest,

interest, and often delight his readers. The following description is alike recommended by its fidelity and beauty,

“ The blue expanse of hyacinthine bloom  
 ‘Midst whose sweet pendent bells on crouching stalks,  
 The wild anemone can scarce find room  
 To rear in white array its mingled flow’rs,  
 Attracts our gaze. More still are we amus’d  
 To see the frequent nimble rabbit scud  
 Across our path ; and mark the mingled signs  
 Of caution, and of courage in the hare,  
 Who popping from the thicket just before us,  
 Halts as we halt ; and stroking first her face  
 With dewy paws, uprais’d on hinder legs  
 Awhile she stands, one list’ning ear erect,  
 As singly best to catch the lightest sound.  
 Then dropping prone she stamps with doubtful heels  
 Repeatedly, and loud against the ground :  
 And as of perfect safety hence assur’d,  
 Calmly begins to crop the wayside grass ;  
 But the least crackling from dry brittle sprigs,  
 That lightly strew the ground where’er we tread,  
 Her nibbling checks and scares her quick from sight,  
 We linger still to list the various sounds,  
 Which waken’d by the love-inspiring warmth  
 Of ether’s genial breath, diffusive spread  
 Through ev’ry quarter of the breeding woods ;  
 And hark ! we hear the slow-repeated note  
 Of cuckoo, never failing to recal  
 Delightful thoughts, since first on May-day eve,  
 Wafted by vernal breeze, it caught our ear ;  
 And made us loiter long at ev’ry stile  
 That crossed our meadow pathway ; whilst around,  
 In freshest bloom and youthful verdure clad,  
 All nature smil’d. And now from diff’rent points  
 Ring out at once, of loud magpie and jay  
 The chatt’ring courtship, and more clam’rous love  
 Of woodpecker, that knocks with hamm’ring bill  
 The timber tree, detecting by the sound,  
 Where latent grubs their cavern’d passage eat.  
 In search of these, on sharp tenacious claws  
 Suspended, sure as fly that rambles light  
 O’er casement pane, he nimbly roves around  
 The smooth-bark’d glossy trunk of spreading beech.  
 Nor heedless do we hear the crowing voice  
 Of mated pheasant ; the protracted moan  
 From ivy-mantled lodge with berries fraught  
 Of wild wood-pidgeon, faithful as the tame :  
 And tender cooings of the turtle dove,  
 Emblem of all that’s sacred, pure, and true.”

*Among*

Among the other poems in this collection, the attention of the reader will be forcibly drawn to the Epistle on Happiness, and the Arboret, an Ode to Love. From the first we have much pleasure in extracting the following lines.

“Of worldly blessings health we deem the best,  
 As 'tis the chief support of all the rest;  
 No less essential to the joys of sense,  
 And such as Fortune's bounty can dispense,  
 Than this enlivening earth to these supplies  
 Of fruits and flowers, which from its nurture rise.  
 When health departs our spirits with it fly,  
 All nature sickens, and her pleasures die.  
 In vain her various gifts will she dispense,  
 In vain present her charms to every sense;  
 No more her art-corrected scenes delight,  
 No more her wilder views enchant the sight.  
 The loathing TASTE reluctantly receives  
 The richest flavour that the nectarine gives;  
 Joyless the SMELL, while we the sweets inhale  
 Of rose and jessamine in the fragrant gale;  
 And deaf our EARS, or heedless to the sound,  
 Tho' birds and streams harmonious warble round.”

The following also, from the Arboret, breathe a delightful spirit of simplicity and tenderness.

Let lust her meaner sons excite,  
 To steal the gross unchaste delight,  
 To glory in the guilty flame,  
 That blasts the heedless virgin's name.  
 Their souls, indelicate and unrefin'd,  
 Such sordid joys alone were found to prove,  
 They ne'er shall feel the raptures of the mind,  
 Or taste the sweets of sentimental love.  
 They still are deemed to seek for bliss in vain,  
 Who think it plac'd within the reach of sense,  
 Or fondly hope its blessed fruits to gain,  
 Without the guide of conscious innocence.  
 The soft sollicitude, the tender care,  
 Nay e'en the tears of virtuous love's distress,  
 Far greater pleasures yield than they shall share,  
 When flush'd with all the triumph of success.  
 But wherefore shall my peaceful heart appeal  
 To cares which hapless lovers only feel;  
 The tears of love's distress! ah, whence  
 Should such a foreign thought arise?  
 Could e'er the quick discerning eye  
 Of prying apprehensive jealousy  
 Discover ought might breed the least surmise,  
 To break the calm repose of confidence.

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Shall cold suspicion then invade,  
To blast beneath its frozen shade,  
That blooming promise of the fruits of love?  
Which hope, with fond incessant care,  
Hath form'd so beautiful and fair,  
And smil'd to see its cherish'd growth improve.

We could easily select other charming passages, and we will not take leave of our author without expressing our earnest wish, that he may prosecute his plan ; with an assurance from us, that in the present dearth of good poetry, his exertions cannot fail to meet with adequate encouragement and reward.

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ART. III. *A practical Essay on a certain Disease of the Bones termed Necrosis. Illustrated with six Plates. By James Russel, F. R. S. Edinb. Fellow of the Royal College of Surgeons, and one of the Surgeons to the Royal Infirmary of Edinburgh. 18mo. 209 pp. 3s. 6d. Bell and Bradfute, Edinburgh ; Robinsons, London. 1795.*

THE term Necrosis, the author observes, does not give a complete idea of the disease it is used to represent ; in which there is not only the destruction of a bone, but the generation of a new one, which surrounds the mortified bone, and performs its office or functions. The parts most subject to the disease are, the long hollow bones, as the tibia, femur, humerus, &c. the lower jaw, and the clavicle. Necrosis of the hollow bones is most frequently met with in subjects from twelve to eighteen years of age ; although the author has known some instances of children being affected with it as early as six or seven years of age, and men and women of the age of thirty and upwards. Necrosis of the lower jaw, on the contrary, is rarely found in persons under thirty years of age, and is not unfrequent at much later periods of life.

Of the cause of Necrosis Mr. Russel acknowledges himself to be ignorant, he therefore resolves it into constitutional disposition. When that is present, any occasional cause, capable of exciting inflammation, may produce it. " It is not," he says, p. 42, " every attack of inflammation, but only those of a peculiar or specific nature, which have this termination ; but as yet we are not acquainted with that peculiar stimulus which, in the human body, has the power to excite such an attack of inflammation, as will ultimately terminate in a case of Necrosis."



Necrosis." But as M. Troja\*, by destroying the marrow and internal periostium of the bones of pigeons and dogs, and other animals, brought on that species of inflammation which constantly terminated in Necrosis, there can be no doubt that inflammation of those parts is the cause of Necrosis in man. Which is further evident from the deep-seated pain, not increased by pressure, which is always present in the early stage of the disease.

The author next traces the progress of the disease. This he illustrates by a number of curious engravings, from preparations in his possession, in which the decay of the old, and the formation of the new bones, are seen in all their different stages. This forms an interesting part of the work, but cannot be made intelligible without references to the plates.

We next find an account of the symptoms of Necrosis, and more particularly those that distinguish it from exostosis, caries, and other affections of the bones, for which it might be mistaken. Mr. R. then proceeds to the method of cure. As the particular constitutional causes producing the disease are not known, he considers all internal medicines as unavailing and useless. When the pain is violent, and attended with fever, general or topical bleeding may, he says, be tried, with poultices and fomentations to the part, and occasionally opiates to procure sleep. Fortunately, he says, the disease is rarely fatal, and when nature is insufficient to the task of throwing out the decayed bone, she may be assisted by an operation, neither extremely painful nor dangerous. On the propriety of performing the operation, or of leaving the whole of the cure to nature, he makes some useful observations, as also on the manner of performing the operation when necessary.

The work, on the whole, is ingenious, but we cannot help regretting, that the author takes no notice of any cotemporary writers on the subject, although he has evidently received considerable assistance from them. In the fifth volume of the *Mem. de l'Academie Royale de Chirurgie*, there is a long and curious paper on Necrosis of the lower jaw; many cases are related, and a number of judicious remarks added, which show that the writer was well acquainted with the subject. The suggestions of Mr. R. bear too great a resemblance to these, to admit a doubt that he had seen them. But his obligations are greatest to M. Bousselin; of whose observations on Necrosis, published originally in the *Memoirs of the Royal*

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\* London Medical Journal, vol. iii. p. 357.

\* Medical Society at Paris, there is a valuable and interesting account in the seventh volume of the London Medical Journal. The two cases, the result of which this author gives, p. 131, of his essay, with the reflections upon them, are the sixth and seventh cases, with the observations of M. Bouffelin. From the same source he has taken some of his most valuable remarks on the circumstances indicating the propriety of performing the operation, or of leaving the cure to nature, and on the ages at which persons are most subject to the disease. Thus much we thought it our duty to observe, that those writers, to whose genius and labours we are indebted for the principal discoveries that have been made in this disease, might not be defrauded of their due share of praise.

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ART. IV. *A little plain English; addressed to the People of the United States, on the Treaty with his Britannic Majesty, and on the Conduct of the President relative thereto, in Answer to the Letters of Franklin. With a Supplement containing an Account of the turbulent and factious Proceedings of the Opposers of the Treaty. By Peter Porcupine, Author of Observations on Dr. Priestley's Emigration to America, A Bone to Gnaw for the Democrats, &c. &c.* 8vo. 2s. 6d. Philadelphia. London reprinted, Rivingtons. 1795.

THE acute and humorous author of the *Observations on the Emigration of Dr. Priestley*, continues to prove himself, on all occasions, the determined adversary of the Democratic party in America. Relying on information which we had every reason to believe infallible, as well as on internal evidence, we announced his former publication as of American origin; but quickly found ourselves assailed, both in public and private, for our supposed credulity. It was boldly asserted that the observations were manufactured in this country; and they were even ascribed to a particular author, with little ceremony or reserve. Mr. Cobbet, in the mean time, whose name a little further enquiry discovered to us, continued at Philadelphia to produce fresh proofs of his abilities: and a tract in two parts, entitled *A Bone to Gnaw for the Democrats*, is so full of that peculiar humour and spirit which mark his writings, that, if we can procure a copy, though it has not yet been republished here, we certainly shall bring it forward for the amusement of our readers. The present tract was published later, though it happens to be first produced in England.

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We think this, as we thought the first pamphlet from the same pen, distinguished by strong sense and powerful argument ; and the great importance of the subject it discusses, induces us to give it a conspicuous situation in our Review. There is, it seems in America, as well as in this country, a party too evidently contaminated by French principles. Nor do those principles more excite our abhorrence, than the consideration that, in defiance not only of common sense, but of positive experience, such a party should exist any where, moves our astonishment. Yet certain it is that a number of individuals were lately found in America, whose wish and whose object it was to precipitate that country into hostilities with Great Britain ; who vehemently exclaimed against the injury, the indignity, nay the total ruin which must inevitably ensue if such a treaty as the present took place ; who held a public meeting which *almost* unanimously went to such lengths as to pass an unqualified vote of censure on General Washington ; who talked of impeaching him ; and who arrogating all virtue and all wisdom to themselves, assumed the deceitful appellation of *patriots*, and passed on their adversaries every epithet of degradation, menace, and abhorrence.

The author of this pamphlet places the treaty in question before him, and examining each article separately, incontestibly demonstrates that the whole is alike honourable and advantageous to both nations. He points out perspicuously and forcibly the folly, and very questionable integrity, of those who recommend to the Americans an alliance with France in preference to one with Great Britain ; and he clearly shows that at the very period when the partizans of the Convention clamorously urged the necessity of a war with us, and of making what they called one common cause, they were actually reaping benefits from England far more numerous, and far more important than it was either in the power or inclination of France to communicate.

By this time our readers will be glad to see a specimen of this writer's style and argument, and we cannot but regret that we cannot conveniently allot sufficient space to indulge them still more at length. We ourselves have been much impressed by the truth of the following remarks, on the morality of demagogues.

“ Those who are simple enough to listen to a demagogue, seldom care much about his moral character. With the rights of the citizens, their virtue and their sovereignty, eternally vibrating on his lips, he may, for ought they care, have a heart as black as Tartarus. If he writes, let him fill his pages with frothy declamation, and vaunting bombast, with the canting jargon of modern republicans, and it matters little what arrangement he makes use of. Ambiguity and confusion are even an advantage to him, they are a labyrinth in which  
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he loses the wretches whom he has enticed from their duty. In short, his business is to awaken in his reader, jealousy, envy, revenge, and every passion that can disgrace the heart of man; to lull his gratitude, reason, and conscience asleep, and then let him loose upon society." P. 2.

We were also pleased by the soundness and spirit of these arguments.

"Another source of danger, that Franklin\* has had the sagacity to discover in treating with Great Britain, is, that "she meditates your subjugation, and a treaty will give her a footing amongst you which she had not before, and facilitate her plans." The executive council of France ordered Citizen Genet to tell you something of this sort, in order to induce you to embark in the war for the liberty and happiness of mankind. "In this situation of affairs," say the executive council, "when the military preparations in Great Britain become every day more serious, we ought to excite, by all possible means, the zeal of the Americans, who are as much interested as ourselves in disconcerting the destructive projects of George III. in which they are probably an object." I beseech you to pay attention to this passage of the instructions. When military preparations were making against France, she wanted your aid, and so the good citizen was ordered to tell you that you were the object of those preparations. The citizen was ordered to tell you a falsehood; for the war has now continued three years, and George III. has made not the least attempt against your independence.

"You have the surest of all guarantees that Great Britain will never attempt any thing against your independence, her interest. I agree with Franklin, that "her interest is the main spring of all her actions, and that, had not her interest been implicated, the commercial relation between you and her would long since have been destroyed." Her interest will ever dictate to her to keep up that relation, and certainly making an attempt on your independence is not the way to do that: for, as to her succeeding in such an attempt, I think every American will look on that as impossible. The idea of your "again becoming colonies of Great Britain" may be excused in Franklin and the other stipendiaries of the French republic, but an American, who holds the good of his country in higher estimation than a bundle of assignats, and who entertains such a disgraceful belief, must have the head of an idiot and the heart of a coward.

"Besides, has not our demagogue himself given a very good reason for your having nothing to apprehend from Great Britain? "Happy for this country," says he, "the days of that corrupt monarchy are numbered; for already has the impetuous valour of our insulted French brethren rushed like a torrent upon the Dutch Provinces, and swept away the dykes of Aristocracy. Perhaps heaven will direct their next steps to Great Britain itself, and by one decisive stroke, relieve the world from the miseries which that corrupt government has too long entailed upon mankind." I shall not stop here to prove, that it was not an act of a corrupt government to frame such laws, as the people of these states have bound their rulers never to de-

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\* The assumed name of his opponent.

part from; nor have I time to prove, that peopling the United States, changing an uncouth wilderness into an extensive and flourishing empire, in little more than a century, was not entailing miseries upon mankind. I hasten to my subject; and, I think, I need take no great deal of pains to prove to you, that, if Great Britain be in the situation in which Franklin has described her, you have very little to fear from her. A nation whose "days are numbered," and particularly, who is in continual expectation of a domiciliary visit from the French, is rather to be pitied than feared.

"And yet this same Franklin, who tells you, that the "days of Great Britain are numbered, that she is upon the point of annihilation, and that nothing can save her but repentance in sack-cloth and ashes;" this same Franklin, who says all this, and much more to the same purpose; this same Franklin winds up almost every one of his letters in declaring, that you have every thing to fear from her, and that nothing on earth can save you but France! "That gallant nation, whose proffers we have neglected, is the sheet anchor who sustains our hopes, and should her glorious exertions be incompetent to the great object she has in view, we have little to flatter ourselves with from the faith, honour, or justice of Great-Britain.—The nation on whom our political existence depends we have treated with indifference bordering on contempt. Citizens, your only security depends upon France, and, by the conduct of your government, that security has become precarious." Now before I go any farther, I shall bring another sentence from Franklin, which will certainly give you a favourable idea of the veracity and consistency of that Demagogue. "Insulated as we are, not an enemy near to excite apprehension, and our products such as are indispensable, we need neither the countenance of other countries, nor their support!" What! no enemy near to excite apprehension, no need of support, and yet "France is the sheet-anchor of your hopes!" and yet "your political existence depends upon her!" and yet, because your government has refused to make a common cause with her, "your security is become precarious!" To a hireling writer nothing is so necessary as memory.

"If Great Britain had really been so foolish as to form a design upon your independence, and your political existence had depended upon France, it would, I believe, have been at an end long before this time. Citizen Genet was ordered to promise you, that his country would "send to the American ports a sufficient force to put them beyond insult." But, if they had defended your possessions no better than they have their own, they would have brought you into a poor plight. If the fleet, they were so good as to offer you, had been no more successful than the others they have sent out, it might as well have remained at home, blocked up, as their fleets now are, and left you to the defence of your own privateers. They have given but a poor sample of their protecting talents, either at home or abroad. Letting two thirds of their colonies be taken from them, and making war upon the rest themselves, is not the way to convince me that you would have been safe under their protection. Nobody but a madman would ever commit his house to the care of a notorious incendiary.

Franklin proceeds exactly in the manner of Citizen Genet (of whom he is a pupil, as we shall see by and by :) First, he tells you that "Great Britain has contemplated either your misery or subjugation,

and that armaments were made to this end." Then he tells you that "France alone has saved you; that she is now fighting your battles; that you owe her much; that she gave you independence, and that she alone is able to preserve it to you." After this, fearing that these weighty considerations may not have the desired effect, he has recourse to the last trick in the budget of a political mountebank, *menaces*. He tells you dreadful tales about the resentment of France, and this he makes a third source of danger in treating with Great Britain.

"The conduct of the French Republic," says he, "towards us has been truly magnanimous, and in all probability, she would have made many sacrifices to preserve us in a state of peace, if we had demeaned ourselves towards her with a becoming propriety; but can we calculate upon her attachment, when we have not only slighted but insulted her? To enter into a treaty with Great Britain at this moment, when we have evaded a treaty with France; to treat with an enemy against whom France feels an implacable hatred, an enemy who has neglected no means to desolate that country, and crimson it with blood, is certainly insult." Then on he goes to terrify you to death. "Citizens of America," says he, "Sovereigns of a free country, your hostility to the French Republic (in making a treaty with Great Britain, he means) has lately been spoken of in the National Convention, and a motion for an enquiry into it has been only suspended from prudential motives.—The book of account may soon be opened against you—what then, alas! will be your prospects!—To have your friendship questioned by that nation is indeed alarming!"—There spoke the Frenchman! there broke forth the vanity of that vaunting Republic!

"The above are certainly the most unfortunate expressions that ever poor demagogue launched forth. What he has here said, completely destroys the position he meant it to support. If you must be so cautious in your demeanour towards the French Republic, if you dare treat with no nation against whom she feels an implacable hatred, if to treat with a nation that has endeavoured to desolate that country, is to expose your conduct to an inquiry in the National Convention: if to have your friendship questioned by that nation is an alarming circumstance; if to refuse treating with her, when and how she pleases, is to open the doom-day book of account against you; if all this be so, I can see no reason for apprehensions on account of your independence, for you are no more than mere colonies of France. Your boasted revolution is no more than a change of masters.

"If you cannot enter into a treaty with Great Britain, without insulting France, and, consequently, exposing yourselves to her vengeance, neither can you with any other nation on whom she thinks proper to make war, and against whom she pleases to feel an implacable hatred. Thus she might cut you off from all the nations in the world. An arrangement, for instance, with Spain, has long been looked on as a desirable object; but as she is an enemy of France at this time, as she has neglected no means to desolate that country and crimson it with blood, you would not, according to Franklin, dare enter into a negotiation with her, however opportune the moment and

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however advantageous the terms. Falsly, then, does he call you "the Sovereigns of a free country;" it is mere mockery to give you this title, if you dare not exercise any one act of sovereignty, without exposing yourselves to danger, without being liable to chastisement.

"The fact is, as you stand in no need of the protection of France, so you have no cause to fear her resentment. She may grumble curses against you, but speak out she will not, she dares not. She dares not make a second attempt to overturn your Federal Government, by "appealing from the president to the sovereign people." You are "the sheet anchor" of her hopes, and not she of yours. To you she clings in her shipwrecked condition, to you her famished legions look for food, and to you her little pop-gun fleets fly for shelter from the thundering foe. What have you then to expect, what to fear, from a nation like this? Nothing alas! but her insidious friendship." P. 15.

At the period when the American treaty with this country was pending, we remember to have seen violent paragraphs in some of our periodical papers, accusing our government of insult and depredation on the Americans, and thus unnecessarily provoking them to measures of hostility. To such writers we recommend attention to the following sentence.

"It is notorious that the depredations of the French have very far out-stripped those of the British. Within the last five or six months the French have seized upwards of two hundred of your vessels? some they have confiscated, others they have released, after having taken their cargoes, and others are yet in suspense. Many of these vessels have been seized in their own ports, where they went in full confidence, and with the most upright intentions. The mariners have been thrown into prison, where many of them now are; the masters have been robbed, stripped, and beaten, by some of the vilest wretches that ever existed, &c. &c." P. 27.

At the very moment also that a public meeting in Philadelphia passed violent resolutions, that the treaty with Great Britain was dishonourable and humiliating to America, Mr. Fox is understood to have given it as his opinion, in the British Parliament, that it was humiliating to Great Britain.

"I cannot dismiss the subject," says this writer, p. 62, "without observing that Charles Fox made, in the British Parliament, exactly the same objection to the treaty, as the patriots in this country have made.—It was humiliating to Great Britain, he said. Unfortunate, indeed, must be the negotiators who have made a treaty humiliating to both the contracting parties. Mr. Fox's censure is the best comment in the world on that of the American patriots, and theirs on his."

We shall dignify this performance, after praising its good sense, manly style, and powerful argument, by observing to those who are so anxious to quote America as an example to other nations, both of happiness and wisdom, that such a  
decision

decision seems, at least, premature. America, like other countries, is greatly distracted by intestine animosities, produced by opposite and contending factions, and like other wise, and good, and useful citizens, General Washington has lived to see his well-earned reputation aspersed by calumny, his motives questioned, and his integrity arraigned. Happy would it be if such lessons produced a suitable effect, if they curbed the wild spirit of innovation, if they inculcated a love of order and of virtue, by showing the mischiefs of discontent, if they taught submission to a government found by experience to be wise, in opposition to the speculations of a vain and chimerical philosophy.

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*ART. V. Church and State: being an Enquiry into the Origin, Nature, and Extent of ecclesiastical and civil Authority, with Reference to the British Constitution. By Francis Plowden, L. C. D. 4to. 1l. 1s. Robinsons. 1795.*

THE first simple code of laws, by which mankind were bound, was doubtless the immediate result of those eternal principles of rectitude and justice which were engraven on the human heart by the finger of omnipotence. In their most barbarous and savage state those principles may be traced, though they often shine forth with but a feeble ray. The ardour of distinction, and the thirst of wealth, proved the first fatal obstacles to the unlimited operation of those benevolent and equitable sentiments towards his fellow-creatures, which naturally animate the mind of man. Some ambitious Nimrod, grasping at fame and power, burst asunder the social band, and bowed down his brethren beneath the despotism of a yoke never intended for them by the indulgent parent of all. To resist and crush the tyrant who invaded their security and natural rights, men gradually began to associate in considerable bodies, and enter into compact with one another for personal defence, and the preservation of their property from plunder. They united their powers and their interests as in a common cause; selected a chief eminent for talents and virtue; and thus formed the first rude outlines of a state. To secure the liberty and happiness of the whole they confided to this supreme head, the task of dispensing justice, and the guardian care of the lives, freedom, and possessions of the respective mem-



bers of the community. As their numbers multiplied, and the limits of their territory became extended; as commerce flourished, as luxuries increased, and as vices, consequently, more abounded, new restrictions, new regulations became necessary; and law, which at first was only a brief and plain summary of the rules of mutual justice and equity, in the end became an extensive, a profound, an elaborate, and complicated science.

: Such is one probable theory of the origin of civil society; but the solemn and never to be effaced impression of a higher tribunal for crimes than any erected among men; the awful lessons of primitive revelation, long uncorrupted, would from the first induce them to add the sanction of religion to the precepts of human policy. However the sceptic may exclaim against the junction of the ecclesiastical with the civil power, as the effect of priestly ambition, or the result of deep political fraud, they are, in their origin, intimately and inseparably united: the law of man is, or ought to be, founded on the law of God; the maxims of jurisprudence ought to be squared by the rules of religious obligation; the flame of piety and of liberty ought to animate the same bosom, and glow on the same altar. Influenced by this conviction, the fathers of mankind arrayed the patriarchal sovereign at once in the regal and the pontifical robe, a corrupted instance of which primeval usage has descended down to our own times, in the Grand Lama of Thibet, the king, priest, and prophet of his subjects. The exalted wisdom and fortitude which fitted and raised him to command, were joined in the primeval monarch with the zeal and the piety necessary to him who officiates in religious rites; and, although in the course of revolving ages, this high trust was, in the hands of unprincipled tyrants, perverted to the basest of purposes, in the earliest ages it was the source of innumerable blessings. A sublimer dignity was thus, in the eyes of his subjects, diffused around the person of the sovereign; he was venerated as the vicerent of deity; and the awful character which he bore, impressed more deeply on his own mind, and induced him more ardently to cultivate, the virtues and excellencies which ought to be inseparable from that elevated station.

It must be owned, however, and it is one principal aim of the volume before us to prove, that the christian dispensation utterly rejected, on its *first* establishment, and till three centuries had elapsed, all union with the civil constituted authority. It was necessary that it should first make its way by nobler appeals than those which are used by state-authority to  
enforce



enforce respect ; they were made to the understanding and the feelings of men. When that conquest was effected over the prejudices and the passions of the human race, we see its sublime precepts gradually incorporating themselves with the code of the most polished and powerful nation upon earth ; meliorating their hearts and reforming their morals ; and we mark with astonishment and admiration, the train of providential events that exalted the despised sect of Galilee, persecuted and trampled upon for three centuries, to the imperial purple, and the throne of the Cæsars.

It may be proper to observe in this place, especially as we have before us a book written by a professed Whig, and avowing Whig principles throughout, that the first established governments were not republican, but monarchical ; formed on the model of the patriarchal arrangement of their respective families, in which the paternal chief ruled with a mild but absolute sway, and possessed the power of life and death over the individuals residing under his roof. A republic has been found, in repeated instances, to be a *many-headed monster* ; the remotest ages were strangers to this political solecism ; all the great republics of the ancient world sprang up from the ashes of extinguished monarchies, and, for the most part, finding that form of government utterly inefficacious to all the best purposes of regulating a widely-extended empire, relapsed into monarchies again,

To resume our considerations on the union, in the earliest times, of the civil and sacred power, or what the moderns denominate CHURCH and STATE. We have seen the true origin of that union ; it had sense and virtue, not priest-craft and despotism, for its basis ; the throne and the altar, though distinct as to the functions assigned them, were meant, by God and nature, to be near and to support each other. The incidental abuse of noble institutions, by venal and sanguinary tyrants, is no valid argument against their establishment. The grandeur, the solemnity of public worship in which a mighty nation in distress and calamity, pours forth its united prayers to the father of mercies ; or raises its voice in strains of grateful transports for benefits received ; magnificent temples, splendid festivals, the swell of music, and pomp of procession, *when these do not usurp the place of religion itself*, as is too much the case in some Christian countries, have an effect to warm, expand, and elevate the soul : they promote social happiness, show men their connection with their Maker and each other, and thus increase the stock of public virtue, by which the STATE cannot fail of being proportionably benefited.

After these general introductory remarks, we shall proceed to rather an extended investigation of the learned and ingenious work under consideration. In this work many points of great delicacy, on the subjects alluded to above, are discussed with a manly freedom of thought, and with a daring contempt of consequences, very seldom to be found in writers professing the religion of our author. The proof of this assertion is to be found in almost every page of this volume, in the writings of a bigotted Catholic, a bitter antagonist of Mr. Plowden, to refute whose misrepresentations and aspersions, on account of a former work, is one principal intention of this book. That work was entitled "*Jura Anglorum*;" and the present not only defends the principles upon which it was written, but is intended as a more ample explication and elucidation of the sentiments that it contained.

The professed purpose of the author then is, to enquire into the fundamental principles and mutual relations of CHURCH and STATE; and, disclaiming all idea of writing controversy, or encroaching upon the province of divines, further than his subject absolutely demanded, he opens the important cause which he undertakes to illustrate, by considering, in his first book the necessity, and gratefully extolling the benefit which Englishmen enjoy, of liberty of conscience, without which he justly observes, no free choice in matters of religion can be made, but the mind must remain in manacles more disgraceful than any that can oppress the body. That choice having been made, by an *agent entirely free to choose*, the result of conviction; he, in the second place, proceeds to point out the several kinds of authority, spiritual and temporal, and of laws civil and sacred, both of which, he asserts, are only valid and binding when coincident with, or, at least, not hostile to, the supreme law, either given in the sacred volumes of inspiration, or impressed on the consciences of men by *him* who dictated those volumes. With respect to the origin of all authority whatsoever, his argument runs thus, and his sentiments will be best displayed in his own language, which is pertinent and perspicuous.

"The existence of society proves the necessity of order and government, by which alone it can subsist: now as the nature of man imports the necessity of society, and from God man received his nature, it follows of course, that from God immediately proceeds the necessity of that power or authority, which constitutes government amongst men, and this I call temporal, civil, or human.

"The very idea of authority imports the duty and consequently the obligation of submitting to it. If God therefore have established  
a spiritual

a spiritual authority in his Christian church upon earth, it is not optional but obligatory in every Christian to obey it: and as to the human or civil authority, which is essential to the continuance of society, God in framing man for society, not only imposed upon him the implicit obligation of submitting to it; but has more expressly enforced the general precept of obedience in the Scriptures, in the strongest words, and exemplified the precept in the person of his own sacred humanity. These two powers or authorities, though in themselves widely different from each other, proceed originally and fundamentally from one and the same source, God: man therefore is equally bounden and obliged to obey them both. The institution of temporal or civil authority is an effect of the general dispensation of God's providence in creating mankind, which never has been, and probably never will be altered, from the creation of man until the consummation of the world. The institution of that spiritual or ecclesiastical authority, to which Christians are obliged to submit, was the special grace and favour dispensed to us by the mercy and bounty of our Redeemer, when he came upon earth to establish the law of grace, upon the abolition of the less perfect system of the Jewish legislation." P. 17.

In perusing this volume it is impossible occasionally not to perceive that the writer is a Catholic, but then he appears as a liberal Catholic, grateful to the British government for the privileges enjoyed under its auspices, and anxious to give that government his decided support. If he sometimes expresses himself in terms congenial rather with the high-flown sentiments of ecclesiastical jurisdiction entertained by his brethren of that order, than with the temperate zeal of protestantism, he generally takes care in a future page (as for instance in two subsequent remarks on the infallibility of the Pope, and in his strictures at page 31, *de jure divino*) to explain his meaning, and qualify what to those of more moderate theological opinions might appear harsh and disgusting. But to proceed in our review of the other interesting subjects of this first book. After showing that man being created for society, and order and government being necessary for its preservation, is bound to obey the constituted authorities of his country, when congenial with the divine and moral law, he proceeds to state what are the *real*, not the *imagined*, rights of man, which he proves are by no means absolute and independent, but relative and dependent rights connected with his situation in society; and as to equality, though all men in a certain sense may be said to be *equal*, yet the exigencies of society necessarily import degrees of distinction, preference, and superiority of some individuals over others. Laws, founded on the basis before intimated, and sanctioned by the voice of the majority of a community, are, therefore, invariably to be submitted to, except  
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in the case of a miraculous interposition of the deity, for great and stupendous purposes, suspending the regular and otherwise fixed laws originally imposed on the physical order of the universe; or in instances similar to the Jewish Theocracy, in which a plain deviation is observed from the general physical and moral laws by which that universe is preserved and governed. P. 23. Mr. Plowden afterwards considers the peculiar situation of his Roman Catholic brethren in this country. He justly contends that the *spiritual* duties of a Roman Catholic are by no means incompatible with the *civil* duties of a British subject; his arguments go to a complete renunciation, for himself and them, of the papal power, and respecting what he denominates the Ultramontane, or Transalpine doctrines, which assert the Pope's temporal power over Christian sovereigns and states, and many other obsolete exploded opinions, he gives at length the strong oath by which the Roman Catholic, who by that very oath adopts the Whig principles on which the Revolution was established, binds himself to be true and faithful to his majesty and the British government; and goes into great detail, in his own comment upon it, all which cannot fail of having the best and most impressive effect upon the respectable body for whom it is designed; but might not prove so peculiarly interesting to our readers. We, therefore, pass on to the second book of this elaborate work, which takes a more general survey of the subject which the author professes to discuss, and, in fact, contains many very profound and judicious observations on topics which for several past centuries, have employed the ablest talents and the most eloquent pens.

Book II. opens with an enquiry into spiritual power, and an explanation of the terms generally used in treating concerning that power. *Religion* Mr. P. defines, in rather a latitudinarian manner, to be the general sense of man's duty to a Being superior to himself; *church* includes all those who have the benefit of Christian baptism, Catholics and Protestants; he contends that there ought to be a distinct meaning affixed to the terms *spiritual* and *ecclesiastical*; but, in compliance with the usual custom of divines, he intends to use them as if they were synonymous, and by the spiritual or ecclesiastical authority he would be understood constantly to refer to that peculiar power or right, which was given immediately by Christ to his apostles, and which has descended from them, through their immediate successors, to the governors of that church which our Saviour himself founded upon earth. P. 135. Having thus fixed the precise signification of certain terms often occurring in the future pages of this work, he proceeds to consider

sider the *Theocracy of the Jews*, which he shows was a peculiar dispensation, and that the natural right of the Jewish nation, like every other, to frame a government for themselves was suspended during that theocracy; inapplicable, therefore, to any existing constitution of national establishment in the Christian world. Under that dispensation the spiritual and the civil power were necessarily incorporated in such a manner, as neither by the law of necessity nor the precept of the deity, is enjoined at this day. Still, however, the Jewish law and economy form, in part, the basis upon which the Christian are erected: the great feature of difference is that whereas, under the Mosaic code, the *temporal* germinated out of the *spiritual* authority; in the Christian dispensation, the spiritual is in itself and *ab origine* utterly independent of and unconnected with any temporal or civil establishment whatsoever. In fact, it existed thus independent and unconnected with it during the three first centuries after its promulgation; and it is worthy of remark that the great promulgator himself entirely disclaimed all interference with temporal authority. Our author is of opinion, with many respectable writers, that the union under Constantine, of the civil and ecclesiastical authority, was by no means of real advantage to its cause, nor added to the rigid observation of Christian duties by its professors: who, as soon as it became blended with political concerns, relaxed in their morals and discipline, and sacrificed their *eternal* to their *temporal* interest. In discussing this point, sentiments so different from those which actuate the bigotted Catholic, in general the strenuous advocate for arbitrary authority, civil and spiritual, are displayed, that we cannot wonder at the propagator being assailed by the clamours of the less liberal of his persuasion, nor can we deny him the justice of inserting in these pages a portion of his work so honourable to himself and interesting to his readers. It is evident that the maxim, "Compell them to come in," in the sense of the Papal church, makes no part of the creed of our author.

"The scriptural accounts of the first propagation of the gospel are emphatically pointed, in marking its independence upon any and its aptitude to all civil governments, by collecting together into the first sheaf of the Christian harvest individuals of the most distant, discordant, disparate, and hostile states, such as Jews, Greeks, Romans, Parthians, &c. But the example of our Divine Legislator himself is still a more striking lesson of the independence of his doctrines and laws upon any civil power or authority: he assumed or exercised none in his own person; and on no occasion did he call in aid of his mission the arm of the civil magistrate. He did every thing in the reverse: he kept up the appearance and reality of poverty from the cradle to the

the cross: he humbled himself, washing the feet of his disciples: when the multitude would make him a temporal king, he absconded and made his escape: he would not execute the office of a judge, or administer temporal justice; he declined to arbitrate upon civil matters between individuals; he paid taxes to the Roman emperor, and permitted himself to be judged and executed by the executive government of Judea; all which things are contradictory to, inconsistent with, and exclusive of temporal sovereignty: he severely rebuked his disciples, who appeared surprised at his not using the powers (which they knew he possessed) of resistance against the unjust sentence of his death.

"The miracles which Moses performed were calculated to remove a whole people out of a land of bondage and establish them in a land of promise, which were temporal objects: the miracles of Christ were calculated to impress the minds of men with general benevolence and charity; he went about doing good and healing all that were oppressed by the devil. (Acts xvi. 38). No one act of his mission, jurisdiction or power, when upon earth, went to effect a single object of civil or temporal jurisdiction: he even chose rather to work a miracle, in order to provide himself with the means of paying the tax to the Roman emperor, than to leave it to the judgment of men, by what title he could have acquired any temporal property. Indeed all the inspired writers appear anxious to impress us with the conviction, that as he possessed nothing in this world, so temporal possessions were no objects of his divine mission.

"Thus did he commission his apostles to go about, *tanquam nihil habentes, sed omnia possidentes*. He never would permit external or forcible means to be used to promote or inculcate his doctrines: no aid of the civil magistrate was called upon, much less was any enjoined: "He that hath ears to hear, let him hear," (Luke viii. 8.) "For faith is from hearing," (Rom. x. 7.) Preaching was the only mean Christ used and commissioned his disciples to use: he neither employed, directed, or authorised any coercive power to compel submission: he allured men by no flattering prospects of a promised land or temporal prosperity: but he foretold to his followers, that they were to expect adversity and persecution in this world; though such as should not receive and follow his word, should meet with condign punishment; not in this life, but in the next. "He that believeth not shall be condemned," (Mark xvi. 16.)" P. 149.

The fourth chapter of Book II. treats concerning *church government in general*. Instituted by the Saviour of the World, when sojourning with man, the system of ecclesiastical jurisdiction, which, our author has before observed, is properly independent of the civil power, was ordained to last until the consummation of all things. It is a government, he says, of itself sublimely elevated above the reach of human controul, beyond the rage of infidel, or of fanatic violence. However limited in its extent, whether it consists of only a small community, or of mighty empires, it is perfect as it is pure; and so must flourish until its divine head shall descend in glory to reward  
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its faithful adherents. All kinds of government, however, imply distinction of rank and station; there must necessarily exist on one part *governors*, and on the other the *governed*. Our author entirely, and with indignation, rejecting the bold innovating doctrines of Erastus and others, who would derive all *ecclesiastical* power whatsoever from the *civil* magistrate, (because that would be to invest the latter with the dangerous power of interpreting, as he pleased, the precepts delivered in the gospels, and by the apostles, relative to church regulations and discipline) advances on the ground which he has undertaken to traverse, by showing, in the first place, from those words of Christ to his apostles, "as my Father *sent* me, so *send* I you," that they were the true commissioned delegates to govern the church he had established below. He, in the next place, asserts the delegated authority of those apostles to have been conferred on the primitive bishops and fathers of the church, and to have descended from them, in an uninterrupted line of succession, and by the solemn imposition of hands, to those who at the present day exercise the ecclesiastical jurisdiction. He labours this point of the natural and original independence of the spiritual on the temporal power, and strongly draws the line of demarcation between them, in order, as he sensibly observes, that both being rightly defined as to their origin, and extent, and the duties of men being distinctly known, those duties may be more steadily attended to, and obedience more forcibly inculcated. The defection of the English church from the see of Rome occasioned no alteration as to this point. Though by the existing law of the land the king is recognized as supreme head of the national church, the king is never supposed capable, in that exalted situation, of ordaining or consecrating, or officiating in any other act of the ministry: that office remains where it was originally deposited: in the hands of the bishops, the successors of the apostles. In the following chapter these assertions are proved by authorities drawn from legal sources. The commission given to Cranmer for his bishopric; the judgment of the eight bishops upon the king's supremacy; (inserted in page 171) the words of the ordination and consecration of priests and bishops used by the church of England—"Receive the Holy Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven," &c. all these circumstances prove that the ecclesiastical authority is unalienated and unalienable from the sacred character in whose hands it was primarily placed, and without the least intention to derogate from the constitutional power and authority vested in the king, our author engages



to discuss more at large in his third and final book this important and delicate question. But as that book which has for its title, *An Enquiry relative to the civil Establishment of the Episcopalian Protestant Religion in England*, engrosses more than one half of the large volume before us, we must defer our review of its contents, and our general summary, retrospective of the whole work under consideration, till the ensuing month.

(To be concluded in our next.)

ART. VI. *An Elegy on the Death of the Honourable Sir William Jones, a Judge of the Supreme Court of Judicature in Bengal, and President of the Asiatic Society. By William Hayley, Esq.* 4to. 2s. 6d. Cadell and Davies. 1795.

THAT a man of such great and various excellence as Sir William Jones, should receive more than one Elegiac tribute to his memory, is by no means extraordinary; he had, among other claims to celebration, that of Lycidas,

——— he knew

Himself to sing, and build the lofty rhyme;

and among the sympathies of poets there are few more pleasing, than that which leads them eagerly to pay the tribute they would hope to obtain. The *Elegy* of Mr. Maurice was noticed, with due honour, in our fifth volume, p. 510\* ; but the manner in which Mr. Hayley, in a short advertisement, speaks of that performance, is so honourable to both poets, that we think it right to place it here.

“ In the very moment, when I was concluding the notes to this *Elegy*, I received an *Elegiac Poem* on the same subject, by a gentleman, whose extensive knowledge of Indian literature, and whose acquaintance with its lamented patron, induced me to peruse his publication with peculiar eagerness. There is so much poetical merit in the animated and graceful tribute, which Mr. Maurice has paid to the memory of Sir William Jones, that, had I seen it before the completion of these Stanzas, it might have induced me to relinquish a subject pre-engaged by a writer so peculiarly qualified to treat it with success. Yet the literary excellence of Sir William Jones appears to require some kind of homage from every man of letters; and by the spirit of

\* Brit. Crit. for May, 1795, Art. XI.

Mr. Maurice's performance, I am persuaded, that our common regard for the character we commemorate, is so sincere and ingenuous, that we must rejoice in a multiplicity of offerings to a name so entitled to universal praise."

Mr. Hayley, in undertaking to celebrate Sir William Jones, returns to a topic which he has before handled with success. His Essay on Epic Poetry contained some very fine lines in praise of the same illustrious friend. These are, with much propriety, inserted in a note to a passage in this Elegy. In speaking of his own affliction under ill health, Mr. H. thus mentions his unvaried admiration of Sir William's writings, and his former tribute to their excellence.

LXXI.

" But in o'erclouded Health's uncertain light,  
When for her suffering votary alarm'd,  
My silent Muse was banish'd from my sight,  
Thy numbers cheer'd me, and thy spirit charm'd.

LXXII.

For still, accomplish'd Jones! whose early song  
I fondly greeted with fraternal praise,  
My mind, tho' weaken'd, yet in justice strong,  
Joy'd in the radiance of thy riper days.

LXXIII.

It was the youthful passion of my lyre,  
(Passion, to which its willing chords revert!)  
To blazon Genius with Affection's fire,  
And, with melodious homage, hail desert." P. 18.

In comparing the two Elegies, to which we are led almost unavoidably, we cannot hesitate to pronounce, that there is less of the fire and vigour of poetry in the composition now before us, than in that which we reviewed before. Their cast is very different. That of Mr. Maurice almost borders upon the Lyric style; it is rich in images, splendid in diction, includes a grand historical sketch, made, by a sort of licence, subservient to the general plan of the poet, and throughout possesses a warmth and animation, which never suffers the reader to pause, and communicates the enthusiasm from which it evidently flows. The style of Mr. H. in the present poem, is more calm, and perhaps more pathetic, but certainly falls sometimes below calm, into a languor, which we shall not describe by its most appropriate name.

Mourn'd that enlighten'd Judge they joy'd to hear.

The richest freight in thy remote return.

Thou seem'st to have enjoy'd the longest age.

*These.*

These, and several other lines, give a proof of our assertion, which we do not wish to draw out into a longer detail. A technical sort of antithesis occurs also too frequently ; thus,

Adapt to *Asian* airs an *Attic* lyre.

A *Persian* casket for a *northern* prince.

Her *English* empire in the radiant *East*,

are lines found all within eight stanzas ; besides other antitheses of a different kind. Perhaps a more favourable specimen cannot be selected, to display the poetical powers exhibited in this Elegy, than will be seen in the following stanzas.

XLII.

Behold, in regions bright with Fancy's beam,  
Two more than mortal shapes, by justice sway'd ;  
Shapes like the two, that in Atossa's dream,  
The daring hand of Æschylus pourtray'd !

XLIII.

First, Asia, mighty queen of gorgeous charms !  
Of Art, of Science, the primæval nurse !  
Who gave to Eloquence her earliest arms,  
And first saluted Heav'n with sacred verse.

XLIV.

Next, with a younger sister's softer air,  
With eyes more piercing, tho' of calmer mien,  
Europe, of simpler grace, more chastely fair,  
Benign improver of each earthly scene !

LXV.

These kindred powers in kind contention vie  
To honour their lost darling, doubly dear ;  
Each owns his merits with a mutual sigh,  
And rival monuments of grief they rear.

XLVI.

Magnific Asia to her Jones's name  
Bids high in air the mausoleum spread,  
And, by its various ornaments, proclaim  
The varied powers and virtues of the dead.

XLVII.

See ! where in sculptur'd pomp, poetic forms !  
The Muse of Araby, the Persian Muse,  
The Eastern quire, whose blaze of beauty warms,  
Lament the sweet interpreter they lose.

XLVIII.

Mark where, like stars of richly blended fire,  
The seven selected bards of Mecca stand,  
Mourning their western brother of the lyre,  
Who raised to new renown their social band.

XLIX.

The Sufi tribe, in fond Devotion's trance,  
(Poets, whose higher lays to Heav'n belong !)  
Weep their lost friend, whose penetrating glance  
Pierc'd the deep moral of their mystic song.

L.

Behold, with mental dignity elate,  
Elders of solemn air, and gentle mien !  
One sage as Solon, one as Shakspeare great,  
Menu and Calidasa grace the scene." P. 12.

The plan of this Elegy is simple and natural. It commences with the disappointment of Science, in not receiving Sir William again from India, proceeds to give a sort of narrative of his intellectual progress ; alludes to his early efforts in poetry, and particularly to his celebration of Lord Spencer, who is also highly praised ; then speaks of the regret of Europe and Asia for his loss ; laments his want of health, digressing with ease to the similar misfortune of the writer, and concludes with a pathetic apostrophe to Lady Jones. A few notes are added, illustrative of particular expressions, and containing many commendations of Sir William, from the excellent eulogium pronounced by Sir John Shore.

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ART. VII. *Dr. Macknight's Translation of the Apostolic Epistles.*

(Continued from our last, p. 465.)

FROM our general review of this most interesting and elaborate work, we now proceed to a more particular detail ; a task off which we enter with sentiments of respect, when we consider the worth of its author, and of diffidence, when we take into the account his erudition, assiduity, and very distinguished critical knowledge.

P. 22. § 2. Gen. Pref. " Since the commencement of the present century several English translations of the Gospels and Epistles have been published by private hands." This re-  
mark

mark appears to us too general, and not sufficiently defined. Why should not the several translations have been specified? and why might not the enquiry have been extended yet further, and the respectable names of Lowth, Blayney, Wintle, Newcome, &c. &c. introduced?

P, 26. § 3. "There is a kind of Hebraism (in the Greek Scriptures) which consists in the promiscuous use of the numbers of nouns, and the terms of the verbs." This assertion is surely too loosely worded, and not altogether defensible in point of fact.

To begin with the tenses of the verbs, and the instances Dr. M. himself produces (Essay and Obs. 10). It is scarcely necessary for us in the present state of Greek literature, to remark to our readers, that what is called the preterperfect tense might be more properly denominated the *present perfect*; and in the Greek Classics it often denotes both the preceding existence, and the continued action. See the well known and valuable Scholium of Dr. Clarke on ἀμφιβιβηκας. Il. 1. 37. where the import of the word certainly must be, *Who hast defended, and still defendest*. This nice distinction, supported by the entire authority of the Iliad and Odyssey, seems not quite sufficiently attended to by this learned translator. He allows its present, but does not give sufficient force to its past signification, except in the solitary instance of Heb. x. 11. The passage (James i. 24.) cited by Dr. M. κατανόησι γὰρ ἑαυτοῦ καὶ ἀπαλλούθῃ, is literally, hath contemplated himself, and is now gone away. Beza's observation, here quoted, contradicts this use of the preterite being a mere Hebraism.

The preterites, or tenses expressing past time, being used for the futures, should rather be called the prophetic, than the Hebraical style, and is found in Hesiod Ἐργ. καὶ Ἡμ. v. 332. See Vigeri Idiotism, Cap. v. § 3. reg. 11.

Obs. 11. "The Aorist tenses are applied by the best Greek writers," &c. See Vigerus ut sup. and the Index to Forster's Plato in VERBUM.

Obs. 12. "The present tense is sometimes put for the preterite." To suit the example Dr. M. produces from Acts ix. 26. he should have said the *imperfect*: and instances of the kind will be met with abundantly in Forster's Index ut suprâ. Ἰδεντε (Phil. i. 30) being not a present, but a second Aorist, is not his purpose. Heb. viii. 3. μὴν *be remaineth*, must certainly refer to the eternity of Christ's priesthood, and can never denote, as Dr. M. would translate it, *he remained a priest all his life*. The same observation will exactly apply itself to the present ζῇ (ver. 8.)

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To come now to the alledged Hebraisms in the numbers of nouns. (Obs. 22.) In 1 Cor. vi. 5. there is an extraordinary expression, but not an Hebraical one; and there is some reason to suspect that it is not genuine. See Wetstein and Bishop Pearce. The phraseology in 2 Cor. xi. 26. is common to all languages.

We freely confess that we see no aggrandisement in διέσω: but take it for a merely elliptical expression, μέσων being understood. (See Wetstein on Mat. xx. 21.) Nor do we think 1 Thess. v. 1. 1 Tim. vi. 15. or even Titus i. 3. any instances of aggrandisement. In Heb. ix. 23. χριστοῖς θυσιαῖς seems so used in the plural for the more direct and emphatical opposition to the many legal sacrifices before referred to. Οὐδεμῶν in Heb. x. 28. is indeed an Hebraical or Hellenistical word, often used plurally in the LXX, for ὅντων. In Matt. xxi. 7. may not ἰσάνω αὐτῶν be referred to ἰμάτια?

With respect to the precise dialect, or language used at Jerusalem in the time of the apostles, a point which should be investigated as accurately as possible before we subscribe to our author's argument in p. 26, it is a subject unfortunately involved in deep obscurity. We have no remains of this language, except the few words, names, and short sentences of this kind which occur in the N. T. and perhaps some even of these are tinged with the Galilean dialect.

The learned Parkhurst, in his excellent Greek Lexicon, 3 Edit. p. 187. (Art. Ἑβραῖς) enters into a minute disquisition on this subject, and brings forward some arguments which appear to us incontrovertible, in support of the assertion, that the Hebrew language did not cease among the Jews during the Babylonish captivity: and that the dialect spoken in Judea in our Saviour's time, was still Hebrew, not Syriac, nor Syro-Chaldaic. He urges 1. That it is improbable any people, particularly the Jews, should lose their native language in a captivity of only seventy years continuance. 2. That they retained their manner of writing it, and the form and fashion of their letters. See Esther i. 22. Ezra iv. 7. 3. That Ezekiel wrote and published his prophecies in Hebrew during the captivity. 4. That the prophets, who flourished after the return of the captive tribes, delivered their predictions in pure Hebrew. 5. That Nehemiah complains of the mixed dialect of the children of some Jews, who have taken foreigners to wives, and spoke a corrupt dialect. Other ingenious arguments are adduced from the preface to Ecclesiasticus, and from Josephus. On the whole, he concludes that the language

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spoken

spoken in Judea at the commencement of the Christian æra was the ancient Hebrew, though deflected, particularly in Galilee, from its original purity. (See Mat. xiv. 70.)

To the observation, p. 26, that no translation of the Scriptures into a language which does not mark the gender, can be exact, unless the elliptical sentences are supplied, it is impossible not to subscribe in its fullest extent. Let the famous passage in John i. 11. (*Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἱῶνι αὐτὸν ἔπαρελαβον*) serve once for all as an illustration.

The learned author appears to us to speak of creeds and articles of religion, with a degree of disrespect bordering on contempt, in p. 55. It is far from our design to extend the limits of a critique of this kind, by entering into the field of controversy; but if ever more than ordinary circumspection was requisite on these important subjects, surely this is the moment which calls for it, when the adversaries of revelation speak so disdainfully,

*Καὶ μίγα καυχῶνται ἱερομαργίται ἀλασγμοῖς.*

The whole of Essay 3. on St. Paul's style and manner of writing, is a most finished and exquisite performance; a work to which no abridgment could do justice, and of which no extract would convey an adequate idea.

Essay 4, as we have already observed, has for its subject the peculiarities of the Greek language, as used by the writers of the New Testament. Our author here appears in a very favourable point of view, as an accomplished and successful biblical critic; and though we may venture to suggest a few observations, and point out a few passages in which we differ from the respectable writer, we beg to be understood as by no means wishing to detract from the encomiums justly due to his learning, accuracy, and fidelity.

Obf. 7. If the word *ἐπιγνώσκειν* be here used in a transitive signification, it is probably in the same manner in which we find the middle futures taken in a passive sense by the tragedians, as

*Οἱ τηλικῶδε καὶ ΔΙΔΑΘΟΜΕΣΘΑ δὲ*

*φρονεῖν πρὸς ἀνδρὲς τηλικῶδε τῆς φύσει;* Soph. Antig. 738.

Obf. 15. The learned reader will be highly satisfied, and the student in theology will receive much important philological information, by the observations on the Greek participles, and the passages of Scripture by which Dr. M.'s arguments are illustrated.

Obf. 18. We shall not readily admit the author's *example* of the case in which, when one substantive governs another, the latter is to be considered as explanatory of the former. The tree of the knowledge of good and evil he would translate,

The

The tree of the knowledge of good which is evil; that is, the tree of the knowledge of a pleasure which is evil!

Obf. 25. Τὴν νύκτωρ τῷ Κυρίῳ Ἰησοῦ. Dr. M. considers this as an example of the genitive of the agent; and renders it the mortification which the Lord Jesus requires or practised. The old translation, supported as it is by many collateral texts, is, in our opinion, entitled to the preference.

Ib. "The appearing of the great God, and our Saviour Jesus Christ." Dr. M. alledges, that τῷ is understood before αὐτοῦ, and inserts the word *of* in the correspondent part of his translation. This remark is repeated, and, if we may be allowed to say so, satis ambitiosè, in Obf. 69. We trust, however, from other passages, that the learned and reputable author does not call in any opinion in aid of his criticism, unfriendly to the momentous doctrine which the natural and obvious explanation of this text conveys:

Obf. 34. The remarks on τὰ σπλάγχνα, (particularly that which asserts, that love mixed with pity, occasions a commotion or noise in the bowels), are scarcely consistent with the dignity of our author's subject, or the general complexion of his criticism.

Obf. 37. "Children sometimes signify disciples. Thus Isaiah viii. 18. Behold I and the children." The contrary is here the fact. Isaiah, and his *children*, in the primary sense and acceptation of the word, were signs to Judah. So the events in the family of Hosea—so the domestic life of Ezekiel, afforded symbols of the divine procedure towards the Jews. See Hosea; i. ii. iii. Ezekiel, xxiv. &c.

Obf. 38. The word κοινὸν (common) was synonymous with unclean; not for the reason adduced by Dr. M. but because the Jews, considering themselves as a people separated from the rest of the world, deemed any intercommunity with other nations a virtual defilement. See Acts x. passim. Dr. M.'s explanation is far-fetched, and, we believe, erroneous.

Obf. 40. The simile here introduced as a pure Hebraism, is, we believe, common to all languages. The word *digest* in our own is strictly in point. By a similar usage Calchas says,

— χόλον γὰρ καὶ αὐτῶν καὶ ἀπατίψῃ. Il. i.

To the application of this remark to John vi. 51 and seq. we think there are very important objections. If Dr. M. errs, however, he errs with Doddridge.

Obf. 48. The word ἅγιος is too loosely and indefinitely translated. We are not prepared to admit that, in any case, it conveys a signification distinct from that of holiness. By the word we always understand something separated from earth,



or separated from sin, or separated from all creatures—in which last case it becomes a proper attribute for the deity. But in no case do we lose sight of the idea of sanctity. See Parkhurst's Lexicon, Art. ἁγνός.

Obs. 40. The explanation of the word *honour* is strictly accurate and just. The remark in Obs. 50, that the epithet *living* in Hebrew denotes excellency, may be generally true; but in its application to τὸ ἕδρ τοῦ ζῶν, John iv. 11. and ζῶντας πηγὰς ἁγίας, Rev. vii. 17, we think it is carried too far. The epithet in this case seems to denote pure and limpid water, in opposition to what is turbid and stagnant,

Speluncæ, vivique lacus.

Obs. 56. The interpretations here used of the word *spirit*, particularly as it appears Acts xx. 22, tend to set aside the idea of the personality of the Holy Ghost, as received by the orthodox Christian Church.

P. 96. The use of the particles in the Greek Testament is a topic of enquiry almost too great, even to be entered upon, in a publication of this nature. Once for all, however, we must state it as our opinion, that though it is possible that in some few instances the sacred writers might, in conformity to the correspondent Hebrew particles, apply them in a sense different from those which are to be found in any Greek Classics, yet, *in general*, the particles are used in as great a variety of senses by the profane, as by the sacred writers.

In our perusal of Dr. M.'s elaborate remarks on this interesting subject, we regret that, in general, he has not sufficiently defined in what manner the prepositions, by governing different cases of nouns, express different meanings. To this remark, however, there are some very striking exceptions, particularly under the words διὰ and σύν.

Obs. 77. Dr. M. on the authority of Hoogveen, represents ἀλλὰ as signifying *now*, and leading a discourse. This may be sometimes the case; but, as we believe, very rarely: at least, if it is so, something has passed in the mind of the speaker, to which his first words have reference. Innumerable instances may be found, of this usage, among the purest classical writings. Ἀλλὰ τετῶν γε ἔτι τῆς Βοιωτίας προσήκει ἔδν. [Κερ. Αναζ. γ. p. 188. Ed. Hutch.] "*Your reducing Apollonides to the ranks is a just punishment.*" BUT he is not, as you might imagine from his discourse, a Bœotian." Again Ἀλλὰ ταῦτα μὴ ἀπαντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης ὡς μὴ ἐκ τῆς ἀσπλῆς. "*I will, at your request, repeat to this assembly what I spoke in private.*" BUT we all know already, that "the King and Tissaphernes, &c. &c."

Ζεῦ πάτερ ἀλλὰ σὺ ῥύσαι ἅπ' ἡμεῶν τὴν ὕλην τῆς Ἀρχαίου.

O Jupiter, we ask not to live if thou deniest it, BUT deliver the Greeks from this darkness.

Thus also in Latin the *at*, indignantis, leads the sentence,

At tibi Colchorum, memini, regina vacavi!

"*You will not hear me*—BUT there was a time when I paid every attention to you!" Also, querentis;

At, o deorum, quicquid in cælo regit

Terras, et humanum genus,

Quid iste vult tumultus?

"*I am in misery, and in danger.* BUT what have I done, O ye gods, to deserve it?" Consult Leigh's *Critica Sacra*, pp. 19, 20. Ἀλλὰ certainly means, *with respect to other things*, from ἄλλος.

Ἀλλὰ, in 2 Pet. i. 16, is certainly not causal, but negative; and we would still read John vii. 12, "Nay, but (ἀλλὰ) he deceiveth the people," as in our Bible, without any alteration.

Obf. 89. On the subject of the illative ἄρα we shall speak more fully hereafter.

Obf. 95. Is γάρ ever substituted for ὅτι? We do not think Dr. M. establishes his position by any of the examples he adduces.

Obf. 98. γάρ, in Luke xxii. 2, has its common and accustomed meaning. The chief priests sought to kill Jesus, but they sought to do it by stratagem, and without tumult, *for* they feared the people.

Obf. 107. There is no doubt that, in these instances, δὲ is used for δὲ, as is well observed by Beza on Col. i. 21.

Obf. 119. Διὰ Μωσέως. Under the guidance of Moses.

Obf. 136. Εἰ μὴ is better rendered by *unless* than by *not only*. Hoogeveen on 1 John ii. 22, says, τὸ Εἰ ΜΗ' ita posterius urget, ut prioris minor habeatur ratio.

Obf. 153. Here the learned author appears to set aside his own position by his own illustrations.

Obf. 170. ἐν ᾧ Heb. ix. 4, certainly means, in which *tabernacle*; on this subject 1 Kings viii. 9, is decisive.

Obf. 191. Ἐπὶ surely does not signify *against*, in 2 Cor. i. 23; on the contrary, it means *in support of myself*. Dr. M. seems to have omitted the signification of ἐπὶ, which denotes time. ἐπὶ Ἀβιαθάρ in the days of Abiathar the priest, Mar. ii. 26. We shall have occasion to notice another use of this preposition in a subsequent remark.

Obf. 170, and Obf. 194, do not, in our opinion, rest on a foundation equally firm with most of Dr. M.'s criticisms.

Obf. 197. ὧς is sometimes an adverb of *place*.

Φίλταδ' Ἀρμόδι', ὅτι περ τιθῆναι  
 Νήσοις δ' ἐν μακάρεσσι φασιν εἶναι  
 ἼΝΑ περ ποδώκευ Ἀχιλλεύς  
 Τυδεΐδῃ τί φασιν Διομήδεα.

Obf. 210, is strictly true in fact ; but the example by which it is illustrated is not all in point. The same may be said of Obf. 217. We refer our readers to the 24th chapter of Horgeveen, § 1. 2.

Obf. 236. Does not καὶ occasionally signify *against* ? See Matth. v. ii. and Parkhurst's observations on it under the word καὶ.

Obf. 260. The expletive ἔτι in John iv, 51, 52, is not noticed.

Obf. 273 and 274. The sense here is one and the same, though the words are varied. Why should not παρὰ in this instance signify *passing by—to the injury, or neglect, of* ? See Leigh's Critica Sacra, p. 299.

Obf. 283. The reference to Homer, as quoted by Beza, is unnecessary. The definition requires no proof to a reader even slightly acquainted with the genius of the Greek language.

Obf. 287, is precisely the same with Obf. 285.

Obf. 295. Πρὸς not unfrequently signifies *against*. See AEs ix. 5. Eph. vi. 11. 12. Compare Parkhurst in ver.

To these remarks, which we offer with the utmost respect to Dr. M. and with a desire to serve the public, we shall subjoin the learned author's conclusion of his fourth Essay, and submit to our readers, whether the intrepidity of a scholar, engaging in such a work as that before us, can be extolled or admired sufficiently.

“ From the numerous passages of Scripture produced in this Essay, it appears, that the Greek particles, as used by the writers of the New Testament, have a great variety of significations ; that no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given them, will rightly express the meaning of these writings : and that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning ; whereas, by a wrong translation, it becomes quite incoherent, if not inconsequent.”

Quem mortis timuit gradum,  
 Qui siccis oculis monstra natantia,  
 Qui vidit mare turbidum, et  
 Infames scopulos Acroceraunia ?

(To be concluded in our next.)

ART. VIII. *An Account of the Colony of Sierra Leone, from its first Establishment in 1793. Being the Substance of a Report delivered to the Proprietors. Published by Order of the Directors.* 8vo. 242 pp. 6s. Philips. 1795.

OUR principles and feelings alike incline us to wish well to an undertaking, the object of which is the establishment of freedom, the promotion of honest commerce, the circulation of knowledge, and the propagation of true religion. That any obstacles should have occurred to check the benevolent designs of the Sierra Leone Company, we lament with unaffected sorrow; but we hope they will yet finally triumph, as they must infallibly have the wishes and assistance of men, who superior to the thralldom of sects and prejudices of party, unite, in forwarding the designs of pure benevolence. The account here announced is drawn up with much skill, and arranged with great perspicuity. It is particularly remarkable for stating with candour the errors and defects which have counteracted the aims of the Society, which it very ingenuously reprobates and explains. But the great difficulty in the way of its prosperity has been the malignant influence of the slave trade, concerning the nature of which all good men seem to have but one opinion, though they differ as to the mode expedient to be adopted for its abolition. We trust, however, that the vigour of its system is in some degree exhausted, that its decline will be rapid, and that no source of human calamity or suffering will spring from its ruins. Let the Sierra Leone Company be heard on this subject.

“ Let then the whole aggregate of misery caused by the Slave Trade be contemplated; let it be remembered that what has been described is but a sample of the manner in which eighty thousand men are annually carried off from Africa, by the civilized nations of the world, and more especially by Great Britain; let all the variety of incidental enormities which have been stated be brought to recollection; let the blood spilt in wars, let the cutting off of slave ships, let the acts of suicide resorted to by the captives on ship-board, and of wild and bloody vengeance, by the incensed natives on the shore, of which a few specimens only have been given, be borne in mind. Let all the moral evil chargeable on this trade be duly considered; let the drunkenness, the treachery, the violation of all the natural feelings, through the selling of wives and children in discharge of debts or in exchange for liquor, let the depraved habits communicated as by contagion to British captains, sailors, and factors on the coast, and the enormous cruelties to which some of them have been transported, be recollected; above all, let the stop put to the civilization of one fourth part of the habitable globe, and the guilt of  
hindering

hindering that light of revelation which has so long shone on Britain, from shining on the innumerable tribes who inhabit the interior of that vast continent, be added to the account; and on the other hand, let the present miseries of Africa be contrasted with the blessings which might have resulted from a contrary conduct on the part of Great Britain; from the introduction of Christianity, from the communication of European knowledge, and from that promotion of industry, which is the sure result of an honest, innocent, and peaceful commerce.—Let all these considerations be put together, and the evil of the Slave Trade will appear indeed enormous; its hindrance to civilization, and its hostility to every principle that is professed by the Sierra Leone Company, become abundantly evident; and the opening prospects of civilization which are about to be stated, will be seen to be important, not only in respect to their immediate consequences, but on account of their furnishing also the most satisfactory evidence of the practicability of reversing that cruel system which as yet prevails in Africa, and a favourable omen of an approaching change in the general condition of that hitherto unhappy Continent.

“The subversion of the iniquitous trade in slaves was one of the motives which led to the institution of the Sierra Leone Company; and it is one of the objects to which those who have the management of its affairs, profess that their best endeavours shall be directed: they trust, however, that they shall not allow their detestation of the trade to excite in them any personal ill-will towards the individuals engaged in it; and they feel a peculiar satisfaction in observing, that their government abroad, however their zeal in the cause of its abolition may have been excited by the scenes which they have witnessed, have at no time resorted either to any violent or underhand means of forwarding this object; having neither interrupted the slave-traders forcibly themselves, nor endeavoured to irritate either the natives or the Nova Scotians against them. It may be proper to add, that they have been far from encouraging any sailors who thought themselves cruelly used by their captains, or any slaves belonging to the ships, or to the factories, to run away to their settlement. Indeed, it is due to the governor and council to mention that they have acted with a peculiar degree of temper and moderation, on some trying occasions; labouring to compose differences, to promote harmony and peace, and to prevent all private acts of vengeance. They have also made a point of exercising equal justice towards the slave traders, and have given proofs of humanity and kindness towards them. In particular, they have received and entertained the sick Europeans from the slave-ships, many of whom having been attracted to Freetown by the known salubrity of the air, or the expectation of getting good medical advice, have either been lodged in the houses of some of the settlers at the Company's expense, or gratuitously received into the public hospital.” P. 159.

The instances of cruelty practised by the nefarious dealers in their brother men, and which are here, with minute particularity, detailed, are many of them far too shocking to meet the



the eye of civilized humanity. The following anecdote will shew of what texture some of these unfortunate victims are formed.

“ The captain of an American slave-ship has been telling us that he lost a very fine slave a few days ago by the fulks. The following were his words, as nearly as I can recollect.—The man (he said) was a Mahometan, and uncommonly well made, and he looked to me as if he had been some person of consequence. When he first came on board he was very much cast down, but on finding that I allowed him to walk at large, he got a little more reconciled to the ship. When the number of my slaves grew to be such that I could not let them have their liberty any longer, I put this man in irons like the rest, and upon this his spirits sunk down again to such a degree that he never recovered it. He complained of a pain at his heart, and would not eat. The usual means were tried with him, but it seemed all in vain, for he continued to reject food altogether, except when I myself stood by and made him eat. I offered him some of the best things in the ship, and left no method untried with him, for I had set my heart on saving him. I am persuaded he would have brought me three hundred dollars in the West Indies; but nothing would succeed. He said from the first that he was determined to die, and accordingly so he did after lingering for the space of nine days. I assure you, gentlemen, I felt very sorry on the occasion, for I dare say I lost three hundred dollars by his death, and to such a man as me that is a very heavy loss.” P. 123.

It appears that a great trade in slaves is yet carried on by Americans, contrary as it is to their avowed principles, and to their existing laws. But what shall we say to the French, whose boasted love of equality and assertion of freedom to all mankind, has set the world in arms, and buried beneath the ruin of a venerable fabric, order, generosity, and honour? The appendix to this volume contains an account of an attack on this settlement by a French squadron. It was represented to the commander, that the principal object of the establishment was the emancipation of slaves. But this remonstrance was received with ridicule, and was no restraint on scenes of wanton cruelty, almost without example. On the approach of the French the colours were *immediately* struck. But *the firing still continued, &c. &c.* Every thing was destroyed; the library of the Company scattered and defaced, and, *if they bore any resemblance to Bibles, they were torn in pieces and trampled upon*; all the philosophical instruments broken in pieces; all the medicines destroyed; the church, shops, and settlers houses destroyed; and, finally, such outrages committed as are never perpetrated, but in places taken by storm.

An account of the natural productions of Sierra Leone is subjoined, which cannot fail of being useful. We remark one singularity.

singularity, which exhibits an extraordinary effect of climate. The sheep which are carried from Europe change their fine woollen coats into rough hair, resembling that of goats.

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ART. IX. *Letters of Euler to a German Princess, on different Subjects in Physics and Philosophy. Translated from the French, by Henry Hunter, D. D. with original Notes, and a Glossary of foreign and scientific Terms. In two Volumes. 8vo. 16s. Murray. 1795.*

IT is a subject, at once the most arduous and useful, to accommodate and reduce to general apprehension, the principles and discourses of universal science. There is a language appropriate and peculiar to proficients in every department of human knowledge; and the very medium of communication is not unfrequently charged with difficulties of equal magnitude with those which involve the subjects it is designed to convey. But to descend from the eminence of philosophical fame, and assume the humiliating labour of simplifying the complex, and familiarizing the profound—is an office, which demands for undertaking and succeeding in it, an almost equal measure of philanthropy and genius.

The name of Euler has so long been connected with philosophical celebrity, that the simple intimation of so illustrious an addition to the class of familiar instructors, must be a subject of just and reasonable delight, to those who are interested in the advancement of science, and the improvement of human society. It was under such an impression, that we entered upon the investigation of these volumes; and the respectable names, both of the author and his translator, are additional motives with us for presenting the public with a general outline and analysis of the whole.

The work consists of a series of letters, as its title professes, on subjects of Physics and Philosophy; but the merit and extent of the execution, can only be appreciated by a perusal of the volumes themselves. These letters are not distributed into any specific divisions of system or method. The only system they pursue is, that of natural arrangement; and the only method they discover is that which arises from the progressive views of an enlightened mind, intent upon the communication of universal science.

As objects of sense are the first that engage attention, and in these the conception of *magnitude* holds a leading place, the first letter is employed in offering a familiar analysis of this  
elementary

elementary principle in physical speculations. This carries the author to the consideration of *Velocity*, of *Sound*, of *Air*, and the whole chain of subjects which enter into the science of Physics. Among these we discover some calculations, on the proportions and combinations of musical sound, which partake too strongly of analysis, to answer the purposes of general information. There is, however, a vein of genius and elegance, which runs through these calculations, and renders it painful to sacrifice, what it scarcely seems expedient to retain. Our readers will judge of the truth of this last observation, from a specimen which we shall subjoin, on a subject of nice and ingenious discrimination.

“ It is a question, as important as curious, Whence is it, that a fine piece of music excites a sentiment of pleasure? The learned differ on this subject. Some pretend that it is mere caprice, and that the pleasure produced by music is not founded on reason, because what is grateful to one is disgusting to another. This, far from deciding the question, renders it only more complicated. The very point to be determined is, How comes it, that the same piece of music produces effects so different, seeing all admit that nothing happens without reason? Others maintain that the pleasure derived from fine music, consists in the perception of the order which pervades it. This opinion appears, at first sight, sufficiently well founded, and merits a more attentive examination. Music pretends objects of two kinds, in which order is essential. The one relates to the difference of the sharp or flat tones; and you will recollect, that it consists in the number of vibrations performed by each note in the same time. This difference, which is perceptible between the quickness of the vibrations of all sounds, is what is properly called harmony. The effect of a piece of music, of which we feel the relations of the vibrations of all the notes that compose it, is the production of harmony. Thus, two notes which differ an octave, excite a perception of the relation of 1 to 2; a fifth, of that of 2 to 3; and a greater third, of that of 4 to 5. We comprehend then the order which is found in harmony, when we know all the relations which pervade the notes of which it is composed, and it is the perception of the ear which leads to this knowledge. This perception, more or less delicate, determines why the same harmony is felt by one, and not at all by another, especially when the relations of the notes are expressed by somewhat greater numbers. Music contains, besides harmony, another object equally susceptible of order, namely the *measure*, by which we assign to every note a certain duration: and the perception of the measure consists in the knowledge of this duration, and of the relations which result from it. The drum and tymbal furnish the example of a music in which measure alone takes place, as all the notes are equal among themselves, and then there is no harmony. There is likewise a music consisting wholly in harmony, to the exclusion of measure. This music is the *choral*, in which all the notes are of the same duration; but perfect music unites harmony and measure. Thus the connoisseur who hears a piece of music, and who compre-

bends,



bends, by the acute perception of his ear, all the proportions on which both the harmony and the measure are founded, has certainly the most perfect knowledge possible of that music; while another, who perceives these proportions only in part, or not at all, understands nothing of the matter, or possesses, at most, a very slender knowledge of it. But the sentiment of pleasure excited by fine music, must not be confounded with the knowledge of which I have been speaking, though it may be confidently affirmed, that a piece of music cannot produce any, unless the relations of it are perceived. For this knowledge alone is not sufficient to excite the sentiment of pleasure; something more is wanting, which no one hitherto has unfolded. In order to be convinced that the perception alone of all the proportions of a piece of music is insufficient to produce pleasure, you have only to consider music of a very simple construction, such as goes in octaves alone, in which the perception of proportions is undoubtedly the easiest. Such music would be far from conveying pleasure, though you might have the most perfect knowledge of it. It will be said then that pleasure requires a knowledge not quite so easily attained, a knowledge that occasions some trouble; which must, if I may use the expression, cost us something. But, in my opinion, neither is this a satisfactory solution. A dissonance, the relations of which are expressed by the highest numbers, is caught with more difficulty; a series of dissonances, however, following without choice, and without design, cannot please. The composer must therefore have pursued, in his work, a certain plan, executed in real and perceptible proportions. Then a connoisseur on hearing such a piece, and comprehending, beside the proportions, the very plan and design which the composer had in view, will feel that satisfaction which constitutes the pleasure procured by exquisite music, to an ear accustomed to relish the beauties and delicacies of that enchanting art. It arises, then, from divining, in some measure, the views and feelings of the composer, whose execution, when fortunate, fills the soul with an agreeable sensation. It is a satisfaction somewhat similar to that which is derived from the sight of a well-acted pantomime, in which you may conjecture, by the gesture and action, the sentiments and dialogue intended to be expressed, and which presents, besides, a well-digested plan. The enigma of the chimney-sweeper, which was so diverting to your highness, furnishes me with another excellent comparison. When you can guess the sense, and discover that it is perfectly expressed in the proposition of the enigma, you feel a very sensible pleasure on making the discovery; but insipid and incongruous enigmas produce none. Such are, if I may be permitted to judge, the true principles on which decisions respecting the excellency of musical compositions are founded."

P. 33.

Having investigated, with much precision, the principles of *Sound*, Euler now carries his pupil on, to the consideration of *Air* in all its various phenomena and effects; and then passes to the discussion of *Light*, and the theory of *Gravitation*. The last of these leads him, from the properties and action of *Bodies*, to the nature and agency of *Spirits*; and thus, to the moral



moral condition, and final destination of *Mun*. Upon these respective particulars, a large variety of sound and instructive reasonings is delivered; and the mind is presented with a regular chain of useful distinctions, in terms at once concise and perspicuous, upon the very copious and abstracted speculations of metaphysical and ethical science. We cannot refuse our readers an extract from this part of the work, on a subject with which Infidels have sported, and philosophers have been embarrassed.

*"Of the Question respecting the best World possible; and of the Origin of Evil.*

"You know well, that it has been made a question, Whether this world be the best possible? It cannot be doubted, that the world perfectly corresponds to the plan which God proposed to himself, when he created it.

As to bodies, and material productions, their arrangement and structure are such, that certainly they could not have been better. Please to recollect the wonderful structure of the eye, and you will see the necessity of admitting, that the conformation of all its parts is perfectly adapted to fulfil the end in view, that of representing distinctly exterior objects. How much address is necessary to keep up the eye in that state, during the course of a whole life? The juices which compose it, must be preserved from corruption; it was necessary to make provision, that they should be constantly renewed, and maintained in a suitable state.

"A structure equally marvellous is observable in all the other parts of our bodies, in those of all animals, and even of the vilest insects. And the structure of these last, is so much the more admirable, on account of their smallness, that it should perfectly satisfy all the wants which are peculiar to each species. Let us examine only the sense of seeing in these insects, by which they distinguish objects so minute, and so near, as to escape our eyes, and this examination alone will fill us with astonishment.

"We discover the same perfection in plants: every thing in them concurs to their formation, to their growth, and to the production of their flowers, of their fruits, or of their seeds. What a prodigy to behold a plant, a tree, spring from a small grain, cast into the earth, by the help of the nutritious juices with which the soil supplies it? The productions found in the bowels of the earth are no less wonderful: every part of nature is capable of exhausting our utmost powers of research, without permitting us to penetrate all the wonders of its construction. Nay, we are utterly lost, while we reflect, how every substance, earth, water, air, and fire, concur in the production of all organized bodies; and, finally, how the arrangement of all the heavenly bodies is so admirably contrived, as perfectly to fulfil all these particular destinations.

"After having reflected in this manner, it will be difficult for you to believe, that there should have been men who maintained, that the universe was the effect of mere chance, without any design. But there  
always

always have been, and there still are, persons of this description; those, however, who have a solid knowledge of nature, and whom fear of the justice of God does not prevent from acknowledging Him, are convinced, with us, that there is a Supreme Being, who created the whole universe, and, from the remarks which I have just been suggesting to you, respecting bodies, every thing has been created in the highest perfection.

“As to spirits, the wickedness of man seems to be an infringement of this perfection, as it is but too capable of introducing the greatest evils into the world, and these evils have, at all times, appeared incompatible with the sovereign goodness of God. This is the weapon usually employed by infidels against religion, and the existence of God. If God, say they, was the author of the world, He must also be the author of the evil which it contains, and of the crimes committed in it.

“This question, respecting the origin of evil; the difficulty of explaining, how it can consist with the sovereign goodness of God, has always greatly perplexed philosophers and divines. Some have endeavoured to give a solution, but it has satisfied only themselves. Others have gone so far as to maintain, that God was, in fact, the author of moral evil, and of crimes; always protesting, at the same time, that this opinion ought to bring no imputation on the goodness and holiness of God. Others, finally, consider this question as a mystery which we cannot comprehend; and these last, undoubtedly, have embraced the preferable sentiment.

“God is supremely good and holy; He is the author of the world, and that world swarms with crimes and calamities. These are three truths which it is, apparently, difficult to reconcile: but, in my opinion, a great part of the difficulty vanishes, as soon as we have formed a just idea of spirit, and of the liberty so essential to it, that God himself cannot divest it of this quality\*.

“God having created spirits, and the souls of men, I remark, first, that spirits are beings infinitely more excellent than bodies; and, secondly, that, at the moment of creation, spirits were all good: for time is requisite to the formation of evil inclinations: there is, therefore, no difficulty in affirming, that God created spirits. But it being the essence of spirits to be free, and liberty not being capable of subsisting without a power to sin, to create a spirit possessed of the power of sinning, has nothing inconsistent with divine perfection, because a spirit could not be created destitute of that power.

“God has, besides, done every thing to prevent crimes, by prescribing to spirits, precepts, the observance of which must always render them good and happy. There is no other method of treating spirits, which cannot be subject to any constraint; and if some of them have abused their liberty, and transgressed these commandments, they are responsible for it, and worthy of punishment, without any impeachment of the Deity.

\* This is surely a very bold assertion. *Rev.*

“Then

"There remains only one objection more to be considered : namely, that it would have been better not to create such spirits, as God foresaw they must sink into criminality. But this far surpasses human understanding ; for we know not, whether the plan of the world could subsist without them. We know, on the contrary, by experience, that the wickedness of some men frequently contributes to the correction and amendment of others, and thereby conducts them to happiness. This consideration, alone, is sufficient to justify the existence of evil spirits. And, as God has all power over the consequences of human wickedness, every one may rest assured, that, in conforming to the commandments of God, all events which come to pass, however calamitous they may appear to him, are always under the direction of Providence, and, finally, terminate in true happiness.

"This providence of God, which extends to every individual, in particular, thus furnishes me the most satisfactory solution of the question respecting the permission, and the origin, of evil." P. 388.

The second volume opens with a refutation of some erroneous systems on the subject of spiritual existences, and particularly those of the Pyrrhonists and Monadists. Some retrenchment might have been made of these particular articles, without disparagement to the credit or utility of the work. Having dispatched these reasonings, and offered some reflections upon the manifest relation between *colours* and *sounds*, Euler proceeds to subjects of electricity, which he investigates at large, together with all their analogies in thunder and lightning. The extract from Adams's Lectures, which the English translator has annexed in a note, forms a very useful supplement to the observations of the German philosopher. The investigation of the longitude and latitude, the powers of the magnet, the properties of the lenses, the construction of telescopes, and some general observations upon miscellaneous subjects of physical difficulty, conclude the work. Among these concluding reflections, we find abundance of acute and ingenious remarks ; and shall think we make the public our debtors, if we annex, to the extracts already given, the very sensible and elegant observations which this author has made in his 115th Letter, upon the illusion respecting the distance of objects, and the diminution of their lustre.

"The principle of our imagination, by which I have endeavoured to explain the phenomenon of the moon's greater apparent magnitude in the horizon than at a considerable elevation, is so deeply rooted in our nature as to become the source of a thousand similar illusions, some of which I will take the liberty to suggest.

"We have been habituated from infancy, almost involuntarily, to imagine objects to be distant in proportion as their lustre is diminished : and, on the other hand, very brilliant objects appear to be nearer than they really are. This illusion can proceed only from an ill-regulated imagination, which very frequently misleads us. It is nevertheless

nevertheless so natural, and so universal, that no one is capable of guarding against it, though the error, in many cases, is extremely palpable, as I have shewed in the instance of the moon: but we are equally deceived in a variety of other instances. As I shall presently make appear.

“ I. It is a well-known illusion, that the flame of a conflagration, in the night, appears much nearer than it really is. The reason is obvious; the fire blazes in all its lustre, and in conformity to a principle pre-established in the imagination, we always conclude it to be nearer than it is in reality.

“ II. For the same reason, a great hall, the walls of which are perfectly white, always appears smaller. White, you know, is the most brilliant colour: hence we conclude the walls of such an apartment to be too near, and, consequently, the apparent magnitude is thereby diminished.

“ III. But in an apartment hung with black, as is the custom in mournings, we perceive the directly opposite effect. The apartment now appears considerably more spacious than it really is. Black is, undeniably, the most gloomy of colours, for it reflects scarcely any light on the eye; hence the walls of an apartment in deep mourning seem more distant than they are, and consequently greater; but let the black hangings be removed, and the white colour re-appear, and the apartment will seem contracted.

“ IV. No class of men avail themselves more of this natural and universal illusion than painters. The same picture, you know, represents some objects as at a great distance, and others as very near; and here the skill of the artist is most conspicuous. It is not a little surprizing, that though we know, to absolute certainty, all the representations of a picture to be expressed on the same surface, and, consequently, at nearly the same distance from the eye, we should be, nevertheless, under the power of illusion, and imagine some to be quite near, and others extremely distant. This illusion is commonly ascribed to a dextrous management of light and shade; which, undoubtedly, furnish the painter with endless resources. But you have only to look at a picture to be sensible, that the objects intended to be thrown to a great distance, are but faintly and even indistinctly expressed. Thus, when the eye is directed to very remote objects, we easily perceive, for example, that they are men, but it is impossible to distinguish the parts, such as the eyes, the nose, the mouth; and it is in conformity to this appearance that the painter represents objects. But those which he intends should appear close to us, he displays in all the brightness of colouring, and is at pains clearly to express each minute particular. If they are persons, we can distinguish the smallest lineaments of the face, the folds of the drapery, &c.: this part of the representation seems, I may say, to rise out of the canvas, while other parts appear to sink and retire.

“ V. On this illusion, therefore, the whole art of painting entirely rests. Were we accustomed to form our judgment in strict conformity to truth, this art would make no more impression on us than if we were blind. To no purpose would the painter call forth all his powers of genius, and employ the happiest arrangement of colour,

we should coldly affirm; on that piece of canvas, there is a red spot, here a blue one; there a black stroke, here some whitish lines: every thing is on the same plane surface; there is no rising nor sinking; therefore no real object can be represented in this manner: the whole would, in this case, be considered as a scrawling on paper, and we should, perhaps, fatigue ourselves to no purpose, in attempting to decypher the meaning of all these different coloured spots. Would not a man, in such a state of perfection, be an object of much compassion, thus deprived of the pleasure resulting from the productions of an art, at once so amusing and instructive?" P. 500.

There is, upon the whole, a copious fund of useful and entertaining matter, in this work of the illustrious Euler. His translator appears, from the general cast and spirit of this version, to have consulted, with becoming delicacy and diligence, the character of his original. In prefixing the Eulogium of Euler, read in the Persian Academy, in superadding to the notes of Messrs. Condorcet and de la Croix his own occasional observations, in restoring some pious reflections of Euler, which the fastidious infidelity of the French editor had rejected, and, lastly, in annexing a copious glossary to the whole, Dr. H. has rendered his edition equally valuable and complete.

To the public we commend it, with our best wishes that it may supply that desideratum in plans of education, of which the translator complains; and contribute as largely to the instruction of youth, as it has already to the fame of its author.

ART. X. *An Attempt to render the daily Reading of the Psalms more intelligible to the Unlearned; with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes.* By F. T. Travell, A. M. Rector of Upper Slaughter, Gloucestershire. 8vo, 560 pp. 7s. 6d. Robson, &c. London; Fletcher, Oxford, &c. 1794.

THE design of this work is worthy of the venerable author; whose services, in the way of instruction to the poorer and more ignorant among his fellow-christians, have been numerous and important. "It is the sole intention (he says) of the following pages, to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians, who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding.*" Preface, p. xi. We shall suffer him, however, to speak entirely for himself.

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"It will be readily allowed, that the Psalms are a very important part of Scripture. Besides their frequent relation to the history of God's chosen people, they contain a variety of useful lessons, suited to different situations of life. As they speak the language of the heart, in a manner peculiarly affecting, and are adapted to such a variety of conditions; the devout Christian may with great propriety adopt them as ejaculations or prayers, expressive of his feelings and circumstances, personal, domestic, or national.

"Whether then we are elated by prosperity, or depressed by bitter affliction; whether we lament the corruptions of our fallen nature, or celebrate the triumphs of redeeming love; we may, in these sacred compositions, find ample scope for our meditation." P. vii.

"It is well known, that the translation of the Psalms, in the book of Common Prayer, is of greater antiquity than that in our English Bible; it may indeed be traced to Tyndall and Coverdale, who, at a very early period after the Reformation, translated the Scriptures into English. This was revised by Archbishop Cranmer, and Tunstall, Bishop of Durham, and has been still retained in our public Liturgy, in preference to the translation made by order of King James the First. This old translation of the Psalms is, undoubtedly, in several instances, capable of considerable improvement; nor is it at all surprising, if, in the course of so many years, the language should occasionally have become obsolete." P. ix.

"Notwithstanding the occasional obscurity and the unwarrantable rendering of several passages, there is something so tender and affecting in various parts of our common, old translation of the Psalms, and the style is frequently so highly poetical and elevated, that any paraphrase or change in the language must, upon comparison, appear extremely flat and insipid. Partly, therefore, upon this account, but principally from a conviction that the method would be more useful, no Psalm has been paraphrased all together, but each verse separately. At the same time it has been endeavoured, as far as was possible, so to connect the verses as to form one uniform subject, instead of considering them as distinct aphorisms." P. xii.

"As this work is principally designed for people of small acquired knowledge, or, at least, such as are not conversant in works of criticism; it is not intended to perplex them with the different opinions of the learned on various obscure passages; information and instruction, not critical exactness, being the object in view. For the same reason, free use has been made of such helps as could readily be obtained; particularly, of the translation in our English Bible, Diodati's Italian Bible with notes, Bishop Patrick's and Bishop Horne's Commentaries, Merrick's Annotations on the Psalms, Harmer's Observations on divers passages of Scripture, and Mr. Dimock's Notes on the book of Psalms." P. xiv.

The author's intention and plan being thus set forth in his own words, we proceed to give a specimen of his paraphrase.

"PSALM



“ PSALM XI.

“ David, being advised to fly to some place of refuge, in order to avoid the treacherous designs of his enemies, declares himself resolved to trust in God alone, who is the defender of innocence, and the punisher of wickedness.

“ 1. *In the Lord put I my trust; how say ye then to my soul, that she should flee as a bird unto the bill?*

“ I place my whole confidence in God; do not then alarm me, and bid me fly away, like a timorous bird before the fowler, to yonder mountain as to a place of security.

“ 2. *For lo, the ungodly bend their bows, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.*

“ Behold, (you say) these wicked men have, as it were, already taken aim, and are just prepared to strike the blow to destroy you.

“ 3. *For the foundations will be cast down, and what hath the righteous done?*

“ If men have no regard to laws and public decrees, which are the foundation of human society, what can a good man do, but make haste to escape from such imminent danger?

“ 4. *The Lord is in his holy temple, the Lord's seat is in heaven.*

“ 5. *His eyes consider the poor, and his eye-lids try the children of men.*

“ (In answer to such timorous counsels, David replies) the world is not governed by chance; but God, whose throne is infinitely higher than that of the highest king on earth, is the supreme ruler of all affairs; nor can any mischief be so secretly contrived, but it lies open to him, who discerns the hearts of men, even with the glance of his eye.

“ 6. *The Lord alloweth the righteous; but the ungodly, and him that delighteth in wickedness, doth his soul abhor.*

“ The Lord may think fit to try the fidelity of the good man by many afflictions\*; but he, who delights in doing mischief, will ever be most hateful to God.

“ 7. *Upon the ungodly he shall rain snares, fire and brimstone, storm, and tempest; this shall be their portion to drink.*

“ Those, who continue obstinately wicked, shall, like Sodom and Gomorrah, feel the dreadful effects of the divine vengeance, which shall suddenly overtake them, like a storm of thunder and lightning: this shall be the portion of their cup.

“ 8. *For the righteous Lord loveth righteousness; his countenance will behold the thing that is just.*

“ For God, who is just in his own nature, cannot but love those who are like himself; and he looks with special regard and favour upon such as are true and upright.” P. 29.

Mr. Travell appears to have studied carefully and explained judiciously, the scope of the several Psalms, and the sense of their distinct parts. A plain Christian, who takes

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\* *Alloweth means approveth*: but the sense here given is that of the original.



up this book with the best of all purposes, that of being made better by it, can hardly fail of success. His faith will be confirmed, and his piety rekindled.

Among the interpretations which appear to us the least fortunate, is that of the 109th Psalm; which Mr. T. contends to be, not indeed *imprecatory* on the part of *David*, but *prophetical*. We have already stated our opinion that it is *neither*; but is merely an enumeration (from v. 5 to v. 18, *inclusive*) of the curses uttered by his enemies against him. On this point we agree with Dr. Sykes, (the *first* successful interpreter) Mr. Green, Mattei of Naples, Mr. Keate\*, and others: And we recommend to notice the following passages, as tending to confirm this interpretation: Psalm XXXV. 11, 12. Psalm XLI. 7, 8.

We cannot conclude without expressing our wish, that as the execution of this work has "amused many a tedious hour of pain and infirmity;" so the recollection of such a service to the cause of religion may continue to afford the most solid "consolation, to a mind wounded," as the author says, "by the consciousness of inability and inactivity in a profession, which lays the strongest claim to the exertion of every faculty," but certainly not deserving to suffer under such an apprehension.

ART. XI. *Thoughts on the Origin and Formation of political Constitutions. Suggested by the recent Attempt to frame another new Constitution for France. By John Bowles, Esq.* 8vo. 36 pp. 1s. Longman. 1795.

THIS is a moderate and sensible performance, in which the respectable writer combats, with success, the dangerous, and, in his opinion, impracticable idea of establishing a constitution on the basis of speculation. It appears to have been written at the period when the new constitution had been proposed by the Convention to the French people; and of course much of the reasoning employed by Mr. Bowles to prove, that its acceptance, coupled as it was with the decrees of the Convention for their own re-election, would either not take place, or would be attended with considerable convulsions, has since been rendered of less importance. This, however, ought not to diminish the respect which is due to his good intentions, or the attention which the general scope of his arguments is en-

\* See Brit. Crit. Vol. V. p. 157.

titled to claim. There certainly was a much greater probability that one of these contingencies would have happened, than that so numerous a people would have submitted as they have done, to be bullied and driven into the acceptance of a proposition so unexpected and disgraceful. But Frenchmen seem condemned to exhibit, in every shape, the ruinous consequences of political anarchy, and to afford to the present age, and to posterity, an instructive lesson of the miseries and degradation attendant on a dereliction of all principles. It is to be hoped that, with so strong an example before our eyes, we may continue strenuously to oppose the efforts of modern philosophers, who have so actively endeavoured to introduce among us their absurd and visionary theories. The experiment which they have been suffered to make in France has succeeded so very ill, that hardy as well as mistaken must that speculator be, who thinks that the adoption of their maxims here would be productive of any thing but ruin and desolation.

The picture which Mr. Bowles has drawn of the consequences which its revolution has entailed upon France is so striking, and at the same time is expressed in such forcible terms, that we do not scruple to lay it before our readers. If it shall be found that he has not exaggerated the effects of the system introduced into that country, (which we are of opinion he has not) every one who feels the blessings of our own mild and beneficent government, will readily determine how far it may be worth his while to risk them by the adoption of visionary speculations, which, in so far as they have been realized, have invariably been productive of solid and irremediable mischief.

“ There is therefore nothing to be found in the annals of mankind, at all analogous to the French Revolution. Even the cases of Rome and America, which seem to bear the nearest resemblance to that event, and which are therefore chiefly quoted in allusion thereto, are not of the same nature. Never before did the world exhibit an instance of a people, substituting theory for practice, and experiment for experience—tearing up by the roots every institution, political, civil, and religious—breaking down every barrier to factious violence, and popular fury—renouncing all subordination—removing every established gradation of society—subverting the very frame of their social existence—and endeavouring to substitute a new constitution, in the place of that, to which they had been long accustomed, and under which they had been long consolidated into a compact and regularly organized state. Such, however, is the principle of that Revolutionary system, which has been carried into effect in France, and which it is the avowed object of that false philosophy, known by the name of the Rights of Man, to establish in every country. How can such a system, which is calculated only for the purpose of destruction, and which is at  
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direct variance with the nature of man and of society, as well as with the uniform experience of mankind—how can such a system be expected to afford a basis for order and regular government? How can a constitution, derived from such a source, be expected to be permanent, or even practicable?” P. 21.

ART. XII. *The Greek Verb analysed. An Hypothesis. In which the Source and Structure of the Greek Language, and of Language in general, is considered. By W. Vincent, D.D.* 8vo. 116 pp. 2s. 6d. Ginger. 1795.

THERE is no path in which an active spirit presses forward with more energy than that of discovery. Every step in such a progress leads to some new object which excites the mind to fresh exertions, nor will it be at rest till it has reached, as far as may be practicable, the end of its career. If our readers will take the trouble to turn back to our fourth volume, p. 519, (Rev. for Nov. 1794) they will there see an account of a former tract by Dr. Vincent, on the subject of the Greek Verb, of which the present is the sequel. In that acute and learned publication, the author laid it down as a probable supposition, that all the inflexions of the Greek verbs, numerous as they are, were formed originally from one simple-verb *En* signifying to *do*, or to *exist*, and he certainly supported his conjecture by very able arguments. Still it remained to be asked, and we took the liberty to enquire, how was *En* formed itself? To the solution of this great question the subsequent enquiries of Dr. Vincent have been directed; and his mind appears to have been impatient till it had reached that goal towards which it had commenced so prosperous a course. Still, however, with a modesty well worthy of imitation in all similar cases, the Doctor gives his system only as an hypothesis, he asks for no implicit credit; he does not undertake to demonstrate; he attempts no more than to explain his notions clearly, and to state the arguments on which he deems them probable. With respect to the hints he may have derived from preceding writers, he thus satisfactorily expresses himself.

“ I have been accused of appropriating to myself the discoveries of others without due acknowledgement, but I must say in my defence, that wherever I was sensible of an obligation I have owned it, I wished to defraud no writer of his honours, but in treating a subject which had long been in contemplation, I could not always say from whence the source of my opinion was deduced. In a course of years I have consulted more authors than I can readily enumerate; and I

am still, on the other hand, accused of not consulting a sufficient number. There is no end to this, and I am equally indifferent to the charge on either side; if what I have said is true, it will support itself; if otherwise, it cannot be bolstered up by authorities." P. 96.

In answer, then, to the question how was *ω* formed, the learned author now says, that he conceives *ε* to signify *existence*, *ο* *cause*, so that the simple verb unchanged represents the basis of the two ideas, *cause* and *existence*. If it be asked whence he derives his notion that the idea of *cause* was universal in the Greek verb, his answer is, that he takes it from the verbs in which it is still expressed, as *παύω*, I cause to cease, *φαίνω*, I cause to go, *φαίνω*, I cause to appear. From this connection with the idea of cause, the Dr. seems to think that *ι* derives its force as an article, which, by a mere change in the nature of the initial aspiration, is represented in the English word *who*. With respect to the persons of verbs, his opinion is that they were originally in Greek, as they have continued in Hebrew, pronominal suffixes. Thus *ι*, iota, the original notion of an unit, signified the *first cause*, or first person, which is sometimes omitted, because so very easily implied, as in *ω* and the verbs in *ω*; or expressed, as in *εἰμι* and the verbs in *μι*. *Εγω*, which afterwards became the pronoun, he forms, from the old Doric word, *ιωγα*; *ι* *one*, *ω* *being*, *γῆ* *truly*. *Συ* for *Δυ* two, or second cause, is the second person, and is represented by *σ*. The third person, where it appears, is *ι*, or *be*. In the plural, *μεις* or *μιν*—*σι* or *τε*—*σαν* or *σι*, represent *we*, *ye*, *they*. The dual is omitted, as either not original in the language, or not yet accounted for by the author. In forming the tenses, Dr. V. finds, though he pretends not to account for it, that the *ω*, with the circumflex, assumes the future sense; that the digamma, introduced between the two vowels (which, by a process common in the language, migrates into *σ*,) expresses the same meaning, and thus *ιω* and *ισω* become the equivalent futures. The praterite he forms by the reduplication of *ε*, whence he also accounts for the augment.

The application of these principles to solve the varieties of mood, tense, number, and person, is undoubtedly ingenious, and no reason occurs to prove that it may not be true. The general hypothesis on which the whole is founded is this, that all language is originally composed of names only, and all inflexion produced by combinations of names. This the author thinks he has successfully applied to every inflexion of the verb, except the terminations *μιν*,—*ον*, *το*: and his rule comprehends both Greek and Latin, and the languages derived from the latter;

ter; and whatever may be thought of his particular explanations, one point seems capable of proof; that inflexion, in all languages, is neither arbitrary nor accidental, but is founded in nature, and endowed with sense and meaning. This is the most valuable part of the disquisition, and this we wish to see pursued by himself or others, whose habits or curiosity qualify them for the undertaking. His wish is, that it should be fairly applied to other languages by those who understand them. Mr. Roberts has applied it to the Welch, and finds it answer, as appears at the close of this tract. We should be glad to see it tried in the German language.

In one point Dr. Vincent is particularly and laudably careful, which is, not to introduce or suppose any arbitrary changes, but such only as may be exemplified by similar instances, known and acknowledged. "I claim" says he, "no privilege of indiscriminate change, no variation of individual letters; but such change or adoption only as is justified by the genius or usage of language, such as is general, not peculiar." Thus, in justifying the use of digamma, and its change into sigma, he appeals to authorities.

"Dionysius of Halicarnassus says, 'the ancient Greeks were used to prefix the syllable *ōr*, written with a single letter, before such words as began with a vowel; the form of this letter was like two gammas one upon the other, *F*; and this was applied not only to such words as commenced with an aspirate, as *ἰλεμ*, *HEAENH*, *FEAENH*; but upon others where the breathing was soft, as *FANAΞ*, *FOIKOΞ*, *FANHP*, for *αναξ*, *αικος ανη*.'" We have here the form and the true sound of the digamma, which corresponds exactly with our English *w*: and we have likewise the authority of Dionysius to consider it, not merely as an *Æolick* letter, but as common to all the ancient Greeks.

"Again Quintilian says, 'our masters used to write, *cervum*, *servum*, we now write, *cervum*, *servum*, with two *v*'s (the *v* being pronounced *ou* like the digamma) in these words Claudius applied the *Æolick* letter with propriety.'" And afterward he says, "digamma is wanted in *servus*, and *vulgus*."

"The digamma was used for the aspirate *H* in *hircus*, *hostia*, *hircus*, *hostia*; and in the middle of words, as *δαφνον* for *δαινον*, *νοτον*, *ovum*, *ovis*, *traho traho*, *veho veho*. It was turned into *β*, as *βαδον* for *αδον*, *ηδον*; and *β* was properly our English *v*; that is, *w* was pronounced *v*. Hesychius has likewise preserved a multitude of words written with the common *ι*, which all had originally the digamma. Of these I have the whole catalogue from Bentley's *Homer*, still inedited, and preserved in the library of Trinity College, Cambridge. One example is sufficient, *ετος* for *ετος*, *ετος* a year. The existence of this letter is still preserved in some marbles, and upon a medal of the Asturensians, written *FAΣTY*; Goltzius, tab. 17, Bentley.

"Finally, the aspirate passes into *Σ*, as *ὑπο*, *ὑπερ*, *sub*, *super*; *ΕΙ*, *σι*, and *Θ*, is written *Σ* by the Dorick dialect, in *Σετω* for *Θετω*, *Παρση* for *Παρση*, *Ελθουμι* for *Ελθουμι*, *Σια* for *Θια*, &c." P. 53.

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The little inflexion possessed by our own verb, Dr. Vincent derives from a basis and the auxiliary to do, which accounts for the equivalence of *loveth* and *doth love*, and for the necessary absence of *do*, and its persons whenever the inflexion takes place: thus, *love* or *do love*; *lovest* or *love doest*, i. e. *do'st*; *loveth* or *love doeth*, i. e. *doth*; *loved* or *doed*, (i. e. *did*) *love*.

On the hypothesis thus published we do not undertake to decide. Our attempt has been to state fairly and clearly the substance, and general method of it; and to leave the decision to those who may have more leisure for intricate investigation, or more appetite for controversy. Many strong probabilities we see in it, and many positions, at first apparently strange, made clear by fair and apposite illustration; if we see also objections, they are neither of such weight or validity as to overthrow the fabric thus raised; and many of them might probably receive a satisfactory answer from the author of the system. The candour of the learned writer in urging nothing beyond its real weight of proof, and giving as only hypothetical his conjectures, however probable, deserves respect and fairness in return; and if ever his system should be attacked, we doubt not it will be with that liberality with which discussions between learned and ingenious men should ever be conducted.

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ART. XIII. *First Love, a Comedy. Performed at the Theatre Royal Drury-Lane. By Richard Cumberland, Esq.* 8vo. 2s. Dilly. 1795.

IN direct opposition to the Horatian precept, "solve senescitatem," &c. the author of this drama seems to have resolved to persist in trying his strength before the public till it should palpably fail. The Prologue apparently announces this as his last effort. After speaking of his age it concludes thus;

" If, ere the hour shall come that lays to rest  
All hopes and fears within the human breast,  
Once more your Poet ventures to convene  
His Muse's Patrons to the moral scene,  
'Tis in the hope that for your favours past  
He may yet make some small return at last.  
Here, if he fails, and shou'd this night's event  
Prove that your favours and his fires are spent,  
What on the part of candour shall be said,  
But that his heart was stouter than his head?  
But that, advancing to a fresh attack,  
He dropt, and " *died with burns on his back?*"

*This,*

This, however, did not happen ; the play was abundantly applauded, and has continued in high favour with the public. This being the case, another last play has appeared, to which these lines proved more applicable. Yet we do not despair to see Mr. C., like another writer of the present day, surviving his own authorial death, and continuing to write with success in the unsubstantial character of a ghost.

If the Comedy of *First Love* has nothing very lively and brilliant in its dialogue, it has at least, in its plot, and in its situations, several circumstances that are interesting. The character of Lady Ruby gives great scope to the witcheries of Miss Farren's acting ; and the modest, humble foreigner, Sabina Rosny, is represented very characteristically by Mrs. Jordan. Lady Ruby, a young and rich widow, is now sought by Sir Miles Mowbray, as a match for his son Frederick ; though it appears that, when she was single and without a fortune, he prevented their union by very unfair means, the intercepting of letters, &c. In the following scene the old gentleman is very properly humbled by the spirit and dignity of the lady, for this inconsistency of conduct.

“ (*Sir Miles Mowbray enters.*)

*Sir Miles.* I am your ladyship's very humble servant—greatly oblig'd to you for this indulgence, very greatly oblig'd to you indeed. I am a suitor to your ladyship, under favor, for a few moments of your patience, if my request be not unseasonable.

*Lady R.* I am entirely at your command, Sir Miles.—Be pleas'd to take a chair.

*Sir Miles.* Not so, my lady ; let me entreat you to be seated first.

*Lady R.* Pray use no ceremony—With your leave I will sit by you.

*Sir Miles.* I humbly thank you.—In truth, my lady, I do greatly covet to be near you, near in every sense. Believe me, I shou'd greet the moment as the happiest of my life, that connected me and mine in the closest and nearest alliance with your ladyship.

*Lady R.* Has that always been your wish ?

*Sir Miles.* Madam !—My lady !—Ahem !—I am not sure I rightly comprehend your ladyship's question.

*Lady R.* If I remind you of your past opinion, Sir Miles, it is because I wou'd not have you be deceiv'd as to your present one—I do not think that within the period since you and I have ceas'd to be acquainted, I have any such acquirements to boast of as shou'd induce you to think better of me now that I am a widow, than you did before I was a wife.

*Sir Miles.* 'Tis a proof of your modesty, that you are pleas'd to say so ; and what is engaging ? 'tis a token of your candor and sincerity (amiable qualities !) and I always did you the justice to say, that you possess them in a very eminent degree.

*Lady R.*

*Lady R.* Indeed! did you say that?

*Sir M.* I did, I did upon my soul.—I said it, and I thought it.

*Lady R.* Then I suspect you do not think better of a woman for being only modest, candid, and sincere.

*Sir Miles.* Pardon me, Madam! Can I give a stronger proof how highly I esteem those virtues, than by tendering you my son, my eldest son Frederick?

*Lady R.* Bless me! wou'd you recommend so bad a bargain to your son?

*Sir Miles.* How so my lady? how so? Why do you say so bad a bargain?

*Lady R.* Because you have only reckon'd up a ragged troop of virtues, which you once turn'd from your doors, when they were in better plight than at present, without naming money, which, I believe, in your opinion, is a virtue worth them all.

*Sir Miles.* I know the value of money, Madam, tho' I won't call it a virtue; and I own to you, that Sir Paul Ruby's property, so worthily bequeath'd to your ladyship, consolidated with what Frederick, as my heir, may expect, are circumstances not to be overlook'd in the calculations of a prudent father.

*Lady R.* Well, Sir Miles, I am still so much your son's friend, as to rejoice at having discover'd, that when interest prompts you to seek out an alliance for him, the good qualities of the lady you contract with will be no bar to your bargain.

*Sir Miles.* Very much on the contrary, very much indeed; and, therefore, let me hope, my good lady, when my son, whom I look for hourly, shall arrive, you will graciously permit me to lay him at your feet.—In this hope I humbly take my leave—

*Lady R.* Your patience for a moment:—Whatever hopes you are pleas'd to found upon this conversation, I must candidly tell you they are not at all to be depended upon; and recollect, Sir Miles, that if my affection for your son is now extinguish'd, it was your own authority that put an end to it;—let me add, that if I am not greatly flatter'd by the honor of this visit, it is because I clearly comprehend the motives of it.

*Sir Miles.* My Lady, I—I—I am your very humble servant.

*Lady R.* Your most obedient, Sir Miles Mowbray.—Who waits?

[*Exit Sir Miles.*]

O, Frederick, Frederick! false forgetful man! Did you but feel those wishes, which your interested father expresses, how little wou'd you need an advocate!—how easily wou'd my resentment be appeas'd!  
[*Exit.*]"

P. 29.

Frederick, in the mean time has, through mere gratitude, entangled himself in an engagement with Sabina Rosny; who, however, knows the real state of his heart, still attached to his first love, and does not mean to put that honour to the test, which is evidently capable of sustaining all trials. She has a husband to seek in Lord Sensitive, who had betrayed her by a false marriage, and forsaken her. Lord Sensitive, at the same period,



period, is addressing Lady Ruby; and the manner in which she, knowing the circumstances of his conduct, works upon his feelings to rouse him to do that justice of which he had lost sight, is yet more striking than the scene already cited.

*“ Lord Sensitive, Lady Ruby.*

*Lord S.* If I am too bold in approaching you without special permission, your servants are in the fault, who said they had orders to admit me without reserve.

*Lady R.* They told you truth; you may remember, I said my doors were open to all persons of honor; and who fulfils that character more completely than Lord Sensitive?

*Lord S.* But might I not have interrupted a conversation more agreeable than Lord Sensitive's?—Frederick Mowbray is come home.

*Lady R.* Well, if he is?

*Lord S.* Then there is one more votary (and no mean one, I confess) to offer incense at the shrine of that divinity, whom all men worship, and all women envy.

*Lady R.* I could give you a reason, my Lord, which I am sure you would admit to be conclusive, against Mr. Mowbray's addressing me.

*Lord S.* May I ask what should prevent him from paying his addresses to your ladyship?

*Lady R.* Simply this—because he has pledged them elsewhere, and is too much a man of honour to violate his engagements.

*Lord S.* Oh!—if he is engaged elsewhere—that is if—if he is absolutely bound—that alters the case.

*Lady R.* To be sure it does: I knew you would allow the reason to be good; I knew you would feel the force of it.

*Lord S.* I do indeed—I feel the force of it very thoroughly.

*Lady R.* I'm satisfied you do, and I hope you will credit me when I declare to you, upon the word of truth, that if Frederick Mowbray was the one man whom I preferred before all men living, and I knew him guilty of having pledged his faith to another woman, whom he afterwards abandoned, I would as soon join hands with infamy, and be the outcast of society, as with such a traitor.

*Lord S.* That—that is very strong, Lady Ruby, and bespeaks your utter abhorrence of double-dealing; but you will permit me to observe, that much would depend upon who, and what, the woman was.

*Lady R.* I would not hear of such a plea; and you, my lord, would be the last man living to allow of it; 'twould be a mere evasion, not a mitigation of his guilt—Every mean wretch can blast the reputation of the fond believing victim, whom his unmanly cunning has seduced, and his unprincipled inconstancy deserted.

*Lord S.* That is quite unanswerable, Lady Ruby; that brings it home to a man's conscience, I confess: I have nothing to offer in defence of such a proceeding.

*Lady R.* No, no, there is no sophistry can palliate seduction.—What then would you say, if, in aggravation of his wickedness, he had abused her credulity by a pretended marriage?

*Lord S.* Madam!—Madam!—Who told you this?

*Lady R.*

*Lady R.* Who told me! What is it you mean? I am supposing a case; and did you understand I was stating a fact? I hope there is no one (of my acquaintance at least) whose conscience can plead guilty to a charge like this; if there is, I am sure Frederick Mowbray is not the man.—So now your Lordship sees, I have set you perfectly at your ease about him.

*Lord S.* I cannot say, Madam, I am just now perfectly at my ease.

*Lady R.* Why, how now, my good Lord! I think I have been tolerably explicit.

*Lord S.* Yes, yes, I don't complain of that; I perfectly understand you.

*Lady R.* Well then, what ails you?

*Lord S.* Oh! I have many ails.

*Lady R.* What other phantom have you conjur'd up?—Come, come, you are very dull company; I shall not let you in another time, if you are such a melancholy gentleman.

*Lord S.* I will ask to be admitted to you but once more, before I take my leave for ever. I most heartily beg your pardon for all the foolish things I have said or done since I had the honour of knowing you: I was betray'd into involuntary admiration; it is not easy to reflect within the sphere of your attraction, but I have regain'd my senses, and shall be out of England before three days are at an end.

*Lady R.* Aye, so you say; but this is one of your freaks; however, I conjure you let me see you before you go—Promise me this—

*Lord S.* I promise.

*Lady R.* Upon your honor?

*Lord S.* Solemnly I promise—Then you shall know me better, [*Exeunt severally.*]" P. 51.

The comic part of this Drama is supplied chiefly by Mr. and Mrs. Wrangle, characters perfectly extraneous to the plot, and of little novelty: in its general cast it certainly ranks as a serious Comedy, and in that class is not without merit.

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ART. XIV. *The Scholar armed against the Errors of the Time, &c.*

(Continued from our last, p. 492.)

LAST, though not least in merit or importance, in the first volume of this collection, are placed three letters addressed to Bishop Hoadley, by the celebrated William Law. When we recollect the great variety and versatility of talent possessed by this illustrious man, we do not think we are hurried by a blind or enthusiastic admiration in allotting

allotting to his works a very high rank in *English literature*. We mean those which were written in the days of his vigour, before corporeal had brought on intellectual decay. As his piety gave the most beneficial direction to his genius, so did it, on the other hand, receive peculiar aid and efficacy from the brilliancy and originality of that genius. By his ascetic writings he is best known, and we believe that his "serious call," and his "christian perfection," though not without errors and imperfections, have been most singularly efficacious in promoting a wide diffusion of that affection for christianity, which he had so peculiar a talent for exciting. But his merit as a controversial writer is, from the vicissitude of human affairs, less generally understood. We think we hazard nothing in asserting, that without any reference to the importance of the subject, these letters exhibit the most perfect standard of controversial writing. Great ease, purity, copiousness, and correctness, place them; as well as all his other works, among the purest and most classical models of English composition; and in pregnancy of wit, poignancy of irony, dexterity of argument, and justness of conclusion, they are nearly unrivalled. We think we discern the vigour of Warburton without his coarseness, and the humour of Swift without his asperity. With these arms Mr. Law went out into the theological field in the Bangorian controversy. Bishop Hoadley's principles never experienced a bricker attack, nor were ever more successfully brought to the test of reason and scripture. In the course of this discussion the student cannot but collect much valuable information on the nature of church authority, polity and discipline, and other important collateral subjects. As we have not the most distant wish that his mind should be prejudiced on the subjects themselves, we heartily recommend to him the previous perusal of the Bishop's celebrated sermon on the nature of Christ's kingdom, his "preservative," and other tracts which fell under Mr. Law's animadversion. The Bishop, though a cool and able reasoner, unfortunately directed his talents, and shaped his religious opinions to the political purposes of the day. His arguments were to the last degree sophistical, and his style heavy and vapid. From the exorbitancies, the encroachments, and abuses of church power, he most unjustifiably argues against the moderate and beneficial exercise of it. And in the course of his arguments he is frequently hurried by his zeal into such positions as implied, at least, his rejection of some of the most leading doctrines of the Gospel itself. Add to this, that his high station in the church rendered his opposition to its tenets indecorous and dishonourable in the extreme. Under these disadvantages was an attack



commenced against him by Mr. Law. Never, in our opinion was any man's victory more complete, either in confuting his adversary's arguments, or establishing his own. Never was polemical contention enlivened by more powerful wit and ridicule, without entrenching upon the dignity of the subject.

*Creber utraque manu pulsat versatque Dareta.*

The arguments *ad hominem* are so dexterously urged, that we are not surprised that the Bishop shrunk from his opponent; for the reader should be informed, that of these letters he never condescended to take the smallest notice. Of this silence, we believe, the great Sherlock assigned the true reason; "his lordship, says he, has discretion enough to let some things go unanswered, and particularly Mr. Law's two letters—a writer so considerable that there can be but one good reason why he does not answer him." We have to lament that our extracts must be so few and scanty. The Bishop's plausible doctrine of the sufficiency of sincerity in any man's religious tenets, to recommend him to the divine favour, is thus commented upon.

"I hope, my lord, there is mercy in store for all sorts of people, however erroneous in their way of worshipping God; but cannot believe that to be a sincere Christian, is to be no more in the favour of God, than to be a sincere Deist, or sincere destroyer of Christians. It will be allowed, that sincerity is a necessary principle of true religion; and that without it, all the most specious appearances of virtue are nothing worth: but still, neither common sense, nor plain Scripture, will suffer me to think, that when our Saviour was on earth they were as much in the favour of God, who sincerely refused to be his disciples, and sincerely called for his crucifixion, as those who sincerely left all and followed him. If they were, my lord, where is that blessedness of believing so often mentioned in the Scripture? Or where is the happiness of the Gospel revelation, if they are as well who refuse it sincerely, as those who embrace it with integrity?" P. 332.

"A little knowledge of human nature will teach us, that our sincerity may be often charged with guilt; not as if we were guilty because we are sincere; but it may be our fault that we are hearty and sincere in such or such ill-grounded opinions. It may have been from some ill conduct of our own, some irregularities, or abuse of our faculties, that we conceive things as we do, and are fixed in such and such or such tenets. And can we think so much owing to a sincerity in opinions, contracted by ill habits and guilty behaviour? There are several faulty ways, by which people may cloud and prejudice their understandings, and throw themselves in a very odd way of thinking; for some cause or other, "God may send them a strong delusion that they should believe a lie." And will your lordship say, that those who are thus sunk into errors, it may be, through their own ill conduct,

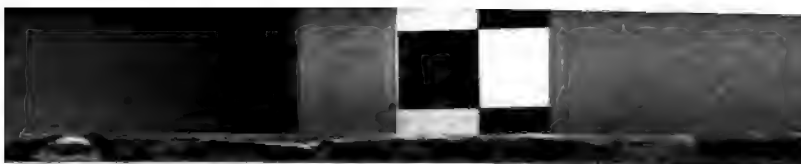
duet, or as a judgment of God upon them, are as much in his favour as those that love and adhere to the truth. This, my lord, is a shocking opinion, and has given numbers of Christians great offence, as contradicting common sense and plain Scripture; as setting all religion upon the level as to the favour of God." P. 334.

For Mr. Law's confutation of the gross sophism which argues, from the mischiefs of unlimited and absolute submission to church authority, against a limited and conditional respect to it, we refer our readers to page 344.

In arguing against sacerdotal absolution, the Bishop was hurried into the hardy presumption of denying a power of forgiving sins even in Christ himself. He in his "preservative" says, "If we look back upon our Saviour himself we shall find that when he declares that the Son of Man had power upon earth to forgive sins, even he himself either meant by it the power of a miraculous releasing man from his affliction; or, if it related to another more spiritual sense of the words, the power of declaring that man's sins were forgiven by God." Thus the Bishop; to which Mr. Law objects the direct assertion of our Lord himself, "But that ye may know that the Son of Man hath power on earth to forgive sins." St. Mark ii. 9, 10. And, in consequence, thus urges him most unanswerably.

"If our blessed Saviour had intended to teach the world, that he was invested with this power, I would gladly know, how he must have expressed himself, to have satisfied your lordship that he really had it? He must have told you that he had not this power; and then possibly, your lordship would have taught us that he had this power. For no one can discover any reason why you should deny it him; but because he has in express words claimed and asserted it. I hope your lordship has not so low an opinion of our Saviour's person, as to think it unreasonable in the nature of the thing, that he should have this power. Where does it contradict any principle of reason, to say, that a king should be able to pardon his subjects? Since there is no absurdity then in the thing itself; and it is so expressly asserted in the Scripture; it is just matter of surprise, that your lordship should carry your reader from a plain consistent sense of the words, to either this or that something or other, the origin whereof is only to be sought for in your lordship's own invention; rather than not exclude Christ from a power which he declared he had, and declared he had it for this very reason, that we might know that he had it. Our Saviour has told us, that the way to heaven is narrow. Your lordship might as reasonably prove from hence, that he meant, it was broad, as that he did not mean he could forgive sins, when he said, "that ye may know, that the Son of Man hath power on earth to forgive sins."

"Your lordship has rejected all church authority, and despised the pretended powers of the clergy, for this reason; because Christ



is the sole King, sole Lawgiver, and Judge in his kingdom. But, it seems, your lordship, notwithstanding, thinks it now time to depose him : and this sole King in his own kingdom, must not be allowed to be capable of pardoning his own subjects." P. 396.

Then having detected him of an utter disbelief of the divinity of our Lord, he subjoins this very serious reproof, upon the score of the Bishop's favourite virtue, sincerity.

" Your lordship has here as plainly declared, as words can consequentially declare any thing, that you do not believe Christ to be God, yet profess yourself bishop of a church, whose liturgy in so many repeated testimonies declares the contrary doctrine, and which obliges you to express your assent and consent to such doctrine. My lord, I here call upon your sincerity, either declare Christ to be perfect God, and then shew why he could not forgive sins, or deny him to be perfect God, and then shew how you can sincerely declare your assent and consent to the doctrines of the church of England.

" This, my lord, has an appearance of prevarication, which you cannot, I hope, charge upon any of your adversaries : who, if they cannot think that to be sincere is the only thing necessary to recommend men to the favour of God, yet may have as much, or possibly more sincerity, than those who do think so." P. 402.

But we find that while we are thus employed,

— — — fugit irreparabile tempus  
Singula dum capti circumvectamur amore.

And can only say that the reader who parts not with reluctance from these inimitable letters must have surrendered to the force of prejudice all relish for genius, and respect for piety.

The next tract, which commences the second volume, leads us to the consideration of a most important, though neglected, subject. Whatever advances may have been made in the present age in Biblical \* criticism, in research into ecclesiastical antiquity, and other branches of theological learning, of which some high dignitaries in the English church have exhibited very splendid specimens, yet to an investigation of those social relations in which christianity clearly places us, we, in the present usual course and train of study, appear to direct much too small a portion of labour and attention. Hence a most fatal and radical error, founded upon an entire misconception of revealed religion, every day gains ground, namely, that the Christian church is not to be considered as a *society under go-*

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\* Bishops Lowth, Newcomb, Drs. Kennicott, Blaney, &c.

† Bishop Horsley, Mr. Howe, &c. &c.

vernment, but only as a sect of individuals, being of this or that opinion, like the several sorts of philosophers: "and so (as the excellent C. Leslie expresses himself) that a man may be an Academic, an Epicurean, a Stoic, a Cartesian, or Aristotelian, or to come nearer to religion, a Thomist or Scotist, and may change his sentiments ten times a day, without being accountable to any. This would make all religion precarious, and suppose mankind perfectly indifferent as to that matter, and to think it of no more consequence than the most trifling disputes." On the contrary, to investigate the nature, to deduce the laws, to ascertain the jurisdiction of the church of Christ was, in the best days of Protestantism, held a speculation of primary and indispensable importance; and that, both for the exposure of the encroaching spirit of Popish domination, on the one hand, and on the other for the prevention of that anarchy and confusion in Protestant churches, which may prove the shipwreck of the faith of thousands.

It must be very satisfactory to the theological student, that his attention is recalled to the nature and constitution of the Christian church, by one so peculiarly qualified for the undertaking as the author of this essay\*: an author more distinguished by eminent services, than by rewards conferred, and one whose slender participation of professional emoluments renders his attachment to the church more conspicuously affectionate, generous, and disinterested.

Among the happiest productions of Mr. Jones may be reckoned this "Essay on the Church." The ideas which there occur, however opposite to modern theories, are such as arise from the purest and best conceptions of the Christian dispensation. They are the joint result of a sagacious understanding and a serious apprehension of the awful nature of his subject. How far his opinions are removed from any consideration of the temporal emoluments and privileges annexed by the civil magistrate to the Christian church, let the following extract bear witness, worthy of the apostolical simplicity of the pen of a Clement, a Polycarp, an Ignatius.

"With these considerations in his mind, and not without them, a reader will be prepared to examine what I have written upon the church. If any of our dissenting brethren should look into this little piece, and find the matter so represented as to engage their attention; my prayer shall be with them, that God may give them the grace to cast out the bitter leaven of a party-spirit; to lay aside all temporal motives and interests, and consider the church (as I have done) only

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\* The Reverend William Jones.

So far as it is related to the other world. To any particular or national church, all temporal alliances are but momentary considerations, which pass away with the fashion of this world; and the church may be either with them, or without them, as it was in the first ages: for the church itself, under the relation it bears to Jesus Christ, abideth for ever." Vol. II. P. viii.

In Chapter the first the distinction between the two societies, the world and the church, is marked, and their most prominent features contrasted with a very masterly hand. Happy the young student who considers, digests, and applies these doctrines, however little they may be warranted by modern authority, or sanctioned by modern examples! If he be susceptible of serious and awful reflection, the conclusion of the eloquent Augustine will be deeply infixd in his mind, "*Fecerunt civitates duas, amores duo.*"

In Chap. II. the means of grace of which the church is the legitimate channel, and the marks of that church are treated with much plainness and distinctness. The subject is considered with the most lucid order, and yet without affectation of metaphysical precision, or that ambitious adoption of metaphysical abstractions, which are equally mischievous in their application to ecclesiastical and to civil polity. We have ever been inclined to think Warburton's famous Alliance not exempted from such an objection. But in the tract before us all is practical, solid, and, what is its peculiar excellence, referable to the spiritual and internal purposes, for which all social order in religion seems to have been intended by its divine author. It will be no objection to a reflecting mind, that some of the marks of the true church here adduced, have been affixed by the Papists to their own anti-scriptural system. For it will by no means follow, because *usurpation* has existed, that legitimate and limited authority is indefensible, nor will it at all affect the cause of truth, that error and imposture have availed themselves of arguments borrowed from its armoury. We know that Satan himself was once transformed into an angel of light. To allegations of this nature, and such have from time to time been made by very eminent writers among the Dissenters, Mr. Jones opposes what Cicero emphatically calls the *libera contumacia*.

Of the harmony, the connection, and gradation of the component parts of the Christian church, Mr. Jones's notions are admirably unfolded.

"Farther enquiry will shew us, that the church is no confused multitude of people, independent of one another, and subject to no common rules; but a regular society, like to other societies, in some respects, and unlike them all in others. It is called a body, a family,



a city, a kingdom. A body is a regular structure, the limbs of which being joined together, are subordinate and subservient to one another, and are animated by the same soul or spirit. So saith the Apostle, "for by one spirit we are all baptized into one body." 1 Cor. xii. 13. It being also called a family, the members of it must have some common relation to one another; being called a city, it must be incorporated under some common laws; and being a kingdom, it must have some form of government and magistracy. Families, cities, and kingdoms, are societies; and the church, being represented by them, must be a regular society. But in this the church differs from all other societies, because they belong to this world, and their rights and privileges are confined to it: whereas the church extends to both worlds, the visible and the invisible, and is partly on earth, and partly in heaven. In its earthly members it is visible; in its rulers, it is visible; in its worship, it is visible; in its sacraments, it is visible. But being also a spiritual society, it hath a life which is hidden, and in the inward and spiritual grace of all its outward ordinances, it is invisible. As a kingdom in which God is Judge, and Christ is a Mediator, and angels and saints departed, are members, it takes in the heaven itself, and is the "heavenly Jerusalem," which is the "mother of us all;" inasmuch, that when we are admitted into it, our "conversation is in heaven," and the angels of heaven are our fellow-servants; all making one great family under Jesus Christ, in whom "all things are gathered together in one, both which are in heaven, and which are on earth." P. 22.

How well this description corresponds with that most beautiful outline of the same holy polity, in the 4th chapter of St. Paul to the Ephesians, from verse 11 to 16, we leave to the judgment of our readers.

The following extract we present to them as of very leading importance; both as it is there asserted, in the most marked contradiction to the claims of the Papists, that Holy Scripture is the sole ground of every doctrine and decision of the true church, to the utter exclusion of the theological lumber of tradition, schoolmen, and canonists; and, on the other hand, in opposition to sectarian anarchy, we are cautioned against the precipitate progress of error, when religion has no other basis than the fretful, and varying whims of individuals.

"The great use of the church is to receive and minister to the salvation of those who are taken out of the world: but this it cannot do without the truth of the Christian doctrine; the church is therefore as an instrument, or candlestick, for the holding and preserving of this sacred light. It is called the "pillar and ground of the truth;" not as if it had any right of making or imposing doctrines of its own; for the ground and the pillar do not make the roof, they only support it; nor doth the candlestick make the light, it only holds the light. And these similitudes will be found just, if we pursue them farther; for as when the pillars are removed, the building must fall; and when the lamp

lamp or the candlestick is broken, the light will be extinct; so if the church be taken away, the truth falls along with it; as we have seen, and do see, in this country." P. 26.

The erroneous opinions "by which men are tempted to leave the church, and which make them easy when they are separated from it," are enumerated in the third chapter. Among these the author, very justly in our opinion, reckons the Calvinistical doctrine of absolute unconditional election to salvation, as superseding all visible ordinances and means of grace. Upon this head his opinions are uncommonly shrewd and pertinent.

Upon "the sufficiency of moral virtue," as another opinion operating to the same end, we cannot refrain from presenting our readers with the author's sentiments.

"A third doctrine which makes the church of no effect, is the sufficiency of moral virtue; and a perilous doctrine it is. It comes forward with a more sober face, but this error hath less of the Gospel than that of enthusiasm or predestination. For on this ground, a man need be of no church, of no sect, nor even a Christian believer; because moral honesty, which forbears thieving and cheating, may be found in a Turk or an Heathen. When people would appear to be what they are not, and endeavour to supply their defects by fine words and plausible pretences, we call them hypocrites: and I will assure the reader, there is a great deal of cant in the world, beside that of fanaticism and affected devotion. Impiety can act the hypocrite upon occasion, and magnify moral virtue when it is set in opposition to the love of God. It is not unusual for persons to praise a man's character; not because they love his virtues, but because they hate his rival. So do some bad men praise morality, because they hate devotion. This is too frequently the case with those who make a false estimate of what they call a good life; leaving out the duties most essential to the life of a good Christian; and these are a very large party. Heresy and schism, till they turn into profligacy, never fail to descant upon the sufficiency of moral duties; and in this they are joined by the whole tribe of Deists, Infidels, and moral Philosophers, who are glad to hear of a rule of morality, (such, by the way, as themselves are to define and determine) which will serve them as a substitute for the Christian life, and all the forms of church devotion." P. 34.

Of the decay and falling off from the church of God, foretold by the prophetic spirit of the Apostolical age, he presents us with a melancholy, but, we fear, a just representation. Would to God that the features of this deplorable apostacy had a less resemblance to the present times? We refer our readers to the third section of the third chapter.

We are well assured our readers will not think that too great a share of our attention has been allotted to this excellent tract. The importance of the subject, the great ability  
with

with which it is treated, independent of our unfeigned respect for its venerable author, required it at our hands ; and, above all, a sincere wish, that dangerous and radical errors, which the tyranny of popular and plausible opinion has made current and creditable, might be early corrected, and right notions presented to the minds of younger students in theology. To them we earnestly recommend it, as containing strong, luminous, and persuasive principles, not merely applicable to the order, the discipline, and the doctrines of the Church of England, but as affording general scriptural, and sound criterions of judging that order, those doctrines, and that discipline, without which no legitimate Christian polity can exist.

We lament that the extent in which we have considered the two last articles in this collection, will prevent the concluding our remarks upon it in this month's Review. But in delivering our opinions on such a body of instruction as these volumes contain, we felt it not to be consistent with our fidelity to the public, or even with motives of a still higher nature, to perform this important task in a slight or perfunctory manner.

*(To be concluded in our next.)*

ART. XV. *Some Remarks on the apparent Circumstances of the War, in the Fourth Week of October, 1795. The second Edition.* 8vo. 68 pp. 1s. 6d. Walter.—Also a French Translation, sold at the same place.

THE meeting of Parliament has been considered by many writers on political subjects, as a fit period for bringing forward such observations on existing circumstances and measures as are most likely to be agitated in the course of the session ; and it has often happened that a clear and temperate display of the subject has operated with effect to do away prejudices and misrepresentations, and to enable the dispassionate part of the public to form a proper judgement on points extremely important to their interests. When the object of a publication is in itself so laudable, we feel ourselves, in common with the rest of our countrymen, under considerable obligations to the writer ; and our gratitude naturally induces us to pass over any little inaccuracies or imperfections, quas humana parum cavit natura, in favour of the general tendency of such a work. We feel, however, a double satisfaction when no such indulgence is required of us ; and it is not only more pleasing, but it is much more suitable to our situation

tion as impartial reviewers of literary performances, to pronounce the favourable verdict of justice, than to acquit on the often fallacious ground of general good character.

With respect to the tract now under our consideration, there is so much to commend and so little to find fault with; that the interposition of lenity is by no means necessary. It is indeed an excellent publication, the object and tendency of which are to set before the public, in very calm but distinct terms, the actual state of this country, the situation of the power with which we are engaged in war, the probabilities of bringing hostilities to a termination, and the precautions which ought to be adopted in order to insure a continuance of peace, and to prevent the acquisition of that blessing from becoming a source of fresh calamities. The facts which it was necessary to bring forward in support of the writer's reasoning on these topics are stated, so far at least as our conception of them goes, with great fairness; and the conclusions drawn from them are such as we believe every candid man will acquiesce in. If we object to any thing in this work, it is the loose and desultory mode in which these facts and conclusions are presented to the reader; which throws over very plain statements and very perspicuous reasonings, an unnecessary degree of obscurity, which, by a little more attention to arrangement, might easily have been avoided. We are the more disposed to take notice of this imperfection, because we are of opinion that, in all essays of this nature, arrangement is of itself a principal merit. A writer who undertakes to instruct, should be particularly careful to deliver his sentiments in so distinct and orderly a manner, that his readers may have no difficulty in catching at once the conclusion he means to establish, or in following the arguments by which it is to be supported. We carry indeed our strictness on this point so far, as not to allow the excuse, which is often made on these occasions, of the necessity of bringing forward a temporary performance, in order to catch the fleeting opportunity of the moment. There can be no doubt that, where a sufficient time is not allowed to a writer duly to weigh the nature of his subject, and to revise what he has written, inaccuracies may be found in works of much intrinsic merit: but we conceive that few persons who undertake to instruct the public, can reasonably be allowed to avail themselves of this excuse; and, least of all, can such writers as the noble person to whom the general voice has given the credit of this performance. If it be true, that the public is indebted to Lord Auckland for the valuable remarks contained in this pamphlet, his lordship's classical taste and mature judgement will induce him to agree  
with

with us in this respect; and he will probably not be displeased that we have so freely commented upon what we think the only imperfection in his work.

The point to which his lordship's reasonings tend, is thus expressed in his 41st Section. "The expediency of bearing and risking something more for the hope, prospect, and essential purpose of restoring general peace, on secure and permanent grounds." That we coincide in this opinion has already been seen on more occasions than one, and particularly from the observations which we made in our last Review, on M. d'Ivernois' very judicious View of the assignats: we, therefore, were glad to find in the present work such solid and irresistible arguments, to encourage the nation to persevere in the contest in which she is engaged, at least, until the operation of inevitable causes, and the effects of her own preparations should be ascertained. Of the former, in addition to the reduction of the French naval force, this author gives us the following animated description.

"Here also I can look with complacency to the situation of our enemies. With them the supplies of the year are not equal to the expence of a month; and the expence of a year is more than the whole amount of our national debt. Their specie, which in 1785 was estimated at eighty millions sterling, is nearly gone from the country, or is concealed. Their taxes are levied, and the exchanges of their interior trade are managed by a scanty supply of specie, by the transfer and barter of the necessaries of life; a mode of existence ruinous to agriculture, and leading to every description of extortion and distress. The amount of the assignats, which have taken the place of the specie, is now said to be eighteen milliards, or seven hundred and twenty millions sterling; the consequent depreciation is in the proportion of seventy-five to one; and there remain no visible resources, but in extremes of violence no longer applicable to the spirit and temper of the people. It is utterly inexplicable how a government so circumstanced, and with fourteen armies to be paid, clothed, fed, and supplied, can find means to exist twenty-four hours.

"From the first introduction of the system of assignats (founded in desperation and iniquity) it was easy to foresee the irretrievable ruin of the French finances, and the bankruptcy of their public debt, which was then solemnly placed under the guaranty of French honour and French good faith; and it was a natural inference, that a failure of the assignats would produce a dissolution of the armies. They are now maintained by putting the physical resources and produce of the country into requisition: it is utterly impossible that this mode can be durable; and we have not heard that there is any other, to which it is possible to recur." P. 14.

Of our own actual state, and the reasons why we should avail ourselves of it to effect a secure and honourable peace, an equally excellent detail is given in the 36th Section.

"We



*Remarks in the fourth Week of October, 1795.* 649

“ We have incurred the chief expences and inconveniences of war ; we have completed arrangements of force, which, by the nature of our commerce and constitution, can never be attained without great delay and difficulty ; our military establishment is high and respectable ; our navy is carried to an improvement and pre-eminence in strength and skill, of which there is no example in our history ; we have prepared, and are sending to sea an expedition, from which it is reasonable to expect important effects : thus circumstanced it is surely wiser to prosecute the war, than to close it on conditions which would oblige us, either to continue the expence of war, or to expose ourselves to a sudden return of dangers and calamities, with the disadvantage of being unprepared for them. Let us have a peace, and not a temporary and short suspension of war ; let us have a peace, such as may make it consistent with prudence to disarm, and such as may afford a good ground of social security ; let it maintain the general balance of power among independent states ; let it exhibit to us France herself with a government (be it of what description it may) consistent, if possible, with her own quiet and prosperity, but at any rate consistent with the safety of other countries.” P. 61.

From what we have said, the general design of this able pamphlet may be collected ; but, in order to do justice both to the intention of the writer, and to the clear and dispassionate manner in which he has detailed it, we must refer our readers to the book itself, which we can confidently assure them is extremely deserving of a serious and considerate perusal. But, before we dismiss this subject, we think it right to make another extract from this performance ; which is important, not only as it conveys to us the real causes and grounds of the war, but as it states with candour and great strength of expression, the probable effect which this unprecedented contest will have upon the general state of Europe, and on the opinions of mankind.

“ § 8. In looking forwards to the end of this conflict, it is some consolation to observe, that all the evils, which we have hitherto suffered by the war, are trivial in comparison of those with which we were menaced by the French, in the visitation of their revolutionary doctrines. The leaders of the French insurrection had, long before the war, conceived the project of rendering the danger general, in order to extricate themselves amidst the general confusion. In their language, “ it was expedient to set fire to every corner of Europe, and to destroy all established governments, by an eruption of the volcanic principle of equality.” To this policy we may attribute their declarations, that all other countries were unhappy, ignorant, superstitious, and enslaved ; that “ a great battle was to be fought between errors and principles ;” and that it was “ the morning of reason dawning upon the earth.” Their declamatory doctrines made some progress ; and they proceeded to issue to all nations their solemn grant of universal fraternity, which was promulgated in all languages with great activity and expence,

“ § 9. At the epoch of the declaration of war against these kingdoms and Holland, the people of the several governments of Europe, without exception, were in a dangerous state of ferment. This had not arisen entirely from the attraction of the new principles. The first successes of the French insurrection, a natural leaning to what was then thought to be the cause of liberty, the revolutions in the Belgic provinces and in Poland, and the total failure of the Austrian and Prussian campaign in 1792, followed by the successful invasion of Brabant, had, all together, excited the admiration of surrounding nations.

“ Every arrangement had been taken in the French ports and armies, to commence hostilities at sea and on the continent, before it could be known in London, or at the Hague, that war was declared. The crisis was awful; and my imagination cannot fix bounds to the evils then impending, if the invasion of Holland had met with the same success which, through the hostility of the elements, and through other causes, it obtained two years afterwards. The great successes of the Austrian, English, and Dutch forces, during the first six months of the war, and the wise and spirited measures adopted and pursued for the security and defence of the interior of these kingdoms, gave a salutary check to the contagion of anarchy.

“ § 10. After the capture of Valenciennes the tide of war turned against us. But men's minds had already revolted against the crimes and sanguinary character of the French revolution. Every individual, who possessed any integrity, any benevolence, or any sense of religion, shuddered when the excesses of a populous and enlightened nation became such as would be hardly credible, if said to be committed by armed savages in a state of intoxication and madness.

“ I turn from the recollection of those excesses to dwell for a few moments on the impression which they have left. The triumphs of a criminal people had not so far dazzled the world, as to subdue that abhorrence of crimes, which a benevolent Creator hath implanted in the human mind. The eyes of men were now opened; and the notion of liberty, raised in the cradle of terror, amidst crowded camps and over-flowing goals, was considered as a phantom, a deception, a monstrous dream in a delirium.

“ § 11. France will long serve as a beacon to other nations. The cruelties which followed the seizure of ecclesiastical property, the avowal of infidelity and atheism, which seemed to serve as a pretext for robbing the churches, the profligacy of manners, encouraged by the new code of divorces, the requisitions against the farmers and shopkeepers, the law of the maximum, the forced loans, the compulsory enrolments, the domiciliary visits, the judicial massacres from prepared lists, were all admonitions to other countries to look with revived attachment to their own governments, in the worst of which some protection was given to life, property, and the exercise of religion. To Englishmen the comparison presented new grounds of fair national pride; it led them to contemplate and to cherish the whole system of their own civil and ecclesiastical establishment.

“ To all mankind one awful lesson will remain in the history of the leaders of the French insurrections, which, in the language of  
one

ne of its principal leaders, is, "a recital of crimes punished:" One set of miscreants rapidly succeeded another, by a sort of hereditary succession, and every new administration murdered its predecessors. Thus it was that men, inveterate enemies of each other, were frequently brought together to the same scaffold, and at the same moment with the innocent victims of their cruelty. Many have escaped public execution by the resource of suicide; and others (whose moral punishment is perhaps the most severe) still survive." P. 17.

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ART. XVI. *A complete Course of Geography. By Means of instructive Games, invented by the Abbé Gaultier. The second Edition, corrected, improved, and divided into two Parts.—Part the first, containing the Game of simple Geography; viz. that which teaches the Names and Situation of the different Countries and Places of the Earth.—Part the second, containing a Geographical Game applicable to the artificial Globe or Sphere, and illustrative of ancient and modern History. To which is prefixed, A Treatise, or short Account of the Artificial Sphere. Folio. 11. 11s. 6d. Elmly. 1795.*

THOUGH it is not usual with us to notice mere republications; yet, where it may be likely to render service to the public, or where the additions are such as to make almost a new work, which happens in the case at present before us, we do not hesitate to deviate a little from our rule. In this ingenious publication, the learned author has certainly provided, what some of the wisest men, both of ancient and modern times, have considered as a desideratum in systems of education: a method in which amusement and useful learning are so blended together that, as Locke observes, children may thereby be "cozened into knowledge." Such methods of instruction are alledged to have these advantages: 1. That, as they give an agreeable form to the subject under consideration, children are not liable to be discouraged either by the dryness of the matter, or the harshness of the manner of instruction: 2. That they obviate the common prejudice of associating the ideas of labour and weariness with that of study, a circumstance which frequently has an influence on the whole course of their lives. 3. That they are more suited to the tender age and delicate organization of children; any fatiguing application being more likely to check than encourage the development of their faculties, both moral and physical. Lastly, As Plato has remarked, they tend manifestly to render the dispositions of children more mild and tractable, which



which may be regarded as the grand foundation of all moral perfection. Penetrated with a lively sense of these advantages, the learned Abbé Gaultier, it seems, has treated in this manner most of the branches of learning that enter into the course of a child's education, forming of them so many several games. Those that have thus been handled by the Abbé are grammar, history, foreign languages, and the first principles of ethics, besides geography, the subject of the publication before us. When these first made their appearance in the Abbé's native country\*, they were received with the most flattering marks of approbation, and were speedily adopted in many houses of education. The Academy of Inscriptions and Belles Lettres at Paris, in giving an account of these plans of the Abbé in 1787, spoke of them in the highest terms, not only as being founded on principles the most just, but as having produced, under their immediate inspection, the very ends and benefits proposed; the account given by them of the animation and delight with which the children entered upon their studies, is curious, and would redound much to the credit of the Abbé, did our limits admit of so long an extract. To interest in a more direct manner such feelings as it is wise to take early advantage of, to give children a timely sense of shame, and excite an useful spirit of emulation, by means of counters rewards and punishments are distributed, admirably calculated to keep alive the attention, and stimulate the efforts of children. This part of the plan obtained particular applause from the Academy of Belles Lettres.

The professed aim and design of the author in these games, is not only to render the pupil acquainted with the names of particular places, but so intimately acquainted; besides, with all the relative circumstances of situation, climate, &c. that by the latter being presented to his consideration, the name of the place shall immediately suggest itself to the mind; they are so contrived, therefore, as to be in some degree the converse of each other. In the first Part (which the Abbé calls the Game of simple Geography, and which was the only one introduced into the first edition) by means of counters or balls, containing the names of different places, the pupil, by drawing a counter, is to explain the situation of the place proposed, so as to point it out in the maps annexed. The second game, which illustrates more particularly the artificial sphere,

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\* Some of them were dedicated and presented to the then Dauphin of France.

† See les Actes de l'Académie, Avril and Mai, 1787.



and refers to ancient and modern history, is again subdivided into two parts. In one the pupil may be said to play with the instructor, in the other, the instructor with the pupil. By the first game, the instructor is to think of some place, which the pupil, by means of a certain course of questions, is to discover. A table of such questions (for instance, if it be land or water, a country or a town, an island, volcano, &c. &c.) is provided in an elegant engraving, at the head of which the author acknowledges himself indebted to a young lady of high rank, for her assistance; whom, from the initials, and the work being dedicated to Lady Amelia Spencer, we conclude to be Lady Charlotte Spencer, third daughter of his Grace the Duke of Marlborough. By the second game the instructor is to give the pupil some characteristic, or distinguishing mark of a place thought of, either as situated on the globe, or known for any striking historical transaction, and the pupil is to determine the place thought of accordingly.

From this short account of the Abbé's plans, it cannot but be plain that they are well calculated both to exercise the memory, and to train up the pupil to a regular and orderly course of investigation and enquiry, which may be of advantage to him in several other circumstances of life. Our purpose will be answered if we have been able to convey some notion to the reader of the nature of the work, which we cannot but pronounce to be a valuable acquisition to parents and other instructors of children. In the execution of his plan, the Abbé will be seen to have laboured under many disadvantages as a foreigner, which the candid reader will readily excuse; and, indeed, considering the extent and variety of matters contained in it, he may perhaps be rather inclined to wonder it could be rendered so correct.

Before we take leave of the Abbé, we think it not amiss to notice another of his works (namely *The rational and moral Game*, published in France in 1787, and translated into English in 1791). This game is admirably calculated to draw forth the latent talents of youth, and form their minds to various exertions. The instructor, after having mentioned to his pupil the circumstances in which some known character of ancient or modern times may particularly have been, asks him what he would have done or said, had he been in the same situation; or, proposing to him some action or maxim, requires him to state the reason why he approves or disapproves of it. By the various answers given, the minds of the several pupils are exercised; and, if none should happen to reason rightly, then a reference to the history serves excellently to correct any false judgments they may have formed. We heartily

hope

hope this learned and ingenious foreigner may be liberally rewarded by the patronage of the public, for his useful and entertaining labours.

This geographical course is ornamented with many suitable maps, engraved by Neale, and ample explanations of the terms of geography, and the method of playing the games.

ART. XVII. *Medical Histories and Reflections. Vol. II.*  
By John Ferriar, M. D. Physician to the Manchester Infirmary, Dispensary, Lunatic Hospital, and Asylum. 8vo. 263 pp. 4s. Cadell and Davies. 1795.

THE favourable reception the former volume of Medical Histories met with from the public, encouraged the author to continue his inquiries into the success attending different modes of treating diseases. The observations on Dropsy, and on Insanity, which formed a considerable portion of the first volume, are here resumed. We shall lay before our readers some of them, with the result of Dr. Ferriar's practice in those diseases.

OF INSANITY.—“The most general causes of insanity, which I have had occasion to notice,” the author says, p. 93, “are hard drinking, accompanied with watching; pride; disappointment; the anguish arising from calumny; sudden terror; false opinions respecting religion; and anxiety in trade; and in women, disappointment in love.” To these are added, suppression of eruptions, extinction of continued fevers, or of pneumonic inflammation; the extension of scrofula to the glandular parts of the brain, and the irregularities of circulation produced in the puerperal state. In recent cases vomits occasionally repeated are useful, but these in young plethoric subjects should always be preceded by bleeding. Antimonial preparations in nauseating doses are also proper; the uneasy sensations they excite seem, the author thinks, to recal the patient's attention to a regular train. Purgatives should be given in moderate doses. The author tried the melampodium, in many cases, but thinks it is not superior to other cathartics. After trying the effect of various medicines in this class, he gives the preference to calomel. As great expectations have been conceived of the use of mercury in this disease, continued until it produced its specific effect, the author tried it upon several of his patients, but with little benefit. The liberal use of bark and wine, he says, is clearly indicated, in many cases of melancholy,



melancholy, as a weak pulse, want of appetite, flatulence, emaciation, and expressions of grief and fear, similar to the low delirium in typhus, are often united in this complaint. Each of these heads is illustrated by cases in which the remedies recommended were used. The author concludes his account of insanity with the following observations.

“ A system of discipline, mild but exact, which makes the patient sensible of restraint, without exciting pain or terror, is best suited to these complaints. In the furious state, the arms, and sometimes the legs, must be confined, but this should never be done when it can possibly be avoided. When the patient is mischievous and unruly, instead of ordering stripes, I shut him up in his cell, order the window to be darkened, and allow him no food but water-gruel and dry bread, till he shews tokens of repentance, which are never long delayed upon this plan. Previous to this kind of punishment, I find it useful to remonstrate, for lunatics have frequently a high sense of honour, and are sooner brought to reflection by the appearance of indignity, than by actual violence, against which they usually harden themselves.

“ Though I would exclude every thing painful and terrible from a lunatic house,” the author goes on to say, “ yet the management of hope and apprehension in the patients, forms the most useful part of discipline. It has long been my wish that a room might be appropriated in our hospital to convalescents, and that the privilege of admission to it might be made the reward of regular behaviour among the patients. Such a distinction would act powerfully in creating a habit of self-restraint, the first salutary operation in the mind of a lunatic. For, in the cure of diseases of this nature, the patient must minister to himself; medicine may restore him more early, and more completely, to the command of his intellectual operations; discipline must direct him in their exertions.” P. 109.

We cannot conclude our account of this section without expressing our satisfaction at the humane and judicious plan the author has adopted in the treatment of this unhappy class of patients, and at the truly benevolent idea he has thrown out for the further amelioration of the situation of those under his immediate care, which we hope he will soon be enabled to carry into effect.

**REMEDIES OF DROPSY.**—The author has, in this volume, related the cases of fifty-six patients afflicted with dropsy, which joined to forty-seven given before, make one hundred and three cases. The following is the result of his practice :

“ Cream of tartar has been given,” he says, p. 162, “ in forty three cases; of these thirty-three have recovered; nine have died; three have been relieved\*.

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\* Here is some mistake, the Author probably meant 45 instead of 43.  
“ Digitalis

" Digitalis has been given in twenty-nine cases, of which eleven were cured ; seven died ; two were relieved ; nine were not relieved.

" The tonic pills have been given in twelve cases, of which six were cured ; three died ; two were greatly relieved ; another received no benefit.

" The bark, with tincture of cantharides, cured four cases of dropsy from conversion ; and relieved one, more than any other medicine had done.

" Two of the cases afforded rare instances of the beneficial effects of mercurial friction, joined with a diuretic, in dropsy of the ovarium.

" The other remedies were given in too small a number of cases, to justify any general conclusion."

This is certainly a more encouraging account of the effect of medicine in dropsy than has been generally received, and hardly agrees with the opinion of the almost incurable nature of the disease when confirmed, which is commonly, and we fear too justly entertained. It seems also, in some degree, contradicted, by an observation of the author, at the beginning of this section. " The majority of dropical disorders," he says, " are inevitably fatal." P. 116. Yet thirty-three out of forty-three dropical patients were cured with cream of tartar : and these not light cases, for " two were cases of hydrothorax, fifteen were the most dangerous complications of dropsy, five were cases of ascites alone ; the rest of anasarca." We do not say this, however, from any distrust of the fidelity of the author's relations, but our fear is, that similar success must not at all times, and in all places, be expected. At the same time we hope what is here advanced will encourage other practitioners to make similar observations, which cannot fail, in the end, to be productive of great public benefit.

On the prevention of fevers in great towns, the author has given some valuable observations ; and although they are particularly addressed to the magistrates and inhabitants of Manchester, and relate to a form of police he recommends to be adopted by them, they are equally interesting and necessary for all large communities.

OF THE EFFECT OF PNEUMATIC MEDICINE.—The zeal with which the patrons of the new philosophy, as it is called, circulate their accounts of the effect of different species of airs, on a variety of diseases, induced Dr. Ferriar to make a trial of them. Eight cases have only occurred suitable to his intentions,

" From these cases, as far as they extend," the author says, p. 240, we cannot draw any conclusion highly in favour of the pneumatic medicine. No benefit was obtained from a long course of it, in a case

case of tubercular phthisis, where it was ascertained by dissection, that suppuration had not taken place. In a very recent case of phthisis, the relief afforded by the hydrogen was very trifling, not equal to what I have produced in similar cases, by common methods of practice. But what has most disappointed me, is the want of efficacy in this medicine, in a curable disease, a common case of peripneumony, in which the patient recovered by the usual remedies. In one case the patient was greatly relieved from his complaints, by ordinary medicines, after a long ineffectual course of hydro-carbonate. I have no reason to suspect want of accuracy in administering the gases here. They were prepared exactly according to Mr. Watt's directions; in the beginning of most of the observations, they were exhibited in my presence, and I have carefully noted every accidental omission. That they were given in doses sufficiently strong is evident, from the intoxication or delirium, which was produced in most of these instances. On the other hand," the author adds, "it must be confessed, that the hydrogen gave much relief to one patient, in the advanced state of phthisis, and that some benefit resulted from it, in a chronic asthma. As far as my observation goes, therefore, I have only found the pneumatic medicines palliate, and even that effect has proved but transitory."

The author intends continuing his experiments, and from his candour and impartiality, the public may expect that the value of these medicines, which has been so greatly over-rated, will be fairly appreciated. On the conversion of diseases, a subject little noticed by medical writers, and the dilatation of the heart, which were treated of also in the first volume, we meet with many ingenious and valuable observations, which we must be content thus generally to mention. The volume concludes with an appendix, containing a defence of a paper entitled, *Arguments against the Doctrines of Materialism\**, published in the last volume of the *Memoirs of the Manchester Society*, in answer to Dr. Tatterfall. The author confines himself to the task of exposing the misrepresentations of his antagonists, which he does with great good humour and ingenuity, rightly observing, that the facts, on which his argument is founded, cannot by any sophism be overturned.

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\* See British Critic, Vol. II. p. 364.

ART. XVIII. *The Naturalist's Miscellany, or coloured Figures of natural Objects, drawn and described immediately from Nature. Vol. V. and VI.* 8vo. 11. 6s. or 1s. 6d. each Number.

*Vivarium Naturæ, sive rerum naturalium variæ et vividæ icones, ad ipsam Naturam depictæ, et descriptæ.* Nodder. 1794 and 1795.

WE return with peculiar satisfaction to the mention of a work, in which so much classical elegance is united with so much curious and accurate knowledge in natural history. Since the publication of our former account\*, we have frequently reproached ourselves for having omitted to notice the peculiarly elegant style in which the Latin descriptions are penned; but justice has lately been done to the merits of the writer, by so consummate a judge in such matters, that we cannot better make atonement for our omission than by citing his words. Dr. Parr in his late pamphlet, in answer to Dr. Combe, thus fully expresses his opinion: "More than once it has fallen in my way to see some botanical pieces, written by Dr. Shaw, of the British Museum, and happy am I in this opportunity of declaring the delight I felt from the pure and flowing Latinity, the apposite and lucid expressions, the delicate sentiments, and the harmonious periods which adorn his charming compositions." P. 71. Suffice it to add, that in the various subjects of description which occur in the *Naturalist's Miscellany*, Dr. Shaw is no less happy than in those botanical productions which Dr. Parr had seen. We shall subjoin a specimen in which the learned author declares his adherence to Peiresc's solution of the reputed blood showers recorded in history, a curious subject, and very ably handled. It occurs in the description of the *Papilio Atalanta*, which we shall therefore insert entire, together with the English account corresponding.

"In formosissimis, quotquot generat Britannia, insectis habendus Papilio Atalanta ex cruce oritur, quæ plerumque urticæ vulgaris cui insidere solet, folia depascitur. In pupam seu chrysalidem mense Julio et Augusto ut plurimum convertitur, è qua diebus sedecim seu octodecim erumpit Papilio.

"Pleraque insecta lepidoptera simul atque è chrysalide liberantur, vel cum primum se fugæ commiserint, guttas aliquas liquoris cujusdam colorati, ut plurimum magis minusve rubri, solent emittere. Hoc in plurimis speciebus communibus sæpissimè cernitur; in papilione scilicet urticæ, Atalanta, Polychloro, reliquisque; et, ut taceam simile quidam velle naturam in cæteris animalibus recens natis, dignum est ut

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\* Brit. Crit. Vol. II. p. 439, for Dec. 1793. Art. XVI.  
præcipuè

præcipuè notetur, cum optime explicet phænomenon, non modo antiquis temporibus, sed et recentioribus, prodigii loco habitum; guttarum nempe sanguinearum ab aere descensum, quem memorant varii scriptores, Ovidius præcipuè, inter portenta quæ, trucidato Cæsare, Romanorum animos turbarunt.

Sæpe faces visæ mediis ardere sub astris :

Sæpe inter nimbos guttæ cecidere cruentæ.

Rem miram quæ diu crux erat philosophorum, verisimiliter explicasse primus videtur celeberrimus Peirescius, qui in Gallia anno millesimo sexcentesimo octavo suis oculis phænomeni vestigia examinavit, sibi que persuasissimum habuit provenisse guttulas rubras è papilionis specie, papillone fortasse urticæ, id temporis præter solitum abundante, præcipuè prope loca ubi nimbus cruentatus ceciderat. In hanc sententiam ivit Swammerdamus, qui tamen non *avrotyx* fuisse videtur. Eo me magis de hac re intelligenda sollicitum sentio, quod noverim auctorem, cujus me nomen jam effugit, non modo de causa hujusmodi imbris, sed et de ipso imbre omnino dubitasse. Satis tamen probavit Peirescius, oculatus testis, revera devenisse à papilionibus circumvolitantibus humorem prædictum, quasi sanguine rubentem; cumque de eo sententiam firmaverit acutissimi Swammerdami judicium, vix possit dubitari quin peritissimorum horum hominum sagacitas rem difficillimam acu tetigerit."

"The Papilio Atalanta is one of the most beautiful of the British insects, and proceeds from a caterpillar, which feeds on the leaves of the common nettle. It generally changes to a chrysalis in the month of July or August; from which, in about the space of sixteen or eighteen days, emerges the complete insect.

"The papilionaceous insects in general, soon after their enlargement from the Chrysalis, and commonly during the first flight they take, discharge some drops of a coloured fluid, which in many species is of a red, more or less intense. This may be frequently observed in some of the most common species, as the *P. Urticæ*, *Atalanta*, *Polychloros*, &c. and is a circumstance which, exclusive of its analogy to the same process of nature in other animals, is peculiarly worthy of attention, from the explanation which it affords of a phænomenon sometimes considered, both in ancient and modern times, in the light of a prodigy; viz. the descent of red drops from the air, which has been called a shower of blood: an event recorded by several writers, and particularly commemorated by Ovid among the prodigies which took place after\* the death of the great dictator.

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\* It should be observed that Ovid, whom the Doctor quotes, speaks of these prodigies as previous to the death of Cæsar,

Signa tamen luctus dedit haud incerta futuri.

Virgil, whom perhaps he had still more in his recollection, but could not cite because he does not mention the shower, makes them subsequent.

Ille etiam *extincto* miseratus Cæsare Romam.

It is curious enough, that Dryden has committed the contrary error, and translated Virgil thus,

He *first* the fate of Cæsar did *foretell*,

And pitied Rome, when Rome in Cæsar fell.

"Sæpe"



- " Sæpe faces visæ mediis ardere sub astris :
- Sæpe inter nimbos guttæ cecidere cruentæ.
- " With threat'ning signs the low'ring skies were fill'd,
- " And sanguine drops from murky clouds distill'd.

" This highly rational elucidation of a phenomenon, at first view so inexplicable, seems to have been first proposed by the celebrated Pieterse, who, with his own eyes observed the vestiges of an appearance of this kind in France, in the year 1608, and was clearly convinced of its real origin; viz. the discharge abovementioned, proceeding from a species of butterfly, probably the *P. Urticæ*, which happened during that season to be uncommonly plentiful in the particular district where the phenomenon was observed. The same idea was also entertained by Swammerdam, though he does not appear to have verified it from his own observations. I am the more particular on this subject, as I have seen in some author, whose name I do not at present recollect, this solution, and even the appearance itself regarded as in the highest degree improbable: but the ocular attestation of so eminent a character as Pieterse, and the full persuasion of a reasoner like Swammerdam, are surely sufficient to establish not only the credibility but the certainty, both of the phenomenon itself and its explanation." Vol. V. pl. 157.

Such excursions, for the sake of curious or elegant illustration, are interspersed occasionally; as for example, in the account of the Shell Dione, pl. 163, where Dr. Shaw gives an epigram of Ausonius, with a new translation, and two Latin versions, one by a friend, the other by himself, of a passage cited from the Botanic Garden, which appears in the English part. Under the article of the common flea, which, by the mode of treating it is rendered very pleasing, we have a citation from Aristophanes, and a copy of verses from the Christ Church *Carmina Quadragesimalia*, both of which are well translated in the subsequent part. Even the *Pediculus* is rendered interesting by several classical allusions, and some discussion of the disorder phthiriasis. The opinion of the Doctor on this subject is, perhaps, rather bold. He ventures to express doubts, whether a real and genuine *phthiriasis* (considered as a primary disease) has ever appeared: but he alledges reasons which certainly have considerable force. But why may we not ask, should this be suffered to continue a matter of doubt? A celebrated literary character, often mentioned by Boswell, as intimate with Dr. Johnson, is said to have died with that disorder upon him. The medical gentlemen who attended him, as he was a man of fortune, were probably of the first eminence, and are probably also still living: from them, therefore, all the facts may be known, how the disorder made its appearance, what modes of cure it resisted, &c. and surely these

these things ought to be enquired, before such evidence of facts shall perish. The most remarkable creatures described in these two volumes are the *Diogenes Crab*, pl. 160; the *European Bee-eater* pl. 162. from an unpublished drawing, as we understand, of the celebrated Edwards, a most beautiful bird; the *Head of the Dido*, from the Ashmolean Museum at Oxford, pl. 166; the *White-fronted Owl*, pl. 171, a diminutive species never before figured; the mailed *Coccus*, pl. 182, a microscopic insect found on plants of the *cryptogamia* class; the *Lepidopterine Mite*, pl. 187, an acarus which infests the wings of butterflies, and the rest of that tribe; the *Duck Barnacle*, pl. 191, in which the curious fancies of the old naturalists are well recorded; the *Australian Frog*, pl. 200, a deformed, but very curious species, from New Holland; the *single finned Lophius*, pl. 203, a most extraordinary fish, of which the Doctor doubts whether it is really a *Lophius*, or a foetus of the trichechi, or any of the cetaceous tribe; the *Aculeated Aphrodita*, pl. 205, or Sea Caterpillar; with the *Clavate*, pl. 154; and *Fasciculated Ascidia*, pl. 214. We cannot undertake to enumerate all the curious particulars contained in these entertaining volumes; but we can answer for it, that these now mentioned will abundantly reward the curiosity of those who turn to the plates and descriptions. The plates continue to be well coloured, and the letter-press very good.

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ART. XIX. *Remarks on the Statement of Dr. Charles Combe. By an occasional Writer in the British Critic.* 8vo. 94 pp. 1s. 6d. Bell, Oxford-street. 1795.

WE consider ourselves as parties in the event which gave occasion to this controversy, and it is this consideration alone which obliges us to abstain from taking that extensive notice of the pamphlet before us, to which its merits as a composition pre-eminently entitle it. We must content ourselves with recommending the perusal of it to men of learning, taste, and virtue. In justice nevertheless to the indubitable integrity of our learned coadjutor, we think it necessary to say, that the proofs here adduced, on pecuniary matters, as well as the authentic written documents which we ourselves have seen, completely vindicate his honour, and his friendship, from the unbecoming accusations of the surviving editor of Horace. Some political topics are introduced, which have no immediate connection with the original dispute, but find a place

place here in consequence of some insinuations in the former pamphlet, which appear very unjustifiable. What this able writer here alledges in his own defence, we have read with much attention, and unaffected pleasure. As he has thus consulted his own dignity, and complied with those emotions of delicacy, so inseparable from a generous mind, we trust that his time and talents will hereafter be employed in a manner more agreeable to himself, and upon subjects of more general usefulness to the public.

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ART. XX. *A System of Divinity in a Course of Sermons on the first Institutions of Religion; on the Being and Attributes of God; on some of the most important Articles of the Christian Religion, in connection; and on the several Virtues and Vices of Mankind: with occasional Discourses. Being a Compilation from the best Sentiments of the polite Writers and sound Divines, both ancient and modern, on the same Subjects, properly connected, with Improvements, particularly adapted for Families and Students in Divinity. Volume I. By the Rev. William Davy, A. B. Lustleigh, Devon. Printed by himself; pro Bono publico. 1795. 8vo. 328 pp.*

WE can scarcely conceive a more striking proof of honourable and laborious zeal, or, on the whole, a more extraordinary production than the present book. A clergyman, desirous to diffuse the most important branches of sacred science, by compiling the sentiments of the ablest writers into a system of divinity, attempts to publish his work by subscription in six volumes, 12mo. A tolerable list of subscribers appears, but their number being thinned by desertion, he is left, at the end of his enterprise, 100l. out of pocket, out of about 270 which he had expended. This happened in 1786. Not discouraged, though by no means in circumstances to sustain such a loss, he contracts his necessary expences, and continues to labour assiduously towards improving his compilation, and preparing it for a second edition. That being effected, but the author equally unable to risk a second loss, and to procure a second subscription, how does he proceed? By a mode the most singular that was ever attempted, and one that evinces the most indefatigable perseverance. He constructs a press *himself*, he purchases old types at a cheap rate, and by his own manual labour, pursued unremittingly for five months, he produces 40 copies of a specimen, consisting of 328 pages, besides prefatory matter; and these he distributes to such persons as he thinks

most likely to appreciate the real value of the work, and to assist it if approved. It cannot indeed be affirmed, that the typography thus produced is fit to rival that of Bulmer or Bodoni, or that it is free from errors; but, though its imperfections are obvious enough, when the mode of production is considered, it appears a very extraordinary effort. Contractions, and a few awkward expedients, are very excusable, and insufficient to remove the wonder of seeing such a volume executed by a single person, untaught in the art, and with implements so uncommonly imperfect.

The present specimen consists of eleven sermons, and the first page of a twelfth, on the following subjects. 1. On Baptism in General, its Antiquity and Christian Institution, its Form, Matter, and Mode of Administration. 2. Of the Necessity and Advantages of Baptism, our Engagements in it, and the excepted Cases in which the Benefits may perhaps be expected without actual participation. 3. Of Regeneration in Baptism. 4. Inferences drawn from the same Subject. 5. Of the Baptism of Infants, and their Right to it. 6. Their Capacity for it, the Advantages of it, with the Duties and Engagements of Sponsors. 7. On Confirmation; its Origin, Mode, and Necessity. 8. The Qualifications for it, the Advantages of it, and the Duties after it. The author, having now discussed these initiatory points peculiar to Christianity, proceeds next to the more general doctrine. 9. Is on the Being and Nature of God, as proved from Reason. 10. The Continuation of the same Subject, with the Addition of the Proofs taken from the Ancients, and from Scripture, and a few Words on Atheism, 11. On the proper Conceptions concerning God, and the Removal of Prejudices, with Inferences from the preceding Doctrines. The twelfth Sermon, which is only begun, is announced in its title as on the Unity of God.

Such are the topics which this worthy and indefatigable divine has, by his own personal labour, presented to a few, as a specimen of his whole work. It appears, though we have not an opportunity of comparing, that the whole is very greatly augmented since it was first published; and we do not hesitate to pronounce, that if it could fully be completed for general sale, it would form a very useful and excellent acquisition to the public. It has been, as the author informs us, the labour of thirty years, and certainly the labour has not been bestowed in vain. Though it is professedly a compilation, the parts are so blended together, that it is not easy to trace whence the writer has selected them; and we doubt not that he might, without much difficulty, have passed it as an original work.

work. Perhaps also, without much impropriety, for, if he has adopted only the sentiments in general of other writers, without their words, it may be altogether as original as many publications which are so announced. We shall give one or two specimens of this production, from the *Sermons on Baptism*, in which the author appears throughout as a very able advocate for the doctrines and practice of our church. After stating the scriptural authorities for the doctrine of regeneration in Baptism, he thus proceeds.

“ All which things, considered together, it is not reasonable to be conceived why so great a scruple should be made of those expressions which our church useth in her office of baptism, of “ being regenerated, and born again by baptism, and being thereby made the children of God, and heirs of eternal life:” (i. e.) by entering into this covenant, they are put into a state and capacity of all the blessings of the Gospel, if they do not neglect the duties on their part, the condition which that covenant requires of them. For all this is, in truth, no other than what the Scripture itself says of baptism, and ascribes to it, when it calls it “ the Laver of Regeneration ;”—when it declares the Spirit to be conferred in it, and says that “ as many are led by the Spirit of God, they are the sons of God, and heirs of eternal life.”

“ So that our church, in her highest expressions concerning the benefits and effects of baptism, says nothing but what is very agreeable both to the expressions and sense of Scripture. And thus also,

“ Not only the ancient fathers spake of this matter ; but so likewise do all the liturgies of the reformed churches, in the offices and forms appointed by them for the administration of baptism.

“ So that it seems a very affected singularity to take exception at such expressions as have constantly been, and still are used, in all Christian churches, and in the Word of God.” P. 74.

On infant baptism he has, among others, these important remarks.

“ It is well known that the Jews baptized, as well as circumcised, all profelytes of the nations or Gentiles, that were converted to their religion. And if any of those converts had infant children then born to them, they also were, at their father's desire, both circumcised and baptized, if males ; or, if females, only baptized, and so admitted into their religion. The child's inability to declare and promise for himself, was not looked upon as a bar to his reception : but the desire of the father to dedicate him to God, was accounted sufficient to justify his admission.

“ Nor does the ceremony of baptism appear to have been used among the Jews, upon such extraordinary occasions only ; but it seems rather to have been an ordinary rite, constantly administered by them, as well to their own, as to the children of profelytes. For, the Mishna prescribes the solemn washing, as well as circumcision of  
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the child ; which, therefore, cannot reasonably be interpreted, if it is not to be understood of a baptismal washing.

“ This, therefore, being the constant practice of the Jews, and our Saviour, in his commission, making no exception ; but bidding his Apostles “ Go, and disciple all nations, baptizing them, &c.” we think, is a sufficient argument to prove, that he intended no alteration in the objects of baptism ; but only to exalt the action of baptizing, to a nobler purpose, and a larger use.

“ When a commission is given in so few words, and there is no express direction, what they shall do with the infants of those who become disciples, the natural and obvious interpretation is, that they must do in that matter, as they, and the church in which they lived, always had done.” P. 122.

We must here take leave of Mr. Davy, but shall feel much satisfaction, should we be at all instrumental in procuring for him the great object of his long continued, peculiar, and meritorious labours; the power of producing his whole work, in a proper manner, for the use and advantage of the public.

## BRITISH CATALOGUE.

## POETRY.

ART. 21. *Ode to the Hero of Finsbury-Square, congratulatory on his late Marriage, and illustrative of his Genius as his own Biographer, with Notes referential.* By Peregrine Pindar, Gent. 4to. 28 pp. 2s. 6d. Herbert. 1795.

Whatever the subject may be, this poem is not without a portion of humour and spirit ; witness these lines.

There is a fellow, by the town supported,  
With figure ludicrous, and roguish face ;  
Him bards have oft abus'd, and often courted,  
So that the varlet's said to thrive apace.  
He bears an instrument of brazen stuff,  
His parts are hollow, and his name is PUFF.

Again—

But come, kind PUFF, to bold adventurers dear,  
Whose microscopic qualities profound  
Can bring remotest objects very near,  
And swell a shilling into fifty pounds.

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Come, and perchance my hero, gracious creature,  
May, for thy sake, forgive my naughty metre.

We fear his hero will not forgive this naughty metre, which we  
own has made us smile. A humorous frontispiece is prefixed.

- ART. 22. *Odes on Peace and War; written by many eminent and distinguished Persons.* 8vo. 184 pp. 3s. Debrett. 1795.

These were the academic exercises of the Bishop of Worcester, Maſon, Hayley, Sir James Marriott, Lord Fitzwilliam, and other accomplished and well-known personages, between the years 1748 and 1763. We suppose they are faithfully reprinted, and from the style of the preface, short as it is, we are induced to believe, that the public are indebted, on this occasion, to a gentleman of whose travels through Germany we gave an account in a preceding Review.

- ART. 23. *The Summer's Day, with Night and Death. Poems, by a Gentleman of Covent-Garden Theatre.* 12mo. 63 pp. 3s. Lubbock. 1795.

We hope this gentleman is a better actor than he is a poet.

- ART. 24. *The Cap, a satiric Poem, including most of the dramatic Writers of the present Day. By Peter Pindar, Esq.* 4to. 41 pp. 2s. 6d. Ridgway. 1795.

This is not a contemptible poem by any means; but what the genuine Peter Pindar will say to it, we know not. The famous Lord Chesterfield discovered that his valet had worn his clothes, by finding in the pockets letters from the fellow's mistress, ill spelled, and worse written. So the lovers of the true and veritable Peter will find, that some impudent wag has assumed their friend's garb, but without his ease of appearance and facetiousness of manner. Folly, after due deliberation on the different pretensions of the more eminent dramatic writers of the day, is made to give the Cap and bells to Mr. Roaden.

- ART. 25. *Court Fees; or, the Mayor and Cobler, a Tale; with other Poems. Inscribed to Peter Pindar, Esq. By William Lewis.* 12mo. 1s. Hookham. 1795.

The Delphic laurel will certainly never shade the brows of Mr. Lewis, who, to the dull tale of the Mayor and Cobler, has added two or three ill-chosen and ill-told jests, in limping metre and discordant rhymes. The publication is very short, and has a neatly engraved vignette—a monkey holding a pair of scales.

- ART. 26. *The Temple of Folly, a Poem, in heroic Verse.* 4to. 20 pp. 1s. Walkins. 1795.

In the first page of this poem are these lines,

Thou nurse of arts, of liberty, and arms,  
Encircling all things that in nature chorms.

Few readers, we apprehend, will be able to go further than this specimen.

ART. 27. *Elegy on Mr. Thomas Tupper, and other poetical Pieces, by S. Whitcomb.* 4to. 20 pp. 1s. Matthews. 1795.

The friendship of the writer is more animated than his poetry; and the reader would probably choose to be the subject of the first, rather than of the latter.

ART. 28. *The Travels of Cyllenius, a Poem. Canto 38, &c. to 60.* 1s. each. Whites. 1795.

We find this poet first at his thirty-eighth canto. How he arrived there we know not, for as he writes apparently to no end, so does he also without a beginning. Twenty-three cantos of rhymed prose, containing political rhapsodies, following each other without a plan, are not likely to attract many readers. The author writes probably with ease, as he writes so much, but he should recollect, that what is written with the greatest ease is often the most difficult to read. That our readers may know as much as we do of the commencement of this singular career, we shall quote the first lines, premising that to *uproar* appears to be a favourite verb with this author.

Here flush'd with crimes a sanguinary band,  
Spread desolation o'er their native land,  
And in the wantonness of power *uproar*.  
All peace, all amity, from shore to shore.

Here then Cyllenius is in France, and Gallic anarchy and outrage are severely censured; but in the second canto he comes to England, and the remainder seems designed to blacken the ministry, and to recommend those plans of pretended reform which lead most directly to a repetition of the like excesses. It is rather unfortunate that the author printed two cantos before he learned that the name of Mercury was Cyllenius not *Cyllineus*.

ART. 29. *Savillon's Elegies, or Poems written by a Gentleman, A. B. late of the University of Cambridge.* 12mo. 154 pp. 7s. 6d. Hookham. 1795.

This gentleman, whose name appears to be Wallace, and whose poems are ornamented with six engravings; tells us that they were "written at a period ere taste had refined, or judgment sufficiently ripened, the understanding," and "were never intended to brave the critics red, nor to vie for the *mead* (i. e. meed; reward, not meadow) of praise." He says also, it will not be expected, that the poetical effusions of one who has not reached thirty, "should equal in brilliancy the productions of those who have had longer experience to embellish, and fan into fire the first sparks of their native genius." All this stands upon a false supposition, that poetic fire increases by time, the very contrary to which is known to be the fact. The poems are also very strangely called Savillon's Elegies, whose name does not appear till



p. 77, and then affixed to sonnets, not elegies, with only one exception. Savillon is a character in Julia de Roubigné. On the whole we think this gentleman was very ill-advised to collect poems so truly *juvenils*, and especially without correcting them, of which he seems to boast. He does not always write verse,

Ah Julia! Julia; each visionary joy,

appears in Sonnet 12.

## DRAMATIC.

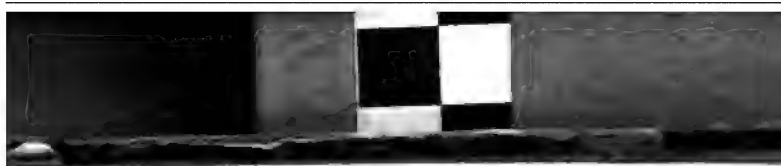
ART. 30. *The Secret Tribunal, a Play, in five Acts.* By James Boaden, Author of *Fontainville Forest*, as performed at the Theatre-Royal Covent-Garden. 8vo. 70 pp. 2s. Longman. 1795.

The plot of this piece was suggested to Mr. Boaden by the entertaining novel, written originally in German, under the name of Herman of Unna, and noticed by us in a former number of our Review. We think there is less spirit in this than in the last publication by this author which came before us; but Mr. B. notwithstanding the award of the Cap, is undoubtedly a man of genius, and a respectable dramatic writer.

ART. 31. *Zorinski, a Play, in three Acts, as performed at the Theatre-Royal Hay-Market.* By Thomas Martin, Author of *Columbus, the Children in the Wood, &c. &c.* 8vo. 73 pp. 2s. Longman. 1795.

Before this play came into our hands, we had heard much talk, and seen several paragraphs in the papers, about its resemblance to Gustavus Vasa. Misled by such ideas, we took it up in expectation of finding in it poetic fire and genius, with many of the best requisites for a good drama. Extreme therefore was our disappointment to find a flat, ill-contrived, tarrago of stuff in prose; the best parts of which are the blunders of an Irishman, who, though the scene lies in Poland, is pressed into the service to preserve the piece from absolute stagnation. The resemblance to Gustavus Vasa is this; there is a man in a mine: but he, instead of animating his countrymen to resist a tyrant, conspires against the best king in the world. In his mere local situation, but not in the cause of it, he resembles Gustavus; in being a traitor, and repenting of it, he has a faint and trivial resemblance to Arrida; but only in the circumstance, not in the expression of his feelings, nor in any point which gives poetical or dramatic merit to the former character. The principal personages in this play, as far as it is calculated to afford any gratification, are those which are farcical. We conceived at first that the comparison of it to Gustavus was the work of malice, endeavouring to raise a suspicion of plagiarism; on perusing the piece we are clearly of opinion, that it was a very injudicious act of some well-meaning, but mistaken friend, who, if he had been wise, would not have named the one on the same day with the other.

ART.



- ART. 32. *The Irish Mimic, or Blunders at Brighton; a musical Entertainment in two Acts, as performed at the Theatre-Royal Covent-Garden, with universal Applause. Written by John O'Keefe.* 8vo. 54 pp. 1s. Longman. 1795.

In the war which our dramatists are carrying on against nature and probability, we notice no partizan more active than Mr. O'Keefe. His attacks are determined and persevering, and for the most part successful. The play before us is written in a spirit which must be agreeable to the advocates for the prosecution of the abovementioned war, and has been received, like other people's plays, "with universal applause."

- ART. 33. *The Telegraph, or a new Way of knowing Things, a comic Piece, as performed at the Theatre-Royal Covent-Garden with universal Applause. Written by John Dent, Author of Too Civil by Half, the Bastile, &c. Dedicated to Earl Fitzwilliam.* 8vo. 32 pp. 1s. Downes. 1795.

Amongst the complimentary epithets bestowed by Mr. Dent upon his patron in his dedication, we find he has used the phrase—"boast of the ministry." Circumstances which have occurred will probably induce him, in his next edition of this performance, to vary his phraseology a little. As to the piece itself, we shall leave the author to estimate our criticism as he thinks fit, when we say, that it merits a second edition as justly as it has merited the universal applause with which it was honoured at Covent-Garden Theatre.

## NOVELS.

- ART. 34. *The Democrat: interspersed with Anecdotes of well-known Characters. In two Volumes.* 12mo. 6s. Lanc. 1795.

It contradicts to the common assertion, that wit and humour exclusively attend on writers who attack established authorities, we have here a performance by no means destitute of these pleasant articles, and yet (under the transparent veil of a delicate irony) written in favour of true patriotism, order, and the established constitution of Great Britain.

The outline of this spirited work is as follows. Le Noir, a Frenchman, anatically attached to Democratic principles, having served as a drummer in what was British America, long enough to understand the language, and misled by opposition papers, which paint England in a state of sedition and revolt, visits Great Britain in order to contribute his mite to the conflagration which, as he thinks, has taken place among the people. The mistakes into which he falls, the inconveniences he incurs, and the scrapes into which he is involved, in consequence of this romantic expedition, are told with great drollery; and, in more than one place, remind us of our long lost friend, Harry Filding; yet, though we commend both the design and the execution of the book in general, the author appears highly blameable

for having exposed to public notice, and more than once to ridicule, private characters, too strongly marked to having any chance of passing unknown by persons at all acquainted with the South of England. The terms in particular which are applied to the *disposition* of a young lady, whose uncommon *personal* perfection is acknowledged, are so extremely severe, that we may venture to assert, the revival of them in print, must give pain to the author; to whom, as a scholar and a poet (if report has named him rightly) we recommend to make atonement, by a translation of Horace's "O matre pulchrâ." A second edition will probably give the writer a pleasing opportunity of softening some of these asperities. We shall close our account by a short specimen. Le Noir falls accidentally into company with a man whom he hears called a *Jacobite*, which he mistakes for *Jacobin*, and consequently regards him as a brother. Their conference concludes thus:

"The complaining Jacobite went on.

"Sir, for nearly the whole of this century we have been deluded by specious pretences into continental wars, where defeat is not more destructive than victory. I am alarmed when I look at a newspaper, be the intelligence what it may; when we took Landrecy, I was afraid we should have marched to Paris, which would have been our total destruction; and now the French have taken Amsterdam, we are completely ruined; these German connections are our bane. Nothing can save us, but treading back the erroneous steps we have taken, by recurring to first principles; by—by—zounds!—by—you take me, Sir?"

"These last words he accompanied by a wink of the eye, and a squeeze by the hand, which shewed more was meant than met the ear.

"To this mark of confidence Le Noir replied, "Yes, Sir, perfectly; I understand you perfectly." And so he thought he did. Yet nothing could be more opposite than the notion each party annexed to those first principles, to which they were to recur. The Jacobite meant the claim of the house of Stuart, to hereditary tyranny: the Jacobin missionary, some fancied era of the English history, when the democratic part of the English constitution was prerogative in its representation, and more powerful in its efforts.

"And here, perhaps, some fastidious reader may accuse me of misrepresentation, either of truth or of probability. He may seem it perfectly impossible to suppose, that a person in the slightest degree acquainted with the English history, could expect to find any elite of superior energy, in the popular part of our government, by racing it towards its source. To this accusation I should most readily plead guilty, did not we find the same absurd doctrine, retailed from the mouth of every coffee-house orator, and the pen of every newspaper scribbler and pamphleteer; who are trying at the present moment to poison the minds of the people by fictitious representations; arguing, as if a system of equal representation had been established by the Saxons, improved by the Normans, perfected by the Plantagenets, protected by the Tudors, attacked by the Stuarts, restored, with alterations and improvements, by Oliver Cromwell, and has ever since

since been in a gradual state of corruption and decay, till its final overthrow under the present administration.

"But to return—" Sir, (proceeded the Jacobite) it was the cursed revolution that ruined us completely, that gave the final blow to our freedom and independence:—That confounded Prince of Orange, nick-named King William by the Whigs, that system of sending to Holland and Germany for persons to govern us.—There, Sir, we may date all our disasters, the total decay among us of every public and private virtue."

"Here the orator paused, and our missionary thought it a proper opening to introduce his own sentiments; as he was now, he imagined, conversing with a genuine disciple of Mr. Thomas Paine, since he remembered the violent satire of that gentleman, against the folly of the English in sending to Holland for a king. He, therefore, took up the conversation in this manner.

"Your observation, Sir, is perfectly right; the idea, after deposing one king, to send abroad for another, was very absurd to be sure. (Here the Jacobite smiled applause.) And yet, after all; if you must have a plague, what signifies whence it comes, whether you suffer by disease engendered from bad habits at home, or import infection from abroad.—Why did you not follow the example that was before your eyes, and copy from yourselves; why did you fear to do that to James the Second in 1688, which was done to Charles the First, at Whitehall, in 1640, and what we did to his descendant at Paris, in 1793?"

"Hell and furies, (cried the irritated Jacobite) am I talking to a man or a devil?—Do you blaspheme, you impious wretch?—Do you blaspheme the sacred name of our holy martyr?—Villain!"

"Saying this, he rushed upon our astonished hero, with the fury of a tiger; luckily the assault was stopped by the person who had just quitted this furious stickler for hereditary right. He, coming out of the house at the instant, interposed between the parties, and, after forcing the Jacobite away, inquired of the Jacobin, what could have occasioned so violent a quarrel, on so short an acquaintance; which produced the discourse to be found in the next chapter." P. 7.

We are sorry to remark that the present edition is a good deal deformed by typographical inaccuracy, both in words and punctuation.

ART. 35. *Castle of Hardayne, a Romance.* 2 Vols. By John Bird, Liverpool. 12mo. 6s. Kearsley. 1795.

We're not sure that the readers of novels will be particularly anxious for the perusal of this work, when we only inform them, that it is much more free from the impurities of language, and the perversions of morality, than many publications of the same class. The purport of it is, to show that the distributions of Providence are ultimately just; and the incidents illustrating this doctrine, if not strictly conformable to the laws of probability, yet form no improper or uninteresting parts of a Romance.

ART.

ART. 36. *The Cypriots, or a Miniature of Europe in the Middle of the fifteenth Century. By the Author of the Minstrel. 2 Vols. 7s. 290 and 286 pp. Bell, Oxford street. 1795.*

We have, on a former occasion, bestowed on this writer no cold commendations\*. As the present work has the same characteristics, we shall not endeavour to vary the form of our praises; but shall commend *The Cypriots*, as we did the *Minstrel*, for elegance of language, nice discrimination of character, morality of sentiment, and happy management of incidents.

Most of the personages in this story are introduced to our acquaintance, and many affecting scenes are described, in the first 50 pages. Calliades, the hero, then leaves his country, Cyprus, on an honourable errand, and visits Florence, Rome, Turin, Switzerland, Paris, Castile, Portugal, Madrid, and Lisle. This peregrination affords a good opportunity for exhibiting "the miniature of Europe;" that is, an account of the manners, arts, commerce, projects, politics, and wars, of most of the European nations; those which were not actually visited being introduced by their connection with the rest.

To this plan, however, it may be objected, that although many instructive narrations, and entertaining adventures are, by these means, set before us, yet the principal story is too long suspended, and our interest in it thereby abated. For though we have the hero of it all the while along with us, yet we have him (for the most part) detached from the main business of Cyprus, on which our minds are fixed.

Ample amends, however, begins to be made to us at his return to Cyprus, vol. ii. p. 156. We are charmed with the incidents which now crowd upon us, and become deeply interested in the issue of them. The catastrophe is not precipitated, but is brought about in a gradual, probable, and striking manner. We shall decline forestalling the pleasure of any readers, by disclosing, or even hinting at it. But (having first admonished the author, that the phrase "it *synonyms* of a dantless soul," vol. i. p. 64, is unintelligible) we shall recommend *The Cypriots* as a performance which combines useful instruction with such elegant entertainment.

ART. 37. *Montford Castle; or, The Knight of the White Rose. An historical Romance of the eleventh Century. In 2 Vols. 7s. Colby. 1794.*

This is a very interesting, romantic story; and we may recommend it to readers who seek only amusement, provided they take with them a caution which we lately suggested; not to be induced to hate christianity in the eighteenth century, for the wickedness of some corrupt professors of it in the eleventh†. That such was the object

\* See *British Critic*, vol. ii. p. 275.

† See an account of "Edward de Courcy an Ancient Fragment." *Brit. Crit.* Vol. V. p. 424.



*designed* by this work, we do not affirm; but that such is one of its obvious tendencies, seems to us unquestionable. Walter Fitz. Owen and Jaqueline are of no other use in the story, than to produce such an effect. Vol. I. pp. 76, 77. Nor can the monstrous character of Hubert, which is so amply and studiously delineated, answer any other purpose in these days, but that which was lately intended at Paris, by producing on the stage the Cardinal of Lorraine, when the present race of French clergy were to be devoted to public abhorrence, and to destruction.

ART. 38. *The Evening Walk. A sentimental Tale, interspersed with poetical Scraps. By a Youth of Seventeen.* 12mo. 185 pp. 3s. J. Walker. 1795.

In the advertisement which precedes this "sentimental tale," the author says, "It was one of my early literary attempts, being positively written at seventeen years of age; and I declare to you, before I had ever read any novel whatever. It is some years since I have seen it myself, and fifteen since it was written. It hath amused me, and perhaps it may you for the same reason, because it leads to a comparative view of our talents (querer whose talents?) and their employment at different ages, and under different impressions. I have never since attempted any thing in this way, and my subsequent labours are so unlike it, and have been so flatteringly received, that I shall not hazard the loss of fame, by letting my name appear to this romantic flight of my boyish days." After this handsome tribute of applause, so duly paid by the author to himself, any panegyric of our's must be unnecessary; and the following short extract will, perhaps, show, how little claim he has to the attention of any reader, who is the friend of morality, or of common sense. "I firmly believe his professions, and, in one of those moments when we are not accountable for our actions, surrendered my virtue to the man, to whom, if he had asked it, I should have surrendered my life!!!" P. 64. All that we have left to conclude is, that the author was destitute of moral principle at seventeen, and remains ignorant of his errors at thirty-two. The rest of the book is composed of "scraps," indeed, but not of "poetry."

## DIVINITY.

ART. 39. *A Defence of the Church of England, in a Series of Discourses, preached at Old Sawindford, in Worcestershire. On Eph. v. 27. By the Rev. Robert Foley, M. A. of Oriel College, Oxford, and Rector of the said Parish.* 8vo. 136 pp. 6s. Pearson, Birmingham; Longman, &c. London. 1795.

These useful discourses, ten in number, all on the same text, are well suited to the capacities of such hearers and readers as have no opportunity of perusing more elaborate treatises. They indicate a clear conception, and form an addition of some value to the nume-

rous tracts written in defence of our national church. In the first sermon the author explains his design, and enforces its propriety, in some instances with more vehemence than we could have wished. The second traces the corruptions of Popery, which are described in a cursory manner, but in general with sufficient accuracy. The remaining discourses give an account of the reformation, and defend the doctrine of the Trinity, the Athanasian Creed, and the articles and Liturgy of the church of England. The local situation of Mr. Foley, in the neighbourhood of many Dissenters, makes him feel it peculiarly necessary to expatiate on these topics; most of which have been successfully explained before, but not always in a form so adapted to general convenience. In some instances we are inclined to lament that the author, in his endeavour to be familiar, has admitted expressions of too coarse a texture.

ART. 40. *A true State of the Case; or, a Vindication of the Orthodox Dissenters from the Misrepresentations of the Rev. Robert Foley, M. A. &c. In five Letters. By Thomas Best, Minister of the Chapel of Cradley, near Stourbridge.* 8vo. 1s. Pearson, Birmingham; Longman, &c. London. 1795.

One leading design of this publication, is to convince Mr. Foley that he has been much too general in his invectives against the Dissenters. "It is a notorious fact," says Mr. Best in his second letter, "that there are thousands of Dissenters in this kingdom, whose faith is as orthodox as yours, and who exult in the British constitution," &c. In the fourth letter, consequently, Mr. B., in his own name, and in the name of many of his brethren, unequivocally confesses the Divinity of Christ. That there are many such Dissenters we well know, and of such we much lament that, as they agree with us in the most essential points, they should think it necessary to separate, on account of things comparatively small. In political matters, also, we could wish to find the statement of this author correct: certain it is, that in many cases, those who are discontented contrive to make a clamour, which increases the opinion of their numbers; as we have heard, that in a legislative assembly of a neighbouring kingdom, those who say no before a division, usually speak twice as loud as they who say aye.

ART. 41. *Sermons sur les circonstances présentes prononcés dans l'église Française de Londres, en Threadneedle-street. Par Louis Mercier, l'un des pasteurs de la dite Eglise.* 8vo. 209 pp. 3s. 6d. Cadell and Davies. 1795.

These discourses, delivered to a congregation of French Protestants in London, are plain, sensible, and instructive. They are six in number, on the following subjects. 1. On the manner in which a Christian ought to attend to public events. 2. On the ancient triumphs of the Christian church, tending to give encouragement under the dangers of the present moment. 3. On the first commandment of the law, namely, "I am the Lord thy God, thou

"Thou shalt have none other Gods but me." 4. On the virtues required for attaining the kingdom of God, in opposition to superstitions and external observances. 5. The consolation of a Christian under public or private calamities, for January 1, 1795. 6. Invitation to reflect on the Divine Visitations, for the public fast in 1795.

ART. 42. *A brief Sketch of the several Denominations into which the Christian World is divided, accompanied with a Persuasive to religious Moderation.* By John Evans, A. M. Pastor of a Congregation Meeting in Worship-Street. 12mo. 80 pp. 1s. Croiby. 1795.

A plain and succinct account of the leading tenets of the several parties among Christians; from which an argument is properly drawn for the exercise of moderation and other Christian virtues.

The work is intended for the use of young persons, and of others who stand so much in need of information, as to confound *Atheists* and *Deists* together. P. 22. Creeds and articles of faith are reprobated with much zeal; which seems to be carried beyond due bounds in the following passage: "Tritheists maintain that there are three equal and distinct Gods. Nearly allied to this class are the Athanasians." P. 7. Whatever objections may be thought to subsist against the Creed of Athanasius in its present form, as a public confession of faith for Christians in general, yet we apprehend that it stands very clear from the imputation which is here cast upon it.

ART. 43. *The Obligations of Christians to support a Conversation becoming the Gospel. A Sermon preached to a Congregation of Protestant Dissenters in Hull, February 8, 1795, on Occasion of their forming themselves into a Christian Society, under the pastoral Care of the Rev. William Pendered.* By Thomas Langdon. 8vo. 1s. Rawson, &c. Hull; Vernor, &c. London. 1795.

A very eloquent exhortation of the hearers to a behaviour becoming the Gospel, 1st. in their transactions with each other, as a Christian society; 2dly, towards their fellow-Christians of other societies; 3dly, in their respective families; and, lastly, in the world at large. It is a just subject of regret to the members of the Church of England, when such men, as Mr. Langdon appears from this discourse to be, think it necessary to separate from it.

ART. 44. *A Letter to Thomas Paine, Author of the Age of Reason.* By George Burges, B. A. Curate of Whittlesea, in the Isle of Ely, Peterborough. 8vo. 34 pp. 1s. Evans. 1794.

This, though avowedly the production of a young writer, discovers strong marks of a liberal and cultivated mind. The author, declining to enter into a positive defence of christianity, which he thinks abundantly substantiated by the labours of others, examines alone the expediency of attacking religion and religious institutions. Christianity, he argues, is either a matter of fraud, a matter of doubt, or a matter of fact.



On the two first of these suppositions he argues to prove the danger, the cruelty, and the injustice of taking from mankind, in a season of general tumult, the only source of consolation and correction.

Having evinced the inexpediency of assailing Christianity on these obnoxious grounds, the author draws up his argument by closing upon the matter of fact.

"But this detriment to society; this measure of transgression will be completely filled up, when we come, in the last place, to contemplate christianity, not as a matter of fraud or of doubt, but as a real and almost demonstrative matter of fact. In this case, Sir, you will stand in the awful and terrible predicament of one who has done his utmost to subvert; not the delusions of prophane and interested men; not the superstitious vanities which have engendered a mass of imposition and corruption, and silenced the voice of reason whenever it was lifted up in the cause of rational devotion; not the ecclesiastical tyranny, that in the dark ages of ignorance lorded it over the benighted mind, and bound even kings in chains, and nobles with links of iron; but the divine inspirations of Almighty God himself; the word of truth, of meekness, and righteousness; the pure fount of that stream from whence millions have drank of the waters of comfort; the most useful monitor of your fellow-creatures in life, and their only hope and consolation in death!" P. 21.

Here the author seems to consider himself as standing on higher ground, and indulges in a strain of honest enthusiasm, which does honour to his feelings. See p. 26. In perusing this pamphlet we have been strongly impressed by the merits of the writer, who appears to possess a very honourable portion of piety and good sense; and who has claims of no ordinary force upon the indulgence and protection of the public.

## MEDICINE.

ART. 45. *An Inquiry into the History, Nature, Causes, and different Modes of Treatment hitherto pursued in the Cure of Scrofula and Cancer.* By William Nisbit, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 8vo. 263 pp. 4s. Chapman, Edinburgh; Kay, London. 1795.

"The object of this treatise," the author says; "is to offer a full view of scrofula and cancer, and to examine, at some length, what has hitherto been done by physicians to elucidate their nature, and counteract the morbid effects they produce." The work consists of two distinct essays, the first on scrofula, the second on cancer. The author begins by giving a general account of scrofula, of the age and constitution, or habits of body, most subject to its attack. He examines the different theories that have been invented to account for the appearances of these diseases, all of which he thinks defective. Scrofula is divided by him into two species, the external and the internal. He treats first of scrofulous affections of the glands near the surface of the body, which is the mildest form of the disease. These often dis-

appear about puberty, without medical treatment. Next, of affections of the joints, particularly of what is called white swelling, which is most incident to the knees and elbows. And, lastly, of affections of the internal parts, the hydrocephalus internus, tabes mesenterica, and phthisis pulmonalis. These are all described in a clear, judicious, and accurate manner. He then gives an account of the methods recommended by authors, of treating the disease under its different forms, and examines the remedies upon which the greatest dependence is usually placed for its cure; as sea bathing, mercury, bark, &c. These, he says, may have been useful in particular cases, and in the early stages of the disease, but doubts whether they ever effected a cure in confirmed scrofula. Where they are supposed to have done so, he thinks the cure was probably owing to some unnoticed or accidental circumstance. He concludes this account, with the following observations.

"In this disease," p. 258, "I can say with confidence, that all the external forms of the malady, either of swelling or ulceration affecting the soft parts, may be removed with ease and certainty; and of the internal forms, that pulmonary consumption, taken before an advanced period of hectic, may, in the greater number of instances, be cured." But the mode by which this may be effected is not fully explained. That it is practicable, the author appears to be convinced, but he has not completed his investigation, the result of which he pledges himself, at no distant period, to lay before the public in an appendix to this work.

In treating of cancer, a more formidable disease than scrofula, because the destruction effected by it is attended with more painful and horrible symptoms, the author follows the same method as in his former treatise. In this disease trial has been repeatedly made of all the most active articles in the *Materia Medica*. These are enumerated, and their general inefficiency exposed. The principal dependence has been long placed in extirpation, either by caustic or the knife. But, as cancer is generally a constitutional disease, this mode, the author says, can seldom be proper or efficient. The high character the operation has acquired, has arisen, he thinks, from its having been performed to remove tumours, resembling cancer, but which were of a different nature, and might often have been cured by simple and easy methods; "or of cancerous ulcers, not originally phagedenic, of which there are frequent instances of cure, by the remedies he had enumerated." Having shown the impropriety and inefficiency of the method of cure usually adopted, he proceeds to lay down some general principles for the future treatment of it; but, as on the former subject, reserves the full developement of his plan to some future period. "I shall enter," he says, p. 262, "into no further detail at present. The result of my practice, whether good or bad, I pledge myself to lay before the public, at no distant period, in the form of an appendix to the present work. From it they will be able to form an opinion, which, I flatter myself, will not be unsatisfactory. Cases of every disease will occur, it is well known, to baffle the power of any treatment whatever; but if, by the plan of cure suggested, in a disease so deplorable as cancer, while yet in its occult state, nine out of every

ten cases shall be saved from the present cruel mode of procedure, my labour I shall consider amply rewarded. In the ulcerated stage, the proportion will not be so considerable; but still much may be done to mitigate, if not always to cure." We feel ourselves too much interested in the result of these experiments to wish to interrupt the author in this laudable endeavour by any scepticism. If he shall be able to effect half what he seems confident of performing, he will be deservedly esteemed one of the first and most eminent benefactors to mankind.

## LAW.

ART. 46. *Reports of Cases adjudged in the Court of King's Bench, with some special Cases in the Court of Chancery, Common Pleas, and Exchequer, alphabetically digested under proper Heads; from the first Year of King William and Queen Mary, to the tenth Year of Queen Anne. By William Salkeld, late Serjeant at Law. The Sixth Edition, including the Notes and References of Knightly d'Anvers, Esq. and Mr. Serjeant Wilson; and large Additions of Notes and References to modern Authorities and Determinations. By William David Evans, Esq. Barrister at Law. Three Vols. Royal 8vo. 11. 11s. 6d. bound. E. and R. Brooke. 1795.*

Mr. Evans seems to have taken a considerable degree of pains with his edition of this valuable reporter. The notes, in which he has accumulated the several points which bear any relation to what is decided in the text, are numerous, and, in general, accurate. Their great fault is prolixity in abstracting the several cases, and disregard of the most natural connection in their mode of arrangement. They do not like the notes to some of the recent editions of our best reporters, seize the several principles upon which a particular branch of our law is founded, and class the various decisions under those upon which each respectively depends; but the editor has been content to string case after case in a manner more loose although in many respects similar to that which is used in Comyn's Digest. We cannot but think also, that Mr. Evans ought to have stated, that the third volume of these reports is considered only as a parcel of loose notes not intended for publication by the author, and that they have been denied to be authority.

The editor apologizes in his preface for his numerous errata, and attributes it to his residence at a remote distance, during the printing of the work. To the public perhaps this will not appear a sufficient justification; we can only say, that there are numberless errors not noticed in the catalogue of errata, and that a law book more incorrectly printed has never passed through our hands.

ART. 47. *The Practice of the Court of Exchequer, upon Proceedings in Equity. By David Burton-Fowler, Esq. one of the six Clerks of that Court. 2 Vols. 8vo. 15s. bound. Butterworth. 1795.*

No treatise upon this important branch of business in Westminster-Hall, has ever appeared before the present work. On this account  
therefore

therefore it well deserves to be noticed amongst the professional publications of these times; and it will also be found deserving of still greater praise than is derived merely from the novelty of the subject; as the matter which it comprehends is methodically treated, and correctly explained. The various precedents which are interspersed in the course of it, serve to illustrate the practice in the most authentic manner, and their accuracy may be relied upon, as they come from a gentleman, who we find to have been educated in the court of which he treats, and to have practiced in it upwards of forty years. Two peculiar advantages belong to this book; which we think it our duty to point out: the first is that, as far as it runs parallel to the publications upon the Equity proceedings of the Court of Chancery, it throws great light upon the practice of that court on similar points; and the second is, that it goes beyond all other treatises extant, in detailing the proceedings by which decrees in equity are carried into execution, by the taking of accounts, effectuating sales, settling issues, and reporting upon the different subjects which are administered by the modern jurisdiction of our courts of equity. A work like the present has the merit of assisting the court itself, in preserving the regularity of its practice, and of furnishing the legal profession with a manual, which must be useful to every class of those whose duty requires them to be conversant in this branch of business.

## POLITICS.

ART. 48. *Four Addresses to the People of England, intended to have been spoken in the first General Convention: viz. I. To the highest Orders in Society. II. To the middle Ranks in Society, III. To the lower Ranks in Society. IV. To the Military associated for our Defence. By the Author of a concise Sketch of the intended Revolution.* 8vo. 28 pp. 6d. Richardsons, &c.

These addresses are very deserving of attention. The purpose of them is to show, that whatever reformation our government may stand in need of, the manners of individuals certainly require much more reformation, and to point out the instances in which it is required. On these subjects there is much wholesome advice conveyed in good language. We could wish, however, to strike out what is said of "Unitarian priests," at p. 12. and what is said of "the swinish multitude," at p. 15. Mr. Burke's words (which are "a swinish multitude,") have been tortured, sometimes (as here) by inadvertence, and oftener by malevolence, to a meaning perfectly foreign to them. It is not poverty, but rudeness of manners, and contempt of learning, which rank a man in Mr. Burke's swinish multitude.

ART. 49. *Remarks on the present War, with a short Enquiry into the Conduct of our foreign Allies, and some explanatory Observations on the Peace signed at Basle in Switzerland, between his Majesty the King of Prussia, and the Usurpers of the sovereign Power in France. Addressed to the Right Honourable William Pitt.* 8vo. 92 pp. 2s. Kearsley. 1795.

This is a well-meaning, but, by no means, a powerful writer. The object of his pamphlet is to explain that of which all are convinced, the inconsistency.

inconstancy, or worse than inconstancy, of the monarch there mentioned. The author affirms, that he resided on the Continent during many of the passing scenes, which he describes, and he certainly details anecdotes which may be of consequence to the future historian.

**ART. 50.** *Observations on the Petitions for Peace, and a Review of their Claim to public Notice. Occasioned by a Refusal of the Chief Magistrate of Liverpool, to call together the Inhabitants to consider the Necessity of a Petition to the Throne for Peace. By Cathbert Wilkinfon.* 8vo. 34 pp. Richardson. 1795.

Some inhabitants of Liverpool, it seems, requested the Mayor to assemble the town; others requested that no such assembly might be called; and Mr. Wilkinfon seems to think the magistrate has been partial in not complying with the request of each party. For the logic which is to prove such a position, we shall be obliged to send to Tipperary; at least London cannot supply us.

Mr. Wilkinfon's pamphlet, however, closes with a sentiment, which is justly written in large letters, and in which every wise and humane politician will readily join. "War," says he, "is at all times a grievance, and peace the greatest blessing we enjoy." True; it is for this we continue to wish, and to labour, and to plan, and to negotiate, and to fight.

**ART. 51.** *A Letter to the Earl of Carlisle, occasioned by his Lordship's Reply to Earl Fitzwilliam's two Letters exhibiting the present State of Parties in Ireland; vindicating the late Viceroy's Administration, and the Characters of the Persons with whom he associated in Council, from the malevolent Aspersions levelled at them, and detailing the secret Causes which led to his Recall.* 8vo. 36 pp. 1s. 6d. Crosby. 1795.

**ART. 52.** *Ireland. Earl Fitzwilliam's Letters and Administration rescued from Misrepresentation, with some Observations on a Pamphlet entitled "The fair Statement."* 8vo. 39 pp. 1s. Kearley. 1795.

The discussion of this courtly subject has been again and again discussed in no very courtly language. Of the articles before us, we can only say, they reply anonymously to anonymous attacks, that either party, from his hiding place, appears to have done his utmost to annoy his antagonist, and that the merits of the question remain to be decided.

**ART. 53.** *Treaty of Amity, Commerce, and Navigation, between his Britannic Majesty and the United States of America, by their President, with the Advice and Consent of the Senate, Nov. 19, 1794.* 8vo. 26 pp. 1s. Debrett. 1795.

A faithful copy of an important treaty, only reprobated by those, of whom there are some in both countries, whose delight is havoc, and whose interest it is to let loose the dogs of war.

MISCELLANIES.

## MISCELLANIES.

**ART. 54.** *Literary Fund. An Account of the Institution of the Society for the Establishment of a literary Fund: the Transactions of the Committee for the Application of the Subscriptions: Poems on Anniversaries, &c. the Constitutions of the Society; alterable only at the Desire of a general Meeting; and a List of Subscribers.* 8vo. 39 pp. Printed by Order of the Society, by John Nichols, one of their Registers. 1795.

Though this little tract is not published as an object of sale, we are anxious to bring it forward to notice, in hopes of rendering a service to a very benevolent and excellent institution; which is the more necessary because a notion has been circulated, without any foundation, that the society was dissolved. It appears from this account of their proceedings, that they are, on the contrary, very respectably patronized, and are doing good continually by relieving indigent authors of merit, at far as the present extent of their funds will permit. Their last annual subscription amounted to 110l. which though small, compared with what might be wished, is proof enough that the society subsists, and is likely to continue its acts of benevolence. The fact which suggested the institution, is so exactly calculated to rouse the well-disposed to give it further patronage, that we shall state it in the words of this publication.

“ During the summer recess of the year 1778, an event took place, which tarnished the character of English opulence and humanity, and afflicted the votaries of knowledge. Floyer Sydenham, the well-known translator of Plato, one of the most useful, if not of the most competent Greek scholars of his age; a man revered for his knowledge, and beloved for the candour of his temper, and the gentleness of his manners, died in consequence of having been arrested, and detained for a debt to a victualler, who had, for some time, furnished his frugal dinner. At the news of this event, every friend of literature felt a mixture of sorrow and shame, and one of the members of the club above-mentioned (at the Prince of Wales’s coffee-house) proposed that it should adopt as its object and purpose, some means to prevent similar afflictions, and to assist deserving authors and their families in distress.”

From this origin gradually arose the present Society, which held its first general meeting in May 1790, at the coffee-house above-mentioned, in Conduit Street, Hanover Square; where its committee continues to meet. Three poems on the subject are subjoined to this publication, the third of which is a very spirited and poetical ode, written by Mr. Boscawen; who has evinced in it that his abilities are by no means confined to the power of translating elegant compositions.

ART. 55. *Authentic and interesting Letters from Paris, respecting the Decease of the Dauphin, otherwise Louis XVII. throwing considerable Light on that Event, and developing the real Motives for, and Causes of, his Death.* 8vo. 46 pp. 1s. Glindon. 1795.

This writer, after combating the opinion, that it was not the interest of the governing powers in France to destroy their royal prisoner, declares his own, that he certainly was removed, not by actual violence or poison, "but by a meditated and executed plan of shortening his existence, by close and solitary confinement, unwholesome food, deprivation of exercise, and exhibition of medicines of qualities opposite to the intention of cure," in short every kind of neglect of the means by which health can possibly be preserved, and disease prevented, "which comprehends a species of assassination infinitely more cruel than that of the most summary kind!" According to this writer the mental sufferings of this unhappy child were sufficient to have put an end to his existence, had not other means been thought necessary to hasten that event. The picture he draws is very affecting.

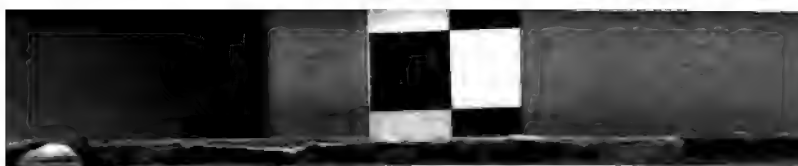
"Thus debarred from all exercise, except in the space of a room in the tower of the Temple, about twelve feet square—deprived of the company of his sister, the only remaining relative that was in existence within the boundaries of France, and labouring under afflictions of mind, and a debilitated state of body, well might his guards report, that they found him, on bringing him his food, exactly in the same melancholy posture they left him—which was, reclined in a chair, with his cheek on his hand, eyes fixed on the ground, and with a countenance in which grief and despair were fully depicted. In short, the shaft of death might even at this interval be said to have been deeply fixed in his bosom, and that if ever a child could be pronounced to be dying of a broken heart, young Capet was the instance."

It is stated as a notorious fact, "that when he was inhumanly and everlastingly divided from his mother, he was a fine, hale, blooming boy—in less than two months after that separation, an appearance utterly reversed was a fact as flagrant—pale looks—spare habit—soulness on his skin—and total dejection of spirits." The horrible inhumanity of this whole plan adds, if possible, a deeper stain to the crimes of that guilty government. It is clearly asserted, p. 34, that Desault the surgeon was cut off, lest he should at any time develop the horrors in which he had co-operated. These letters are three in number, and are said to have been written at Paris in June last.

ART. 56. *Two Letters on the Origin, Antiquity, and History of Norman Tiles, stained with armorial Bearings.* Cr. 8vo. 114 pp. with Plates. 4s. Kerby. 1794.

These letters, addressed to the Earl of Leicester by John Henni-ker Major, Esq., and both read in the Society of Antiquaries, contain a curious disquisition on some tiles which formerly were part of the building of the *Abbaye aux hommes*, at Caen. On these tiles are depicted armorial bearings, of which tradition reports that they were the arms

arms



arms of the principal followers of William the Conqueror, the founder of the abbey, in his expedition against England. The learned writer of the letters contends, from these and other documents, that the use of armorial bearings was current among the Normans as early as the conquest, and did not originate, as it has been usual to suppose, at the Crusades. From the small number of escutcheons, not exceeding twenty, he conceives that they were rather the arms of the first benefactors to the abbey, most of whom were doubtless engaged also in the invasion, than, properly speaking, of the followers of William, who would have been very much more numerous: and this conjecture has certainly much probability. The arms are accurately represented on plates, and, in the first or second letter, are assigned to the families to which they respectively belonged. The tiles themselves were presented by Mr. Major to the Society of Antiquaries.

ART. 57. *An Appeal to the present Parliament of England, on the Subject of the late Mr. John Hunter's Museum.* 8vo. 19 pp. 1s. Kearsley.

It does not, we believe, admit of a doubt, that the Museum of the late Mr. Hunter contains a collection unparalleled throughout the world. It was, as this writer expresses it, if not wholly made by the hands of Mr. Hunter himself, yet "all planned and arranged according to his own peculiar genius. It was not hastily formed in a fit of caprice or vanity, as many heterogenous collections have been; but was the result of a well digested, truly scientific scheme, which had for its object the improvement of every branch of the medical art; upon an unerring basis, upon the basis of demonstrative truths and genuine philosophy. It comprehends a comparative view of almost all the productions of animated nature; exhibiting the peculiarities of their mechanism, both internal and external: and, in this respect forming a perfect school for natural history, as far as it extends. A still greater part of this collection has been made by indefatigable labour to illustrate the structure of almost every description of living creatures in all its parts; and, by an invaluable set of diseased formations from the human subject, to explain many phenomena in the bodies of men, both in their healthy and diseased states."

Though all this be true, and though the anxiety of this writer left a treasure of such public consequence should be suffered to leave the kingdom, be very laudable, yet, as the subject is regularly before Parliament, we trust there was no occasion for this appeal; some parts of which, notwithstanding the evident good intention of the author, are not perfectly judicious.

ART. 58. *Copies of Letters, merely intended for, and by the Desire of, intimate Friends.* By Captain Frederick Jones. 4to. 33 pp. 1s. Wilkie. 1795.

Of these letters, one was written from Paris at the commencement of the late revolution: the other two from Canton in China, in the years 1787 and 1788. There can be nothing more inoffensive, than



for a gentleman to gratify his intimate friends with the publication of his letters. As they are published by a bookseller, however, a tacit hint is given, that they may be interesting to others besides friends. But there is not the least novelty in them, except in the letters from China, some minute details of the names, and other particulars respecting passengers, of no note, in the China ships.

- ART. 59. *A brief Account of the Tullagunn Expedition from Bombay; and likewise of the Sirges of Bassin, Arnoll, Callian, and Cammarore, on the western Side of India, during the Course of the War commenced the 21st of Nov. 1778; extracted from the Journal of an Officer, who was actually employed on those several Services.* 4to. 29 pp. 1s. Wilkie. 1794.

This account is very brief indeed. In all the particulars of any kind of importance, to which it extends, it perfectly agrees with the copious narratives of the same expedition contained in the Memoirs of the War in Asia. What therefore could be a motive for this publication, we are at a loss to conjecture. It serves, it is true, to authenticate the narrative just mentioned; to which indeed full credit is given by Captain Scott, translator and continuator of Ferishta, and other writers, on East-India subjects.

- ART. 60. *Passages selected by distinguished Personages, on the great literary Trial of Vortigern and Rowena. A Comi-Tragedy. Whether it be or be not from the immortal Pen of Shakspeare. Vol. 1. Second Edition.* 12mo. 101 pp. 2s. 6d. Ridgway. 1795.

This is a successful jeu d'esprit, though in some instances reprehensibly satirical. The curiosity of the public being greatly excited with respect to the authenticity of the first play ascribed to Shakspeare, now in the possession of Mr. Ireland, and hereafter to be exhibited, the author of this publication represents some well known characters of either sex, as selecting passages from the manuscript, and declaring them the genuine production of our bard, or the contrary. These passages are made more or less, and many happily enough, to resemble the style of Shakspeare; and are intended also to be descriptive of the personages whose names they bear. They appeared first in a morning paper. We subjoin a few specimens.

“ LADY CH. C—B—LL—.

Looke what a shape:

Limbes fondlie fashioned in the wanton moulde  
Of nature, Warm in Love's flie witcheries,  
And scorning all the draperies of arte,  
A spider's loome now weaves her thin attire,  
Through which the roguish tell-tale windes  
Do frolike as they list.

P—ss of W—L—s.

She came,

A lovelie stranger to a foreigne clime,  
To scale her virgin vowe, and prouddie winne  
A people's homage.

Rough

Rough was her passage o'er—for three long moones  
 The fretful elements conspired in wrathe  
 To wrest her from her lorde; but now arrived,  
 Of this sweete tender plante, oh, thou posscest,  
 Keepe from its roote the briar's thornie snare,  
 And baneful creepinge ivie of a courte;  
 So may this fair exoticke bleffe our foile,  
 And bloome therein at peace.

HON. MRS. ST—N—PE.

Rowena heard the tale;

Smiled midde her griefe: o'er all his val'rous deedes,  
 Then asked in teares his storie o'er againe."

ART. 61. *Candid and impartial Strictures on the Performers belonging to Drury Lane, Covent Garden, and the Haymarket Theatres. Dedicated to that great Admirer and Patron of the Stage, his Grace the Duke of Leeds.* 8vo. 71 pp. 2s. Martin and Bain. 1795.

The author seems fully equal to the task he has undertaken, and describes the different performers at our theatres with great acuteness, and with the impartiality he professes.

ART. 62. *A short Treatise on the Latin Particles, in Alphabetical Order. With a brief Explanation, in English, for the Use of Schools.* 12mo. 28 pp. 1s. Johnson. 1795.

A very useful little book for beginners.

ART. 63. *The Youth's Mentor, by Precept and Example. In Prose and Verse.* 8vo. 81 pp. 1s. Mathews. 1795.

A proper compilation to be given to children, in which, to use the author's own words, "the severall leading expressions of religion and morality are described."

ART. 64. *History of the City and County of Litchfield, &c.* 8vo. 89 pp. 2s. 6d. Jackson, Litchfield; Robinsons, London. 1795.

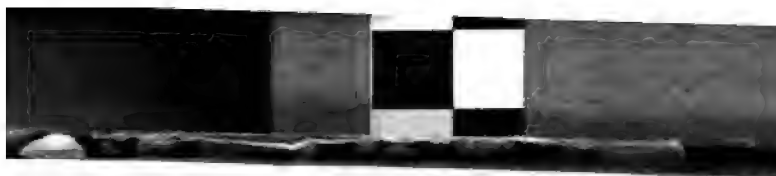
This topographical work is the performance of Mr. Jackson, and bears evident marks of accuracy and diligence. The anecdotes of Garrick and Johnson contain nothing new, and it is indeed allowed that these are compiled from the works of others. A person resident in Litchfield, it might have been presumed, would have found more to interest the public curiosity about characters so eminent,

## FOREIGN CATALOGUE.

## GERMANY.

ART. 65. *Doctrinæ Christianæ Pars theoretica e sacris literis petita, Auditoribus suis scripsit D. Goulob Christianus Storr. Stuttgart, 350 pp. in 8vo.*

The plan on which this compendium is formed, is particularly recommended by its simplicity, and luminous arrangement. In the *first book* the author treats of the respect due to the sacred writings; on which, on account of the exigencies of the times, he dwells longer than might otherwise have been expected in a general system of this size. He enquires here into the authenticity and integrity of the books of the New Testament, the proofs of the divine mission of Jesus, the inspiration of the Apostles, and of the writings ascribed to them, as well as of those of the New Testament in general; and, finally, into the salutary effects of the doctrines inculcated in them, as tending to evince the truth of the testimony of Jesus, and of the Apostles. The *second book* discourses of God, then of Creation and Providence; and, lastly, of God the Father, Son, and Holy Ghost. In the *third book* the author considers the nature of rational beings, both, 1. Angels, and, 2. Men. The latter of these heads is again subdivided into *two parts*, in which an account is given of, 1. The Origin and Degradation of the Human Race, with the Misery consequent on Sin, and the Punishment incurred by it in a future Life. 2. The Determinations of God in Favour of wretched Man. Under this last division Dr. St. treats of *Death*, which, through the compassion of our Saviour, is converted into a blessing to man, of the Resurrection, of that future happiness, of which, by the eternal counsels of God, through Jesus Christ, and for his sake, we may be partakers, of the final judgment; of Election, Reprobation, &c. The *fourth book* gives an account of Jesus Christ, the Redeemer of mankind. It is divided into *two parts*, the *first* concerning the person of Jesus, with the different relations in which he stood; whilst in the *second* are explained the nature of his office, as well during his residence on earth, as in his present exalted situation. Under the title of *The Care of the glorified Jesus for his Church*, are introduced the doctrines of Baptism, the Lord's Supper, and the operations of Grace. The *fifth book* treats of the reformation of our lives, as the natural effect of our belief in the doctrines of Christ; and of its necessity for the attainment of Salvation. Even those readers who would not always admit the force of our author's arguments, or subscribe indiscriminately to all his opinions, will, however, discover in this epitome many original and important observations; and such as are disposed to reject the established doctrines



doctrines of the church more from a compliance with fashion, than a proper examination of them, will, if they should condescend to peruse this work, be at least convinced, that infinitely more may be said in support of them, than they had imagined. Dr. St. possesses more especially the great art of ascertaining exactly what the extent of particular difficulties and objections really is, and where they may be, in some degree, founded in reason, what portion of the whole system still remains unaffected by them; a talent exceedingly valuable in these times, when so many, from the want of adequate knowledge, and a due spirit of investigation, are apt to be influenced in the same degree, by every doubt or objection that may be urged, without considering their specific weight, or the point to which they have an immediate reference.

*Gött. Anzeig.*

ART. 66. *Biblische Encyclopädie, oder exegetisches Wörterbuch über die sämtlichen Hülfswissenschaften des Auslegers, nach den Bedürfnissen jetziger Zeit. Durch eine Gesellschaft von Gelehrten. Erster Band—Biblical Encyclopædia, or an exegetical Dictionary of the Sciences necessary to the (Biblical) Expositor, adapted to the Exigencies of the present Times. By a Society of learned Men. Vol. I. A.—E. 538 pp. in 4to. Gotha.*

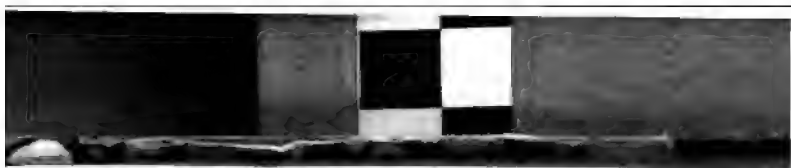
According to a *prospectus* of this work, published two years ago, with a specimen annexed, it is intended to contain, 1. Criticisms on the Old and New Testaments, including the History of both; 2. Exposition of the Passages of the O. and N. T.; 3. An Introduction to them; 4. A general historico-critical Introduction to the Oriental Dialects; 5. Archæology, or an Account of Oriental, as also Greek and Roman, Antiquities, Manners, and Usages; 6. Ancient History; 7. Chronology; 8. Poetry and Rhetoric; 9. The Natural History of the Bible; 10. Mythology, with the History of the Heathen Deities; 11. The Philosophy of the Ancients; 12. The History of the Arts; 13. The Natural Philosophy of the Bible; 14. Mathematics; and, lastly, 15. Nosology. From this enumeration it appears, that this is, at least, a very comprehensive work, and we may venture to add, that those persons whose expectations were not raised too high by the proposals to which we have alluded, will not be dissatisfied by the manner in which it is executed. The compilers have availed themselves of the later and most esteemed publications on the subjects, which we have pointed out, and have, for the most part, observed a due medium between too great brevity and diffuseness of language. That in certain articles great inequalities are observable; that some things are to be found in places where they could not well have been looked for, while, on the other hand, many important observations, and sometimes even entire articles are omitted, was unavoidable in a work of such extent, to which so many persons were to contribute; and, indeed, these are defects which, if the work should meet with that encouragement which it certainly appears to deserve, may hereafter be, in some degree, removed by the addition of a supplement, and corrections. The authors have affixed to each article the initial letters of their names only. From the constant references in them to the writings of

*Herz,*

*Hezel*, it cannot be doubted that those marked L. which indeed form the greater part of the whole, were communicated by Prof. *Leus.* The antiquarian articles are signed *Hofst*, and the historical *Schm.* All of them are so adapted to, and regulated by, the *Bibliſche Reddlexicon* of *Hezel*, that some persons would, perhaps, be induced to wish the compilers had, instead of forming a new work, published only an improved and augmented edition of that dictionary. The great inconvenience, however, arising from this plan is that it is evidently productive of a certain partiality in the choice of opinions, and the explanation of scriptural passages, which should be avoided in a work not professing to attach itself to this or that particular school, but to exhibit the general result of the united labours of different men in this department of literature. That considerable improvements may still be made in this work, will be evident from the following hints. In p. 105 *Dutens* (not *Dudens*) *des pierres précieuses* was first published in the year 1778 (not, as it is here stated, in 1766). On the subject of the Bönnerian and Cambridge MSS., the impressions of them which have lately appeared, are not mentioned. So again, though the compilers may not themselves have seen that of the Cod. Alexandrin., they might still have given a more satisfactory account of it; as also, in p. 211, a more accurate genealogy of the editions of the N. Testament. In the same page they would likewise, find it difficult to prove that the word *גזר* signifies *to interpret*. On the art of *embalming* too it would have been better to have referred the readers to the transactions of the society at Göttingen than to the works of Kircher. Among the articles that have been entirely omitted, are the following; *Amni*, *Amminadab*, *Annamim*, *Ananiab*, *Augustus*, *Avim*, *Baalzebub*, *Benniah*, *Cebbar*, *Denarius*, *Diſſolis*, &c, *Ibid*,

ART. 67. *Notitia Hermundurorum eorumque causa maximæ partis Germaniæ antiquæ in his B. Paulli Danielis Longolii Dissertationibus de Hermunduris denuo editis emendatis ac partim sua ipsius manu auctis. Opera et studio M. Io. Henrici Martini Ernesti, Prof.ſſoris publici ordinarii Coburgensis. Accesserunt præter vitam Auctoris alia ejusdem viri scripta ad Taciti Germaniam, imprimis inedita. Appendicis loco I. Perizonii Notulæ in Taciti Germaniam nondum vulgatæ, et varis virorum doctissimorum dissertationes eundem libellum illustrantes. Nürnberg. Tom. I. II. 2 Alphabets, 12 Sheets in 8vo.*

In the *first volume* we are presented with a translation from the German of the Life of Longolius, by *Kirſch*, in which some account is given of the period when he began to devote himself to the study of philology, and of German antiquities. To this is added a short narrative of the most remarkable events in the Life of Longolius, with a list of his different writings, by himself. Longolius had attached himself more particularly to the works of Tacitus, and those of the elder Pliny, imitated the former of these in his own style, printed the book *de Moribus Germanorum*, in the year 1735, and collected with the greatest diligence whatever might tend to throw a light on it, with a view to publish at some distant time a very full and elaborate



commentary on that work. What he left behind him is here printed, and relates more especially to the twenty-eighth chapter, in which the author particularly treats of the names of Boji, Treviri, Nervii, Triboci, and Nemetes. In the disputed passage of Tacitus, where it is asserted that the Germans were unacquainted with the *Secreta literarum*, he observes that, *Literarum secreta se referre videntur ad spectaculorum illecebras et conviviorum irritationes*. The *Fragmentum Commentarii in Taciti Germaniam*, in which Chapter XXIII—XXVIII. are wanting, appears to have formed the substance of the lectures of some public professor, rather than to have been the work of Perizonius, as it consists merely of short notes, in which the author sometimes, indeed, approves of the readings of Perizonius, though he more frequently adopts those of Liptius and Cluverius. The annexed disquisitions are the following: F. W. Pestelii *Animadvers. quædam ad C. Corn. Taciti Germ. Rintelii* 1747. I. C. Wüstemanni *Diff. de Urbibus Germaniæ magnæ sec. Ptolemæum*. Viteb. 1755; Ejusd. *Diff. de Hermunduris et Thuringis sec. Ptolemæum*. Viteb. 1756. I. G. Hagenbuchil *de Asciburgis Ulixis ad Taciti locum Exercitat.* together with some letters to the author on the same subject, by J. G. Altmann, 1723; I. A. A. Zwicke *de Regibus Germ. antiquæ*, Halæ. 1749; I. D. Koeler *Diff. de Rege Marcomannor. Maroboduus Tiberii antibus circumvento*, Suobaci, 1742; G. D. Aland *Diff. I. and II, de statu hominum apud vet. res Germanos*, Lips. 1745—7; G. C. Kirchmayeri *Bellum Præliumque de Salinis Catto inter et Hermunduros susceptum olim*, Witteb. 1689; G. Achenwall *de vet. Germanor. armis*. 1755; J. G. Boehmii *Commentatio de Commercio apud Germanos initis*, Lips. 1751; and, lastly, I. G. F. Papsii *Commentatio de Agricultura Initis in Germania Historico-Philos.* Erlang. 1791. The dissertations on the Hermunduri have appeared at different times as separate tracts, and additions to them, by the author, form the first part of the second volume. He perfectly exhausts every thing that is to be found in all the ancient and modern historians, or in the commentators on the former of these, relating the Hermunduri, compares the sources with each other, delivers his own opinions, and supports them with no common share of ingenuity and erudition. The name first appears in Strabo, in Tacitus ad Ann. 178, and in Jornandes, on account of an event recorded to have taken place in the year 332. In later times the Hermunduri were considered as Suabians. Ptolemy was not acquainted with them, unless, perhaps, in a passage where we meet with the word *Danduti*, *Hermunduri* should be substituted in its stead. That concerning the *Hermunduli* preserved from Cincius Alimentus *de Re militari*, by A. Gellius Noct. Att. Lib. XVI. c. 4. affords the author an opportunity of entering into a long digression on this Cincius. He explains the name *Hermunduri*, by *Viri ad flumina habitantes, quæ transeuntes per januas et terras ad alios pergebant*. For an account of the country occupied by them we must refer our antiquarian readers to the book itself. *Ibid.*

- ART. 68. *Reise durch einen Theil Spaniens, nebst der Geschichte des Grafen von S. von Friedr Gotthelf Baumgärtner.—Travels through a Part of Spain, together with the History of Count de S. by Fr. G. Baumgärtner.* Leipzig, 296 pp. in 8vo. with plates.

The route of our traveller lay through Bayonne, Vettoria, Burgos, Valladolid, and Madrid. This is described in the first eight letters, the remaining ones, amounting to nineteen, being all dated from Madrid. The style is natural and easy, and, on account of the detail of little events, sufficiently characteristic, so that these letters may, in general, be read with pleasure, and will indeed sometimes excite a smile at the Naiveté of the author. Among a variety of common topics, we have likewise met with some notices which we do not recollect to have seen elsewhere; as, for instance, p. 124, on the Royal Cabinet of Natural History; p. 185, the description of the *Fabrica de los porcos (puercos)* at Madrid; and p. 225, on the amusements during the Carnival at the same place. It does not appear that the author had made any great progress in the language of the country, as, wherever Spanish words are introduced by him, the orthography will generally be found to be incorrect. The History of the Count de S., with whom it seems that he was himself acquainted, forms a considerable, and by no means uninteresting part of this work, which is still further recommended by the neatness of the typography, as also by three plates, the first illuminated, representing the beginning of a bull-fight; and by a *Tirana* set to music. *Ibid.*

- ART. 69. *Des weil. Gr. Rochus Fr. zu Lynar hinterlassene Schriften, und andre Aufsätze vermischten Inhalts. 1. B.—Writings of the late Count Rochus, &c. with other miscellaneous Essays. Vol. I.* 671 pp. in 8vo. Hamburg, 1794.

The name of the author has been long known among different descriptions of readers, particularly from some historical essays, first inserted in Büsching's Magazine. A complete and authentic collection of them will, therefore, doubtless be acceptable to the public, and, though the events they record do not so much interest us by their novelty, they will, however, be found to contain such excellent political and historical observations, as persons who had been placed in the situations of the author could only be enabled to make.

In this *first volume* are comprised the following essays, 1. Fragment of the Account of a Journey by the Count through Sweden in the Years 1730—1; 2. Description of the State of Europe 1737, both in the German language; 3. Reflexions sur la Situation des Affaires de la Suede avant la diète de 1738, redigées au mois de Janvier 1738; 4. Relation de ce qui s'est passé en Suede à la diète de 1738—9—A very able account of the parties of those times; 5. Reflexions sur la Situation présente des Affaires en Europe au mois de Juillet, 1741; 6. Ministerial Account, in German, of the Negotiations between Denmark and Russia, in regard to the exchange of the Country of the Duchy of Holstein, 1750—1; 7. Lettre à \*\* concernant la Convention de Kloster-seven; 8. Sketch, in the German Language,



Language, of the Situation of Sweden towards the close of the Year 1749; 9. Life of the first Consort of Peter the Great, Eudoxia, likewise in German. Among all these articles the most important is unquestionably that marked No. VI particularly on account of the information which it contains respecting the then Russian court. The Empress Elizabeth, the Grand Duke Charles Peter Ulrich, the Chancellor Bestuchew Rumin, and some other distinguished personages of the Court of Petersburg, are here described with great freedom of opinion; and Lvnar once wrote (1751, 28 Sept.) "that he had to do here with such extraordinary characters, and that the whole court was something of so singular a kind, that when he should have been removed for some little time to a distance from it, he should even himself find it difficult to conceive the possibility of the existence of such men, and such a government." *Ibid.*

ART. 70. Beckmann's *Vorbereitung zur Waarenkunde*.—*Introduction to the Knowledge of Merchandize.* By Beckmann. Vol. II. Göttingen.

In this new volume of a very instructive and entertaining work, are contained essays on the following articles of trade: 1. *Gum*, both that of Arabia and Senegal; with an account of its constituent parts, as also of the trees from which it is procured, being a sequel to the dissertation on the same subject, by *Adanson*, published in the *Supplément à l'Encyclopédie*; including also the history of this branch of commerce, its present state, the price and use of this article, together with many valuable technological notices; as, for instance, on the manner of communicating the bright colour, which is observable in ancient MSS. &c. Likewise on the gum of the larch-tree, the *Anacard. occidental.* and *Diospyr. virgin.*, which has in later times been imported from America, as an article of trade: 2. p. 181. Account of the Neapolitan Yellow (Earth), *giallolino*, the exact manner of preparing which, hitherto very imperfectly known, is here laid down. That of the *Fougeroux* is, however, less accurate; antimony, lead, and pot-ash, not alum, being the proper ingredients: 3. p. 193. On the *Fish-Skin*, used by artists for polishing, &c. and chiefly brought from Portugal, Spain, Malta, Trieste: 4. p. 205. *Orlean, Raku*, or *Anno-to*, terra orellana, a pigment made from the seeds of the *Bixa*, the preparation and use of which are here explained. This article of commerce has a variety of names, which has given occasion to frequent mistakes. The author has forgotten to remark that the English have transplanted the tree to the East-Indies, and that it now grows in Sumatra. 5. On *Ginger*, with the difference between the brown and white. Even the Romans imported a conserve of ginger in earthen vessels. This plant was first introduced into America, by *Franco de Mendoza*, from the Philippines: 6. On *Musk*, with many observations relating to the materia medica. Notwithstanding the superior excellence of the Musk of Thibet, compared with that of Siberia, they are, however, both produced by the same animal. In the time of Conrad Gesner this animal was brought alive into Europe. To the Greeks and Romans, who were very fond of perfumes, musk was not known.



known. The first undisputed mention of it, which Mr. B. has been able to find, is in the *Specimen Sapientiæ Indorum*, translated into the Greek language by *Simeon S. t. i.*, in the eleventh century. Apuleius likewise speaks of it in a passage which is so obscene, that many of his copyists and editors have thought fit to omit it. The use of it, to which he alludes, is still known to the Chinese women. We are not to derive the name *Muscus cabardinus* from the country of *Kabardu*, the animal having never gone so far west, but, from *Tulbarga*, the name given by the Tatars, on the Jenisei, to the animal itself, and altered by the Russians into *Kabarga*, from which Foreigners have formed the word *cabardinus*; 7. p. 268. On the *Ederdon*, (town of the Edder-fowl) and on the Trade in Feathers for Beds in General. The Romans procured theirs from the northern countries, as far, at least, as their commerce extended; and we get ours likewise from the most remote northern countries, it having been found that the northern aquatic fowls, which indeed very seldom appear on the land, and particularly the species of goose just mentioned, yield the most excellent feathers and down. Buchanan seems first to have spoken of it. Of the method of catching this bird, the preparation of the feathers, which are often mixed with those of some of the *Alcæ*. In p. 271, we have the explanation of a passage of *Aelius Lampridius*, in which he says, that Heliogabalus would not lie on any cushion that was not stuffed with hare's-hair, and partridge feathers. The eighth, and last, article, treats of the *Curcuma*, or *Turmeric*. *Ibid.*

We take this opportunity of adding the following articles to our

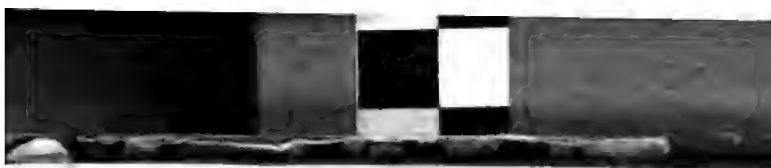
*List of German scientific Publications, continued from p. 443 of Vol. V.*

ART. 71. *Oesterreichische Baumzucht von Schmidt, des ersten Bandes vierte Heft.—Dendrology of Austria, by Schmidt. Fourth (and last) Part of Vol. I. printed at Vienna, and containing 15 sheets of text, with Copper-plates, and an Index of the systematic names.*

As this is certainly a very accurate and important work, we have no doubt but the uninterrupted continuation of it will be much desired by amateurs.

ART. 72. *Beschreibung des ganzen menschlichen Körpers mit den wichtigsten neuern anatomischen Entdeckungen bereichert, nebst physiologischen Erläuterungen von J. C. A. Mayer, Königl. Geheimrath und Professor. Auch unter dem Titel: Beschreibung des Nervensystems des menschlichen Körpers.—Description of the whole human Body, enriched with the most important modern anatomical Discoveries, together with physiological Illustrations, by J. C. A. Mayer, &c. Sixth, seventh, and eighth Volumes. Berlin, 1794. Likewise under the following title: Description of the nervous System of the human Body; the first Vol. containing 384, the second 419, and the third 392 pp.*

In this otherwise useful publication, there will, however, be found very few improvements on, or deviations from, the opinions of the author's



author's predecessors in this department of science. The whole is said to be illustrated with plates, to which Mr. M. constantly refers, but which we have not yet seen.

ART. 73. *Die Knochen des menschlichen Körpers und ihre vorzüglichsten Bänder in Abbildungen und kurzen Beschreibungen, von Dr. Friedrich Heinrich Lofschge, der Medicin außerordentl. Professor und Professor am anatomischen Theater zu Erlangen.—The Bones of the human Body, with their principal Ligaments, represented and briefly described by Dr. F. H. Lofschge, &c. I.—IV. livraison; Tab. IV.—XII. with double, namely both shaded and linear, Plates; sheets E to Aa. Erlangen.*

These plates may likewise be had illuminated. We must own, that this work has greatly improved in the continuation. From Tab. V. it is evident, that where the objects are represented in their natural size, the accuracy is not less striking here than in the figures of *Albinus* or *Wandelar*; though some of the others, owing to the smallness of the size, are less clear. In the ligaments, Dr. L. has certainly followed *Weitbrecht*; but, as it appears from the improvements made on him, not without consulting nature herself. The descriptions are not too short, as we might from the title be led to apprehend, but sufficiently circumstantial and satisfactory.

ART. 74. *Spicilegium Floræ Germanicæ, Auctore Henr. Adolph Schrader. Pars prior, cum tabulis æneis, 194 pp. in 8vo. Hanover 1794.*

A valuable accession to the German Flora, containing an account of several plants, which, though in a country very well known, had either passed unnoticed, or were imperfectly described by former botanists.

ART. 75. *Versuch einer vollständigen Anleitung zur Kenntniß der Mineralien, von Lenz. Erster Theil.—Essay towards a complete Introduction to the Knowledge of Minerals, by Lenz. Vol. I. including the different earths and stones, salts, oily mineral bodies, and petrefactions; Leipz. 1794; 640 pp. in 8vo.*

Those who do not find it convenient to acquaint themselves with the *Wernerian* system, and its technology, from the works of that author himself, will undoubtedly be glad to meet with an abridgment of it here, accompanied, at the same time, with an account of the more recent discoveries pointed out in *Bergman's Journal*, and the *Annals of Chemistry*. To the whole are annexed, a Table, containing the names of all the minerals described in this volume in the German, Swedish, Danish, English, French, Italian, Latin, Greek, Hungarian, and Russian languages; as also a list of the principal writers on the subject of Mineralogy, in which, however, is omitted the excellent Hungarian Mineralogy of *Fr. Benkő*, entitled *Magyar Mineralogia az az A' kövek' és Erzek' Tudománya*. Kolo's varott. 1786. 8vo.

## RUSSIA.

**ART. 76.** Georg Wilh. Steller's *Reise von Kamtschatka nach America mit dem Commandeur-Capitain Bering. Ein Pendant zu dessen Beschreibung von Kamtschatka.*—*Voyage by G. W. Steller, from Kamtschatka to America, with Captain Bering, published and illustrated with Notes by Mr. Pallas. A Companion to his (Steller's) Description of Kamtschatka.* Peterburg, 1794; 133 pp. in 8vo.

It must be owned that few voyages of discovery have, from the gross misconduct of some of the leading persons employed in it, so little answered the public expectation, as these now before us. The two packet-boats, *St. Peter* and *St. Paul*, left the port of *Awaatscha* on the 29th of May, 1741, to proceed to the coast of America. The vessels had been a few days only at sea, when the *St. Paul* was lost sight of, and never again joined the other, in which *Bering* and *Steller* were. In the very outset of the voyage the officers paid no attention whatever to the marks of neighbouring islands, or of a continent, which Steller would have pointed out to them. When they had at last reached the American shore, or rather the islands situate on it, it was with the greatest difficulty, and not without strong expressions of contempt, that he obtained permission from them to pass a few hours on the land, for the purpose of examining its natural productions, which was, however, the declared object of the voyage, pp. 29, 30. He discovered, in the short time which was allowed him for these observations, that the inhabitants of the American Islands agreed even in the most trifling particulars with those of the north-eastern part of Asia, p. 32; and that the north-west part of America is much more temperate, and contains more beautiful forests, and better springs of water than the north-east part of Siberia, which differences our author ascribes to the circumstance of the American coast being less exposed to the north wind than that of Siberia, pp. 39—41. Though they had spent only a few hours on the continent of America, or, to speak more properly, on the neighbouring islands, and had not even made the best use of that short space; they resolved, however, to return on the 11th of August. The islands lying opposite to Kamtschatka were all barren, and without forests, being all of them, from south to north, very small, and entirely open to the north wind, p. 57. In the beginning of September these extraordinary travellers were again brought by accident to an American Island, or, at least, to one that was considered as such. In their colour, form, want of beard, pronunciation, cloathing, and in the manner of constructing their boats, the inhabitants of this island perfectly resembled those of the north-east part of Siberia, pp. 67—74. Steller was by all these coincidences confirmed in his opinion, that the Americans must have come originally from the north-east part of Asia. Early in the month of November, having encountered unspeakable distresses at sea, they came in sight of what was afterwards called *Bering's Island*, which they then looked upon to be a part of Kamtschatka.

The

The great loss sustained by the ship's company from the scurvy which they brought with them into this island, the hardships suffered by the survivors during the winter which they passed here, and their arrival in Kamtschatka in a small vessel formed from the remains of the old ship, in the month of August of the following year, are already known partly from Steller's *Description of Kamtschatka*, and partly from an extract from the present voyage inserted by Mr. Pallas in the *Nordische Beyträge*.—Steller himself certainly seems to have possessed all the zeal and information requisite for such an undertaking.

## DENMARK.

ART. 77. *Historie af Denmark fra År 1147 til 1157 ved P. F. Suhm.*—*History of Denmark, from the year 1147 to the year 1157.* by P. F. Suhm, Vol. VI. Copenhagen, 2 Alphab. in 4to.

In this new volume of an history, in which even some foreign nations are materially concerned, are contained not only the continuation of the Danish history under the Kings *Svend Gratbe*, and *Knud* (Canute) *V.*, but likewise a part of that of Norway for the same period, as also corrections of certain errors in the former volumes, and indexes to the V. and VI. volumes. The flight of *Svend* from his kingdom is placed by the author in the year 1154.

Kjöbenh. länd. Esterr.

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

In a very candid and able letter from *Mr. Belsham*, on the subject of our late critique upon his *History of George III.*, we acknowledge a pleasing instance of a writer, who, though strongly fixed in his own opinions, can suffer others to differ from him without anger. He disclaims all personal interest in party disputes; to this we reply that, when political differences run high, a warm attachment to one side is itself a personal interest; which is the very cause that makes it next to impossible for recent history to be penned with impartiality. Mr. B. apologizes for the want of authorities, which we noticed, from the public notoriety of the facts he has related; but promises, at some future period, an appendix of state papers, and other documents. The application of three lines from Pope, with which his letter concludes, proves, at least, that the danger of restraint has grown up very slowly in little less than sixty years.

From Mr. Benson, also, we have received a letter which does honour to the writer, and fully confirms the opinion

we

we before expressed, that there was no real deviation from scriptural truth in his mind, though there might be an appearance of it in a transient expression. We certainly did not mean to quote him unfairly, and we allow that the words, "through faith in him that promiseth," do remove a great part of the former objection.

J. L. E. hopes that the new translation of Tasso's Jerusalem, announced as undertaken by Miss Watts, will be accompanied by historical and explanatory notes, which he is convinced will be very agreeable to the mere English reader. There are a few such notes to Sir J. Harrington's old translation.

W. S. will perceive, at the end of our Review for November, that we had discovered our own inadvertence before he informed us of it. It was not of a nature to be long undetected by ourselves or others.

D. D. may be assured, that the important work he mentions will not be forgotten, nor delayed longer than, from our other engagements, may be absolutely necessary.

## LITERARY INTELLIGENCE.

The papers of the French Captain, who was sent in vain to search for M. de la Peyrouse, having fallen, by the chance of war, into the hands of our countrymen, a publication will be made from them. For this purpose they are now entrusted to the most eminent geographer of this country, that he may select from them such matter as is most curious and important, which is said to be considerable in quantity.

A Gentleman in the University of Oxford is preparing a work, which is to consist of *Selections from the French Anas*, on the subjects of History, Morals, and Literature, interspersed with Anecdotes of eminent persons, and pieces of Poetry.

Mr. Rescoe's elegant work, illustrating the Life of *Lorenzo de Medici*, will be completed in the beginning of the new year.

Boydell's second volume on the *Rivers of Great-Britain*, will be published in about a month.

A volume of Sermons, by the late very learned and respectable Dr. Owen, is about to be published for the benefit of his family.

A N

# I N D E X

TO THE

## REMARKABLE PASSAGES

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